

https://dspace.org/

An introduction into the need for introducing a moral education programme to adolescents in South African schools.

Fry, Catherine Mary

2013-01-08
http://hdl.handle.net/10539/12256

Downloaded from a DSpace repository. https://dspace.org/

Catherine Mary Fry

Student Number: 521670

A research report submitted to the Faculty of Humanities, University of the Witwatersrand, Johannesburg.

February 2012

An Investigation into the need for introducing a Moral Education programme to Adolescents in South African Schools.

Table of Contents

Declaration: 6

Acknowledgements: 7

Introduction: 8

My Rationale behind this Research: 8

Background: 10

Chapter 1: Background to the moral crisis in education in South Africa: 16

The Legacy of Apartheid: 17

The link between education, poverty and crime: 19

Poverty and Morality: 21

Moral Education: 21

Democracy: 23

Educational Policies in South Africa: 23

Conclusion: 25

Chapter 2: What kind of citizenry is presupposed by the South African Constitution, Curriculum and United Nations Convention of the Rights of the Child? 27

Introduction: 27

What is citizenship? 27

The Development of Citizenship in South Africa: 28

The Constitution: 29

The Manifesto on Values, Education and Democracy: 31

Curriculum 2005: 33

The School Pledge: 38

Teacher Professionalism: 39

The United Nations Convention of Children's Rights: 43

Conclusion: 45

Chapter 3: Adolescence, moralising and moral education. 47

Introduction: 47

The Challenges of Adolescence: 47

Moral Development Theory: 51

Kohlberg's Six Stages: 52

Critiques of Stage Developmental Theory: 54

Challenges for Adolescents in South Africa: 55

HIV AIDS: 55

Violence in Schools: 57
Firearms in Schools: 58
Gangsterism: 58
Corporal Punishment: 58
Sexual Violence: 60
Risky Sexual Behaviour and Peer Pressure: 61
Cyberspace: 62
Conclusion: 63
Chapter 4: Moral Education Programmes in South Africa. 65
Introduction: 65
'Heartlines': 65
Four Aspects of Critical Literacy: 66
Bears' Haircut by Nola Turkington and Joseph Mugisha: 67
Teacher Guidelines for 'Heartlines': 75
HIV & AIDS workbook: 78
The Journey of Hope Character Education: 83
Morality and Religion: 86
Conclusion: 88
Chapter 5: Morality and Moral Education 90
Introduction: 90
Kohlberg's stage development theory of morality: 90
What constitutes moral education? 91
Approaches to Moral Education: 93
Philosophy for Children (P4C): 95
Socratic Teaching and the Community of Enquiry: 97
Four key elements in philosophical enquiry: 101
Characteristics of a Community of Enquiry: 102
Building a Community of Enquiry: 103
Examples of Philosophy for Children programmes: 105
'Lisa': 105
War and Peas: 112
Evaluation of Picturebooks and the P4C Programme.: 114
Conclusion: 115
Conclusion: 117

Limitations to this study..... 121
Programmes researched:..... 121
Drawbacks of philosophy with children in South Africa:..... 122
Lack of empirical research to support my suggested proposal:..... 123
Suggestions for the future:..... 123
Research in the field:..... 123
Links with the existing curriculum:..... 123
Encouraging Teachers to become better moral citizens:..... 124
Encouraging parents to become more involved in the moral development of their children:. 124
Develop South African materials for P4C..... 124
Bibliography:..... 125

Declaration:

I, Catherine Mary Fry, declare that this research report is my own unaided work. It is submitted for the degree of Masters of Education at the University of the Witwatersrand. It has not been submitted before for any other degree or examination in any other university.

.....

Catherine Mary Fry

Acknowledgements:

I am very grateful to my supervisor, Professor Karin Murris for her support, encouragement, expertise and passion about Philosophy for Children. I thank her for her patience, her tireless enthusiasm and her commitment in assisting me through the process of writing this research report.

I thank Janet, Mary and Anthony for their meticulous help in proof reading this report and for their suggestions, critical eyes and sense of humour.

Lastly, thank you to my husband, Richard, and my daughter, Emily, for their love, encouragement and support during the last two years.

Introduction:

My Rationale behind this Research:

I have been involved in independent school education in South Africa for nearly 30 years, both as a teacher and as a head. During this time I have been concerned and frustrated with the type of education that is happening in our schools. Young people are coming out of the system practically illiterate and unequipped with the skills and attitudes they need to work in the South African workplace. Schools no longer seem to be the 'safe' places they used to be with strong moral role leaders as teachers. Children no longer seem to know what is 'right' from 'wrong' and the education system in South Africa appears to have failed to give young people a strong moral foundation on which to base their lives.

I have felt frustrated by the attempts made by the current government to instil the values espoused in our Constitution into education in this country. These democratic values have all been embedded in the new policy documents since 1994 but there is little evidence of these values and dispositions being put into practice in schools. Although Life Orientation has been introduced as a one of the new learning areas from Grade 4 to Grade 12, and the content of that learning area I believe is sound, teachers do not seem to have got to grips with the underlying values and attitudes of this learning area or to model the kind of democratic behaviour expected from them. A large number of teachers fail to 'walk this talk.'

An example of this was when a black, 13 year old child, on a bursary, was noted to be unwell and missing weeks of her schooling as a result. None of the teachers involved with this young woman thought to investigate further. Eventually, the deputy head of the school came to me and said she was concerned about this child. The parents were called in and asked to take the child to the doctor for a full medical check up. It was only after this, that it was discovered that the child was HIV positive and her CD4 count was 22. A CD4 count of 300 is required in South Africa before the state provides ART's (Anti Retroviral Treatment.)) The child was seriously ill and was literally on her death bed. We booked the child off school for the rest of the year and the family requested that we say she had liver problems. To this day, none of the teachers involved with this child, are aware that she was so close to dying and that if we had not stepped in when we did, she would not have received the urgent medical treatment she needed. The child returned to school at the beginning of the following academic year and she is coping very well with the academic, social and sporting demands made on her.

My point is that the learning areas of Life Orientation, Social Sciences and Natural Sciences all involve at least one module about HIV and AIDS. They all 'tell' teachers and children what to look out for, where to go for medical assistance and about the physical symptoms of

the disease. There is an HIV AIDS policy in the School. There are blood kits in every classroom. Yet, none of the teachers were aware that this child was HIV positive even though they teach about this disease at least once a year. All of these interventions 'tell' teachers and children what to do and how to behave – but none of them seem to have worked. These programmes, or moralising about the disease, did not give teachers or young people the opportunity to talk about their experiences with HIV and AIDS or to discuss the stigma attached. These learning areas did not give the 'space' to teachers and children to really think about HIV and AIDS and how they should respond to someone with this disease. There was a lot of 'talk' but no 'walk.' There was a lot of moralising but little modelling. What we needed to do was all on paper, but no one put it into practice.

This incident really affected me. It made me think about how often we fail the young people in our care and how often we don't model as teachers what we 'tell' children to do. It made me think of how many other children in South Africa, are in this situation, without the support this child had. The longer I am in education in this country, the more aware I am of the thousands of children who fall by the wayside, into lives of poverty, disease and crime. These children appear to have no other option.

During this period, I was working with Prof Karin Murris learning about Philosophy for Children (P4C), a moral education programme developed by Matthew Lipman in the 1960's. Lipman realised that young people were not always comfortable about what was happening in their societies. Although he found their concerns reasonable, he realised that young people often did not have the critical thinking skills they needed to construct sound arguments and to the creative thinking skills to formulate ideals and alternatives. Hence, Lipman developed the P4Cprogramme to develop good reasoning and democratic practice (Lipman, 1977.) The more I learned about this programme, and the community of enquiry methodology, the more I felt that this kind of moral education would benefit children and teachers in our schools. By being involved in a moral education programme like this, teachers and children would become more aware of what the underlying values and attitudes of our Constitution and Curriculum are actually about because they would have to practise them, not just read or listen to them. Perhaps, as a result, they would then become the democratic, participatory citizens with a strong moral foundation that our country desperately needs. So, based on this incident and others like it, and drawing from recent research done in this country, it was evident to me that the education system in South Africa was in a moral crisis and we needed to find a way out, if our youth were going to take their rightful places in our new democracy.

Background:

After apartheid, the new democratic South African government made a number of significant changes in education including introducing a new curriculum, doing away with the old racially divided education departments and improving the salaries and employment conditions for teachers. The government wanted a democratic citizenship for all South Africans and young people committed to equality, freedom, the protection of human rights and the maintenance of a popular sovereignty.

The Constitution and the Curriculum of South Africa demands a particular type of citizenry based on the democratic principles of human dignity, freedom, supremacy of the constitution and the law of the land and universal adult suffrage.

The Curriculum of South Africa has a set of Critical Outcomes that aim at developing young people who participate as responsible citizens in their own communities, in South Africa and in the world. It also states the need for children and teachers to commit to the values enshrined in the South African Constitution which require a particular type of citizenship, that of participatory democracy, which requires children to think for themselves and to take responsibility for their actions.

Although the intentions of the new democratic South African Government are stated clearly in all the education policy documents initiated since 1994, it would appear that there is a 'gap' between what is envisioned and what is actually happening in this country. I believe that there is a moral crisis in education in South Africa.

In chapter 1 I examine the moral crisis in education in South Africa where, Christie states, that the legacy of apartheid has left deep inequalities in the education system with two parallel economies: the one black and the other white. The white one is prosperous, has ready access to a developed economy, physical, educational, communication and other infrastructure (Christie (2008, pp. 2-3.). The second and larger group in South Africa are black and poor, and they live under conditions of a grossly underdeveloped infrastructure. I examine how socio-economic factors like poverty impact on learning through chronic ill health. I will also consider how parasitic infections like malaria and bilharzias have a profound effect on poorer communities; how hearing loss causes under achievement and academic failure and the dramatic impact that Foetal Alcohol syndrome in children and the pandemic of HIV and AIDS has on learner achievement.

I surmise that socio economic factors like poverty, crime, HIV and AIDS have contributed to the undermining of efforts made by the government to develop a democratic citizenry.

Education in South Africa for the disadvantaged masses falls further and further behind. In 1995, International test scores such at TIMMS, (Third International Mathematics and Science Study) rated South Africa last. South African Grade 12 Matric students performed worst among 22 countries. At the end of 1996, the Human Sciences Research Council reported that South African was rated last out of 41 countries in the TIMMS that was conducted among Grade 7 and 8 pupils.[1] The National Annual Assessments that were introduced into South African education in 2011 done in Grade 3, 6 and 9 still indicate that education in this country is failing the majority of young people and as a result more and more young people are leaving school with no qualifications and no hope for the future. As a result of this, the cycle of poverty, violence and crime continues and the breakdown in the moral fabric of our society deepens.

Adolescents are at a stage in their lives where there are many physical, emotional and intellectual changes. It would appear that this is an age where young people are particularly vulnerable and make choices or decisions that affect the rest of their lives, for example, taking to crime, being involved in substance abuse and sexual promiscuity. One reason for this is that they do not have 'good' role models as parents or teachers; no one to teach them what is right from wrong; no one to help them make the right moral decisions. My research is motivated by the hypothesis that a formal moral education programme would support young people in making good moral decisions.

To conclude this chapter, I examine different types of moral education; values transmission, moral development, religious instruction and an integrated approach and I consider whether these programmes are more about moralising or about teaching children *how* to make moral decisions. I also consider the concept of democracy and the fact that it is a moral as well as a political concept.

I ask the questions:

1. Could a moral education programme taught in schools help young South Africans to make good moral decisions?
2. Could this type of programme address the legacy of apartheid and develop fully fledged participatory citizens in South Africa?
3. Could a moral education programme address the moral crisis in education?

[1] Howe. Sarah J.(1999) *Third International Mathematics and Science Study Repeat (TIMSS-R) Executive Summary.* Human Sciences Research Council.

In chapter 2, I examine the South African Constitution, the National Curriculum and the United Nations Convention of the Rights of the Child to uncover the type of citizenry that is presupposed in these documents. I argue that the analysis reveals that the Constitution, the Manifesto on Values, Education and Democracy, Curriculum 2005, The School Pledge and the South African Council of Educators Code of Conduct for teachers all presuppose the underlying democratic values of equality, freedom, human rights and a participatory citizenship. In 1995 the government ratified, and is therefore bound by, the United Nations Convention of the Rights of the Child. This Convention has four general principles. My research will focus in particular on the last two which are of particular concern to children implying participation and active involvement in decision making in matters that affect them.

On paper, the government has been very clear about the type of citizenry that is needed in South Africa. However, the implementation of these polices and documents proved difficult. I am particularly interested in how this social justice agenda can be translated into teaching. I investigate what is needed in our schools to develop this vision of participatory citizenship and how the democratic principles contained in these documents can be expressed and maintained coherently through a particular approach to moral education.

First it will be necessary to explore the question whether we *can* teach children to become democratic, good citizens before moving to the moral imperative that this *should* be one of the aims of education. Second, it will be necessary to investigate the professionalism of our teachers and the background to this, another legacy of apartheid, before deciding whether or not moral education should be taught in schools. I argue that teachers need to model moral behaviour themselves if they are going to teach children to be moral. If they do not model the type of moral behaviour expected from professionals, children are very unlikely to become autonomous moral agents themselves. I examine how the South African government moved to make teachers more accountable and professional with the establishment of the South African Council for Educators (SACE) in 1997. My research investigates the role SACE has played in developing the professionalism of teachers and the effect that these regulations and documents have had with regard to enhancing teacher professionalism. I also investigate the effect these regulations and documents have had on the professionalism of teachers and the quality of teaching and learning that takes place in schools.

Following on from this, in chapter 3, I examine adolescence to find out whether or not this is a time in young people's lives where the introduction of a moral education programme would be effective. I argue that adolescence is a time where many types of changes occur – physical, emotional, academic, social and spiritual. It is also a time when adolescents have

choices to made, choices and decisions that affect the rest of their lives. I examine this period because it is a particularly vulnerable time in the lives of young people where they are likely to engage in risk-taking behaviour, where they are more easily influenced by their peers than by their parents and where there are multiple transitions like changes in the academic programme and social scene. I investigate adolescence from the point of view of developmental psychologists like Pipher and Dobson, who focus on what children cannot do compared to what adults can do and who believe that adolescence is a time where young people are helpless, unknowing and in need of protection. I examine the work done by other psychologists like Burman, who criticise this developmental description of adolescence, claiming that it is a generalised view based on the Western culture and perception of child. I consider what these other psychologists claim i.e., that adolescence is a time when young people are seen to be competent social actors who have the right and the ability to participate in decisions that affect their lives. I consider recent brain research about adolescence which indicates that the human brain is developing more rapidly during adolescence than at any other time in human life. I argue that this research supports the view that adolescents are not passive members of their society but at a time in their lives when their brains are being 'rewired' making them more adaptable, less impulsive and more able to made decisions for themselves.

I then examine moral development theory where moral development is seen to happen in stages i.e., young people become increasingly more moral the older they get but never quite reaching the last stage of moral development reserved for people like Ghandi and Mandela. I will review the critiques of moral development theory and the claim that even young children can be moral agents, capable of doing the right thing for the right reason, not because they fear punishment if they do not. I then argue that adolescence is a stage in the lives of your people, where moral education would be most effective.

I examine the challenges faced by adolescents in South Africa, such as HIV and AIDS, violence in schools, abuse, corporal punishment, gangsterism and sexual promiscuity. I propose that a formal moral education programme like Philosophy for Children, using the community of enquiry approach, would give adolescents the 'space', the thinking tools, the dispositions and the time they need to discuss the challenges they face and to work through some of these challenges with teachers and peers.

In Chapter 4, I exemplify the difference between moralising and moral education by analysing three programmes that are currently in use in schools in South Africa. These are 'Heartlines', a programme for very young adolescents, 'One Hope' a Christian programme

used in schools for older adolescents and the 'HIV & Aids' workbook used for 17 to 18 year old adolescents in secondary schools.

1. 'Heartlines' is a programme developed by Mass Media in South Africa for primary school children in South Africa. It is designed to teach young people up to the age of 13, about values.
2. The 'HIV & AIDS' workbook is a programme designed for use with adolescents of 17 to 18. It is designed to teach young people about HIV and AIDS.
3. 'The Journey of Hope Character Education' moral education programme is developed to encourage young adolescents to reflect on the issues they face every day.

I demonstrate the difference between critical literacy and philosophical enquiry by analysing these texts using the critical literacy tools developed by Janks (2010) i.e., domination, access, diversity and design. I explain the way in which each of these tools is used and apply these tools to the text and illustrations in the three different programmes.

I then suggest for each of these programmes, philosophical enquiry; that is, using the Philosophy for Children (P4C) programme; a moral education programme that I argue could be introduced into South African schools. P4C is a moral education programme that does not moralise but instead, teaches children how to make good moral decisions based on their life experiences using the community of enquiry methodology. It teaches children how to think using all four types of thinking; critical, creative, collaborative and caring.

I analyse examples from these three programmes to expose the underlying moral message and comment on these.

I also consider the question of whether or not religion is indeed necessary for the teaching of morality and if religious programmes like the one analysed (i.e. 'The One Hope Programme') is sufficient for the moral education of young people.

I conclude that all three of these programmes fail to do justice to the democratic principles as laid down in the South African Constitution and I suggest an alternative approach to moral education i.e. Philosophy for Children (P4C). I argue for Philosophy for Children programme because it is in line with the democratic principles and ethos of the South African Constitution and curriculum and it is a programme that can be used to empower young people to make better moral decisions as well as develop the thinking tools and dispositions they need to do this

In chapter 5 I consider the critique of the stage development theory of moral development. I outline what constitutes moral education and the different approaches to it including indoctrination, religion, values clarification and moral dilemmas. I consider the argument that moral education is more than just teaching core values or telling the truth. I give reasons for this argument and a brief overview of the criteria a moral education programme would need to have if it is going to teach children that

1. all moral acts have reasons and
2. develop the skills they need to deal with the moral conflicts that they will face in this world

I locate Philosophy for Children as a particular approach in this frame work and introduce its methodology, that of the community of enquiry. The underlying values of this programme are outlined and the four elements of philosophical enquiry are explained. I illustrate this approach through an analysis of two examples ; a novel from Philosophy for Children (P4C) programme called 'Lisa' written by Matthew Lipman, and the picturebook, 'War and Peas' written by Michael Foreman. The critical literacy tools developed by Janks are used for this analysis. Examples of philosophical questioning are offered to show how a different approach to the same material can be used. I evaluate both examples of P4C and justify my choice of approach. My analysis will lay bare the profound difference between moralising and the alternative critical and philosophical approach to moral education I argue for in this report. The chapter concludes with reasons why Philosophy for Children would be a suitable programme to introduce into South African schools.

Chapter 1: Background to the moral crisis in education in South Africa:

Christie (2008) argues that schools were developed to serve two main purposes. One was to provide social cohesion and the second was to prepare people for different forms of work. When Western powers colonised other countries they introduced schooling. This schooling disrupted traditional social patterns and "imposed the world views and skills of colonizers" (Christie, 2008, p. 14). Schooling prepared most colonized people for subservient roles deepening an already present sense of inferiority. It also opened doors for a small group of people who were the elite of the colonialist societies. Schools were designed to teach individuals the skills and values that were necessary for their social functioning at that time as well as preparing them for different social and economic roles and for civic participation. In South Africa, the purpose of schools has been no different. However, the people of South Africa did not have equal access to education under apartheid, and neither black nor white young people had access to the type of education needed to participate in a democracy.

Through the legislative provisions contained in the Bantu Education Act of 1953, the Extension of University Education Act of 1959, the Coloured Persons Act of 1963, the Indian Education Act of 1965 and the National Education Act of 1967, education for black South Africans was linked to the political, economic and social domination of all black South Africans (Education Policy Unit University of the Witwatersrand 1999, p. 82). In black schools, apartheid education resulted in minimal levels of resources, inadequate and poorly trained staff, poor quality of learning materials, shortages of classrooms etc. This type of education also inculcated "unquestioning conformity, rote learning, autocratic teaching, authoritarian management styles, syllabi replete with racism and sexism…" (Education Policy Unit University of the Witwatersrand 1999, p. 83).

Mamphela Ramphele states that the old regime in South Africa drew a distinct line between being a citizen and being a subject. The white minority were raised to become citizens, generally well educated and prepared to be what Ramphele has called "morally autonomous beings." The black majority, however, were denied not only citizenship but also the type of education that would enable them to become "morally autonomous beings." The black majority were subject to client chiefdoms with citizenship rights and responsibilities based on tradition and ethnicity, (not on the tenets of democracy) (Ramphele, 2001, p. 3). . Ramphele argues that the former subjects of these chiefdoms or home lands did not understand what it meant to be a citizen of a true democracy and the legacy of apartheid still

lingered with the majority of South Africans unaware of the “social rights of all citizens as entrenched in the new National Constitution” (Ramphele, 2001, p.4).

If Christie is correct, that one of the purposes for schooling is to promote social cohesion, and Ramphele is correct saying that the black majority in South Africa, during the apartheid era, did not have access to the type of education needed to develop citizens with the tools to make good moral judgements or to be participants in a fledgling democracy, it should come as no surprise that there is a moral crisis in South Africa today. How does South Africa address these inequalities left from the apartheid era and how does the country produce ‘good’ citizens, people with the tools needed to make good moral decisions and to be participants in a South African democracy?

Straughan is not the only one who states that modern society is becoming more and more lawless, with an increase in violence and crime. Many claim that this trend is more prevalent amongst the youth. Vandalism, drug taking, increased sexual activity and violent crime are all on the increase (Straughan, 1988, p.1). South Africa is no exception. Apartheid and colonial policies were used to generate great wealth for the white population while the majority of the black population lived in abject poverty. Seedat et al. state that poverty and inequality are crucial social dynamics that have contributed to the high levels of violence in the country. Other key drivers listed are drug misuse, alcohol and the proliferation of fire arms. South Africa has the worst income inequality and the highest rate of homicide amongst 63 countries measured by the Gini coefficient (Seedat et al., 2009, pp. 4-5). Violence and injuries are the second leading cause of death and lost disability-adjusted life in South Africa. (Seedat et al., 2009, p. 1) The overall injury death rate, driven mainly by interpersonal and gender based violence, is nearly twice the global average and the rate of murder of women, by intimate partners, is nearly six times the global average. 55 000 rapes of women and girls are reported to the police every year; this is estimated to be nine times lower than the actual number.

The Legacy of Apartheid:

Christie (2008, pp. 2-3) argues that forty years of apartheid left deep inequalities in the education system in South Africa. She reminds us of how President Mbeki portrayed South Africa as having two parallel economies “the one black and the other white ….. [the latter] is relatively prosperous and has ready access to a developed economy, physical, educational, communication and other infrastructure …. The second, and larger, nation of South Africa is black and poor … lives under conditions of a grossly underdeveloped infrastructure” (Christie, 2008, p.73).

Seventeen years after the end of apartheid, South Africa has not one, but two education 'systems' (Christie, 2008, p. 18). The first is well resourced, mainly white and Indian schools and a small but growing independent sector. This produces the majority of university entrants and graduates most of who graduate with higher-grade mathematics and science. The second system enrols most of the working-class and poor children. They bring with them a variety of problems concerning health, family and the community. These children acquire a limited knowledge and set of skills compared to those in the first system. Assessment results show that the majority of children in the second system cannot read with comprehension nor are they competent numerically (Christie, 2008, p.2).

After apartheid, the new democratic South African government made a number of significant changes in the 1990's which included doing away with the racially divided education departments and moving them into provincial departments. It provided more funding for the poorest provinces and schools. More schools and classrooms were built and the resources in the poorest schools were improved. Primary school education was made compulsory and free and a new curriculum was introduced and revised when difficulties were encountered. The conditions of work and pay for teachers were regularised and whole school evaluation was instituted (Christie 2008 p.3). However, despite all of this, the education system in South Africa was in deep crisis.

Test scores indicated that the education system was not serving all of its students equally. The Matriculation results in the late 1990s and early 2000s have told a mixed story of success and failure. In the Third International Mathematics and Science Study in 1999 South Africa came at the bottom of the TIMSS country mean scores (Fleisch, 2008, p. 12). At the time this was taken as a sign of poor Mathematics and Science teaching in Senior Schools rather than a symptom of the crisis that was taking place in primary schools. In November 2002 the TIMMS 2003 was administered to 9000 Grade 8 children. The results reflected very little improvement from the 1999 assessment with South African appearing at the bottom of the list with the lower average score in both mathematics and science.

In 2005, according to Moloi and Strauss (cited in Fleisch, 2008, p.16) of the 3 163 randomly selected children in Grade 6 classes in South Africa that were selected to take part in the Southern and East Africa Consortium for Monitoring Educational Quality (SACMEQ 1 Project), over half were not able to demonstrate the ability to read and make meaning of a simple reading comprehension task. The mathematics scores were consistently lower than those for reading and literacy. Of the 3 119 children randomly selected, more than half, had not reached the basic numeracy level.

Christie, drawing on Taylor, states that the performance of the South African education system in 2006 was poor when compared to other countries in the Southern hemisphere, (Taylor, as cited in Christie, 2008, p.3). It was judged that at most 20% of South Africa's schools were functioning adequately. The other 80% of schools – schools serving poor African communities – were, in Taylor's view "essentially dysfunctional". This led him to conclude that South Africa faced a serious problem: "the inability of most schools to provide young people with the attitudes and intellectual skills required to build a modern state" (Christie, 2008, p.18).

Then in February 2011 The Annual National Assessment (ANA) was carried out by the South African Department of Basic Education. The assessment included numeracy and literacy tests given to 6 000 Foundation Phase (grades 1 - 3) and Intermediate Phase (grades 4 – 6) pupils attending government schools. The ANA was seen to be an important intervention and one of the key strategies that the Department of Education had put into place annually, to measure progress on learner achievement towards the 2014 target of 60% achievement rate articulated in the *Action Plan to 2014: Towards the Realisation of Schooling 2025 (*Department of Basic Education, 2010, p.4*).*

Only 12% of Grade 6 pupils scored 50% or more for mathematics and in language, and only 15% of pupils scored more than 50%. Among Grade 3 pupils, only 17% scored more than 50% in their numeracy assessment, and 31% scored more than 50% in the literacy test. The reforms and policies that had been put into place since 1994, had not substantially addressed the poor quality of education in state schools in South Africa. Children were still not achieving the 'attitudes and intellectual skills required to build a modern state' because the education system was failing them.

Jonathan Jansen makes a clear link between education, poverty and violence by claiming that, "[y]oung people do not just drop out, they drop into lives of desperation, poverty, anger, hatred, crime and violence. Those layers of angry youth have been piling up steadily before and since 1994" (Jansen, 2011, p. 10).

The link between education, poverty and crime:

Poverty in South Africa, impacts on learning though chronic and acute ill health. Fleisch argues that "[c]hildren from working-class and poor families are far more likely than their middle-class counterparts to have a range of health problems that will impact directly and/or

indirectly on their school achievement" (Fleisch, 2008, p. 48). On average, six out of ten children in South Africa live in poverty (Fleisch, 2008, p. 31). The main nutritional problems facing children in this country include stunting, micro-nutrient deficiencies and short-term hunger. A number of studies investigating the link between poor nutrition and school performance have been undertaken in South Africa where stunting has been associated with delayed cognition and school achievement (Fleisch, 2008, p. 34).

Parasitic infections like malaria and bilharzias and HIV AIDS, have a profound impact on poorer communities. Parasitic infestations like whipworm, round worm and hook worm result in slower growth, frequent school absence and ultimately under-achievement. In a study of primary school children in Ndunakazi Primary School about 60 kilometres from Durban, researchers found that 34,3 per cent of the study population were infected with one or more parasites. In another study of bilharzias, researchers found that 68 per cent of Grade Three children in this study showed signs of this parasite. One in three children had severe bilharzias which would result in slower growth, frequent school absence and ultimately under-achievement (Fleisch, 2008, p. 39).

Hearing loss can also cause under achievement, academic failure, inattention, inappropriate responses to oral directions etc (Fleisch, 2008, p.4). The research that has been carried out, consistently shows that higher rates of learning disorders that would affect learning are found in poorer communities - not in middle class communities such as the white communities in South Africa. Hearing difficulties that are not treated will in all likelihood, affect learning achievement (Fleisch, 2008, p. 42).

The prevalence rates of Foetal Alcohol Syndrome in South Africa are extremely high with an estimated 4% of children affected in the Western and Northern Cape and 2 per cent in Gauteng (Fleisch, 2008, p. 44). This figure is 23 to 46 times greater than the birth prevalence in industrial countries overall. This figure indicates that teachers could have children in their classes with foetal alcohol syndrome, along with the related cognitive and behavioural difficulties (Fleisch, 2008, p. 44).

The pandemic of HIV/AIDs has a dramatic impact on learner achievement, particularly as the disease disproportionately affects poorer South Africans (Fleisch, 2008, p. 46). Children who have been affected by HIV/Aids are likely to have experienced extreme poverty. They may lose one or both of their parents to this disease. Children are also likely to express high levels of emotional uncertainty as a result of the illness/loss of their parent/parents. As well as suffering from this type of emotional stress, these children are also likely to be subjected

to community stigma that tends to isolate them further. Given that 2,3 million children under the age of 19 have lost one or both of their parents consideration must be given to the effect of compromised parenting and childcare which can cause higher incidences of attention deficit, as well as social and behavioural problems (Fleisch, 2008, p. 46).

Poverty and Morality:

Poverty and inequality are among the crucial social dynamics that have contributed to violence in South Africa. Apartheid and colonial policies were used to generate great wealth for the small racial elite while the rest of the population lived in abject poverty (Seedat et al., 2009, p. 4). The widespread abuse of children in South Africa shows their very low status and power in society. The most potent source of power for children is their parents. However, many of our children are orphans who are not raised by their parents leaving them vulnerable to abuse and neglect. Alcohol and drug misuse are major underlying factors in homicides, intimate partner violence, rape, child abuse and road deaths and South Africa's rate of firearm deaths is amongst the highest in the world (Seedat et al, 2009, p. 5). All of these factors contribute to a breakdown of the moral fabric of society. Jansen (2011, p.10) argues that "[y]oung people make choices based on what they perceive to be appropriate behaviour by adults, what they see as normative behaviour in the country in which they live." If this is the case, then the role of schools and education is critical. Straughan suggests, "[e]ducation has always been thought to contain an essential 'moral' component'" (Straughan, 1988, p. 13). Therefore, education should be used to help address this moral crisis and to nurture and develop the tenets of democracy in South Africa.

Moral Education:

But what kind of education is needed? Straughan talks about values transmission as a form of moral education (Straughan, 1988, pp. 13-15). Teachers transmit values seen to be important by the school, to the children. However, teachers could transmit values that they see as critical which may be different to the values transmitted by the school or by other teachers. He also considers a value neutral type of education "to develop an understanding of social situations and human acts and of the controversial value issues they raise" (Straughan, 1988, p. 15). However, this approach proved to be controversial as there was argument as to how neutral a classroom or a teacher can be. Values clarification as a type of moral education was also considered where the teacher was called upon to avoid "Moralising, criticizing, giving values or evaluating" (Straughan, 1988, p. 16). Children were asked to 'get in touch' with their own values and to reflect upon them. By reflecting on their values, children should then have a clearer direction in life and which values they prized

above others. But, Straughan asks, is it enough just to clarify what one values? (Straughan, 1988, p. 19).

A different approach to the development of morality was developed by Kohlberg and his associates who claim that individuals move through a set of stages in their moral development. Our reasoning about moral situations becomes more complex and sophisticated as we move through the stages. Objections to this approach are many. But what is most important about this approach is the emphasis that has been put on the development of reasoning (Straughan, 1988, p. 19). Another approach to moral education is the teaching of morals across the curriculum. Morals or values can be taught through religious education, through the humanities, through English and Science. Curriculum 2005 in South Africa and the Revised National Curriculum Statements contain values and attitudes that are integrated in to all eight learning areas and are taught alongside the content matter and skills. This is an integrated approach to moral education.

Moral education or values transmission is often part of citizenship education. Ethics is the study of morality and is unlikely to be part of citizenship education. [2]

Different types of Moral Education	
Values Transmission	Teachers transmit values seen to be important by the school - to the children
Moral development	The progressive development of reasoning in stages and with age as suggested by Kohlberg
Religious instruction	Morals or values taught through religious education
Integrated approach	Values and attitudes integrated into the curriculum through various subjects

However, I believe that the problem with the integrated and religious instruction types of moral education is that they are more about 'moralising' than actually teaching children how to make moral decisions. In my experience, these programmes are teacher centred and not child centred and they are a 'top-down' approach rather than a 'bottom-up' approach. Children are taught values and taught what the adult thinks is right or wrong, but they are not

[2] See Fisher, R. (1998). Socratic Education: A new paradigm for philosophical enquiry? In: *Teaching and Thinking: Philosophical Enquiry in the Classroom.* London, Cassell.

given the opportunities to explore what these values mean or taught how to choose values for themselves. Kelly (1995, p. 102) states that no one, not even children, "will accept moral preaching which is not backed by moral practice." In other words, children need to see examples of moral behaviour modelled by the adults around them. They need to see adults 'walk their talk'.

Democracy:

Kelly claims that "democracy is a moral and not merely a political concept" (Kelly, 1995, p. 104). He outlines what it means for a society to be democratic. Society must be based on a positive view of human nature that is capable of reaching decisions which are in the general interest and not based only on personal or partisan desires. It must exist not just to support and protect the lives of its citizens but also to promote 'the good life' which makes provisions for all of its citizens on equal terms. The four major principles of a democracy, according to Kelly which underpin this kind of moral commitment are the "equality of all citizens, the protection of human rights, individual freedom within a social context and the maintenance of a popular sovereignty" (Kelly, 1995, p. 102). Kelly claims that it is in education, more than anywhere else, that "our democratic principles pervade" and are communicated to the next generation of citizens and that they are communicated through practice as well as preaching (Kelly, 1995, p. 102). However, he also comments on the way in which education can be used to *undermine* democratic principles and says that "students need to be encouraged to address [that] knowledge from a questioning perspective, to challenge what currently counts as knowledge and to debate the values implicit in it" (Kelly, 1995, p. 119). There should be no form of political control over what is being taught or learnt if it is incompatible with any concept of democracy (Kelly, 1995, 120). The consequences of a democratic education as a moral concept are young adults, who are committed to equality, freedom, the protection of human rights and the maintenance of a popular sovereignty. Teaching young adults democratic principles through education ensures that democracy becomes a moral and not a political concept. It also lays down the foundation for a strong moral code for the future generations of any country.

Educational Policies in South Africa:

What does this commitment to democracy mean for education in South Africa? The government, after 1994, had inherited a system where the entire population had to adjust to the idea of democracy. Equity has been a central theme in education since 1994 and equal citizenship has been a strong thread in that policy (Enslin, 2003, p. 79). The government

had to continue to run the education system but at the same time, change it. The new major policy frameworks that reflected the ideals of equity and democracy included:

The White Paper on Education and Training 1995	Acknowledged citizens' rights to education
The National Education Policy Act of 1996	This set out national and provincial powers in education and the structures for decision-making to develop norms, standards, frameworks and services for education in their province – a more inclusive and democratic system than the previous top down system under the apartheid regime.
The South African Schools Act (SASA) of 1996	This set out frameworks, norms and standards for the democratic governance of school where learners and parents are involved in a partnership with the state in deciding the policies and rules that govern their schools – a more inclusive approach than under the previous government.
The 1998 National Norms and Standards for School Funding	This set out the framework for funding provinces and schools, including a pro-poor funding formula for part of the education budget, whereby more funds would be given to poorer provinces and schools – a more equitable system of funding than was previously.
Curriculum 2005	Which introduced an outcomes-based curriculum for general education and was phased into schools from 1998, reviewed in 2000 and replaced by revised National Curriculum Statements. It emphasized citizenship and integrated the need for this type of education in all of the different learning areas.
South African Council of Education (SACE).	All teachers required to register and obliged to work to a code of professional conduct 1998
The Development Appraisal System (1998), a Performance Measurement System (2003), The National Whole School Evaluation Policy (2001), and the Integrated Quality Management System (IQMS) were introduced in 2003.	A series of policies were adopted to monitor and evaluate quality in schools – teacher appraisal and whole school evaluation – included in this type of evaluation was teacher professionalism and school effectiveness. This meant that for the first time schools and teachers were being held

	accountable for the work they did.
Curriculum Assessment Policy Statements (CAPS) (2010) to be introduced in 2012 to Grades 0 to 3 and Grade 10	A National Curriculum and Assessment Policy Statement is a single, comprehensive, and concise policy document, which will replace the current Subject and Learning Area Statements, Learning Programme Guidelines and Subject Assessment Guidelines for all the subjects listed in the National Curriculum Statement Grades R - 12.

These documents were 'state of the art' and drew on what was considered to be best international practice at the time. They set out a vision for what an ideal education-system might look like in South Africa, based on equality and human rights on one hand and human resource development on the other. They envisaged a fully functioning education system linked to a high-skill economy and a fully-fledged democracy with a modern non-racial citizenry with equal rights (Christie 2008, p. 132).

But can documents and policies teach children and adults how to be morally autonomous beings? Can they teach what it means to be a democracy? Do we, as teachers, know what it means to be 'good', to be a 'good citizen?' Straughan claims that "nothing is made right by someone saying it is right. Moral problems are not solved by asking someone else what to do or by merely obeying some authority" (Straughan, 1988, p. 6). Teaching children to be good, is not the same as teaching them to obey or to do as they are told. Straughan claims that "[o]bedience to authority is strictly irrelevant to the business of making moral decisions" (Straughan, 1988, p.7). He suggests rather that "[m]orality is, by definition, a *practical* business, in that it is basically concerned with what ought to be *done* and what it is right to *do*" (Straughan, 1988, p.7). Straughan also claims that to make a moral judgement or decision, there needs to be some degree of independent judgement and free choice – a child or an adult need to be able to make that decision to behave in a certain way for him/her not because someone else has told him or her to do it that way.

Conclusion:

It would appear, therefore, that there is more to moral education than teaching a set of rules and values, or teaching religion. If this is the case, and if schools could teach children how to make moral judgements, would this type of moral education address the moral crisis we face in South African society today? Would it go some way towards addressing the legacy left by apartheid and help to develop a fully fledged participatory democracy in South Africa?

Is Kelly correct in stating that “democracy is a moral and not merely a political concept?” (Kelly, 1995, p. 104). If he is, are the underlying tenets of democracy that; all human beings have rights, should be treated equally, should have freedom of thought, of speech, of opinion and of behaviour, indeed reflected in South African policy documents and society? Is every member of South African society able to participate in government and decision making? (Kelly, 1995, p. 28).

In the next chapter I examine the concept of citizenship and the development of citizenship in South Africa by analyzing policy documents put into place after 1994 by the new democratic government. I also consider teacher professionalism in this country and whether or not young people have teachers modelling good moral behaviour in their schools.

Chapter 2: What kind of citizenry is presupposed by the South African Constitution, Curriculum and United Nations Convention of the Rights of the Child?

Introduction:

In Chapter 1, I outlined the reasons for the moral crisis in South African Schools. I suggested that a formal moral education programme, which supports young people in making good moral decisions, should be investigated. South Africa faced particular challenges after 1994 to build a democracy with human rights at its core. In this chapter I will investigate what citizenship education is, particularly the underlying concept of democracy in this type of education. I will analyse the kind of citizenry that is presupposed by the South African Constitution, South African Curriculum and the United Nations Convention of the Rights of the Child. I will also consider the Code of Ethics that has been put into place by the South African Council of Educators and evaluate whether or not current practice is in line with the type of citizenry outlined in the Constitution, the National Curriculum and the UN Convention of the Rights of the Child.

South Africa faced particular challenges after 1994 to build a democracy with human rights at its core. Nelson Mandela, in the conclusion of his *Long Walk to Freedom* said:

> *Some say that (the liberation of the oppressed and the oppressor) has now been achieved. But I know that that is not the case. The truth is that we are not yet free: We have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others* (Mandela, 1994, p. 617).

What is citizenship?

What does citizenship mean? Marshall (cited in Soudien, 2006, p. 2) states that "citizenship can be expressed most fully within a liberal democratic state and that when civil, political and social rights are secured, all members feel they are part of a society and willing to participate in it." Scotland (cited in Soudien, 2006, p. 6) defines citizenship education as "the capacity for thoughtful and responsible participation in political, economic, social and cultural life."

Waghid believes that citizenship education has three interrelated aspects. The first is about education - to educate citizens to be democratic citizens one needs to take into account

people's language, culture, ethnicity and religion. Secondly, educating people to be democratic citizens involves making them aware of their right to political participation. Thirdly, it also involves educating people about their civil, political and social rights (Waghid, 2009, p. 400). According to McLaughlin (cited in Arko-Cobbath, 2005, pp. 1- 2) the two main objectives of citizenship education are to prepare citizens to become active and well-informed citizens in their community and in a broader society and to inculcate a value system that should foster a feeling of unity within diversity. He mentions that the three major elements in this type of moral education include social and moral responsibility, political involvement and political literacy.

Citizenship education "is part of the foundation upon which learners' values, behaviours and dispositions will be built in later life" (Hammet and Staeheli, 2009, p.4). It is a long term project and the challenge is to make it accessible, engaging and meaningful to learners.

The Development of Citizenship in South Africa:

South Africa's conception of citizenship has to be understood in the context of the negotiated transition to democracy that was marked by the election of 1994 as well as the period of struggle against apartheid that preceded it (Enslin, 2003, p. 73). South Africans do not yet have a settled conception of what citizenship is because of apartheid and the project of overcoming its effects. Citizenship education is still in a formative stage (Enslin, 2003, p. 73). South Africa was a much divided society and as Ramphele observes: "Apartheid divided the country; communities were polarized in the struggle against it. Emphasising the differences between black and white people, workers and managers, young and old, poor and rich, was essential to the whole project of mobilizing support for the cause one was espousing" (Ramphele cited in Enslin, 2003, p. 73). A number of policies to address the inequalities of apartheid have been put in place since 1994 and legislation that was put into place to uphold apartheid has been dismantled. The Truth and Reconciliation Commission set out to deal with a violent and painful past by investigating violations of human rights and its findings did go some way towards addressing some of the divisions that marked South African society. The nature and significance of citizenship in South Africa is less clear now than it was in 1994 (Enslin, 2003, p. 74).

During apartheid, in the 1980's, organisations such as trade unions and civic organizations retained a vision of active citizenship using mass mobilization. This was then extended to a consultation process which was used in the writing of the 1996 Constitution. This

Constitution was drafted in terms of Chapter 5 of the Interim Constitution (Act 200 of 1993) and was first adopted by the Constitutional Assembly on 8 May 1996. In terms of a judgement of the Constitutional Court, delivered on 6 September 1996, the text was referred back to the Constitutional Assembly for reconsideration. The text was accordingly amended to comply with the Constitutional Principles contained in Schedule 4 of the interim Constitution. It was signed into law on 10 December 1996. The objective in this process was to ensure that the final Constitution was "legitimate, credible and accepted by all South Africans." (www.info.gov.sa - accessed 07.10.2011). To this extent, the process of drafting the Constitution involved many South Africans in the largest public participation programme ever carried out in South Africa. After nearly two years of intensive consultations, political parties represented in the Constitutional Assembly negotiated the formulations contained in this text, which are an integration of ideas from ordinary citizens, civil society and political parties represented in and outside of the Constitutional Assembly. The South African Constitution therefore represents the collective wisdom of the South African people and has been arrived at by general agreement (www.info.gov.sa - accessed 07.10:2011).

The Constitution:

The Constitution of the Republic of South Africa, 1996, was approved by the Constitutional Court (CC) on 4 December 1996 and it took effect on 4 February 1997. The Constitution is the supreme law of the land. No other law or government action can supersede the provisions of the Constitution. South Africa's Constitution is one of the most progressive in the world and enjoys high acclaim internationally.

The Preamble to the Constitution acknowledges the suffering and injustices of the past:

> We, the people of South Africa,
>
> Recognise the injustices of our past;
>
> Honour those who suffered for justice and freedom in our land;
>
> Respect those who have worked to build and develop our country; and
>
> Believe that South Africa belongs to all who live in it, united in our diversity.
>
> We therefore, through our freely elected representatives, adopt this Constitution as the supreme law of the Republic so as to

- Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
- Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law;
- Improve the quality of life of all citizens and free the potential of each person; and
- Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

May God protect our people.

Nkosi Sikelel' iAfrika. Morena boloka setjhaba sa heso.

God seën Suid-Afrika. God bless South Africa.

Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika. (www.info.gov.sa accessed 07.10.2011).

Equal citizenship is recognised and emphasised in contrast to the deprivation of the majority of South African's rights as citizens under apartheid (Enslin, 2003, p. 76). One of the Founding Principles of the Constitution is common citizenship.

a. There is a common South African citizenship.
b. All citizens are
    i. equally entitled to the rights, privileges and benefits of citizenship; and
    ii. equally subject to the duties and responsibilities of citizenship.
c. National legislation must provide for the acquisition, loss and restoration of citizenship (www.info.gov.sa accessed 07.10.2011).

The Republic of South Africa is one, sovereign, democratic state founded on the following values:

a. Human dignity, the achievement of equality and the advancement of human rights and freedoms.
b. Non-racialism and non-sexism.
c. Supremacy of the constitution and the rule of law.

d. Universal adult suffrage, a national common voter's roll, regular elections and a multi-party system of democratic government, to ensure accountability, responsiveness and openness.

Enslin states that "the official version of democratic citizenship in the new South Africa is clearly a maximal one, "[A] citizen who is expected to hold an identity, as a member of a democratic country, which entails not only rights but also duties" (Enslin 2003 p. 79). Hammet and Staeheli state that South African citizens are expected to take on the core values of the Constitution, with the emphasis being on "ideals of tolerance, respect, and diversity; the promotion of human rights; and active citizens who work to address community problems, to overcome inequalities, and to promote anti-racism" (Hammet and Staeheli, 2009, p. 50)

Although the progress towards equal rights for education and equality in education is still slow, I believe that the preparation for citizenship in South Africa is better in the sense that the underlying values of democracy are reflected in a variety of documents and policies that have been put into place since 1994 and citizenship education has been highlighted in the new curriculum. However, it is questionable as to how well these values have been communicated to our children and citizens and how far they have been implemented in everyday life. Crime, violence, domestic abuse, corporal punishment and sexual abuse are rife in South Africa (see chapter 3) – indicators that our citizens are not the democratic, moral agents that are promoted in the Constitution. It would appear that although the intention to promote and develop citizenship in South Africa is foremost in the documents produced since 1994, there is still a 'gap' between policy and what is happening on the ground.

The Manifesto on Values, Education and Democracy:

The Manifesto on Values, Education and Democracy was published by the Ministry of Education in July 2001.

> "The approach to developing this Manifesto was founded on the idea that the Constitution expresses South Africans' shared aspirations, and the moral and ethical direction they have set for the future. It outlined the vision of a society based on equity, justice and freedom for all. It was less of a description of South Africa as it currently exists but more of a document to compel transformation." (www.info.gov.za accessed 10.10.2011).

The Manifesto is for young South Africans, the citizens of South Africa's future and it is for all those involved in their education (Manifesto on Values, Education and Democracy, 2001, p. 7). The Manifesto highlights 'responsible citizenship' by identifying "the ideals and concepts of Democracy, Social Justice, Equality, Non-racism and Non-sexism, Ubuntu (Human Dignity), An Open Society, Accountability, (Responsibility), The Rule of Law, Respect, and Reconciliation" (Enslin, 2003, p.81). The Manifesto is cast as "a practical framework for instilling and reinforcing the culture of communication and participation ….. a crucial step in nurturing a sense of the democratic values of the Constitution in young South Africans" (Department of Education, 2001, p.2). Kader Asmal addressing a conference stated that if we are going to live our Constitution and Bill or Rights in everyday life, we need to make sure that we have a set of values that are understood and meaningful to Grade 1 and 2 children as well as to the elders of the Constitutional Court (Manifesto on Values, Democracy and Education, 2001, p. 9).

Nolan observed at the same conference that

> *While a government must of course make laws and impose them in order to protect the rest of society from those with asocial and criminal tendencies, this is not how you educate people in the spontaneous adoption of moral values. This requires a change of consciousness – something which education can do. What education strives to do, then, or what the educational institution should be trying to do, is to take learners forward to higher levels of moral judgement"* (Manifesto on Values, Democracy and Education, 2001, p. 10).

Democracy was the first of the ten fundamental values highlighted in the Manifesto as having relevance in Education. The Manifesto states that Democracy is adult enfranchisement; it is society's means to engage critically with itself. Education is indispensable in equipping citizens with the abilities and skills to engage critically, and act responsibly. Sustaining an open society is critical to democracy; debate, discussion and critical thought ensure that society knows how to talk and how to listen, rather than resort to violence. Accountability (responsibility) is essential to a democracy; the ability to hold powerful people to account. It is part of giving them the power in the first place and a reminder to them that there can be no rights without responsibility (Manifesto on Values, Education and Democracy 2001, p. 3).

Although citizenship is referred to a number of times in the Manifesto, the document is primarily aimed at identifying a set of values to be taught in schools. According to Enslin, "the manifesto could be described as more successful in its articulation of values for democratic citizenship than values in general" (Enslin, 2003, p. 81). Going back to Kelly's argument in the last chapter about values education and the difference between moralising and moral education it would appear that the Manifesto is more about moralising than teaching children how to make moral judgements. It is "a call to all to embrace the spirit of a democratic, non-racial and non-sexist South Africa" (Manifesto on Values, Democracy and Education, 2001, p. 1) not a document that could be used to teach reasoning and good moral judgement.

Curriculum 2005:

One of the most controversial issues in education in the past few years has been the development and implementation of Curriculum 2005 (Chilsom, 2003, p. 268). In South Africa, citizenship education was increasingly becoming an essential part of the curriculum. Under Curriculum 2005 (C2005) considerable effort was made to design citizenship education programmes either as separate curricula subjects or integrated into other learning areas (Arko-Cobbath, 2005, p. 6). C2005 was significant because of what it aimed to achieve, i.e., to address the inequality in education under the apartheid regime and to place South Africa on the road to global participation in a global economy. When Sibusiso Bhengu became Minister of Education in 1994, he inherited a "complex and collapsed system of education." (Chilsom, 2003 p. 269). The school curriculum was seen to be reinforcing racial injustice and inequality and its transformation was critical in the promotion of "[u]nity and the common citizenship and destiny of all South Africans, irrespective of race, class, gender or ethnic background" (ANC as cited in Chilsom, 2003, p. 269). The preface to C2005 Curriculum Documents states that

> *"This curriculum is written by South Africans for South Africans who hold dear the principles and practices of democracy. It encapsulates our vision of teachers and learners who are knowledgeable and multi-faceted, sensitive to environmental issues and able to respond to and act upon the many challenges that will still confront South Africa in this twenty first century* "(Department of Education, 1997, p. 5).

The vision for the new South Africa was "[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, 1997, p. 8). Specific concerns around xenophobia, HIV/AIDS,

diversity, discrimination and race were highlighted in the new curriculum as well as an ethic of volunteerism and service. Children are expected to understand their rights and duties as citizens, in other words, "citizenship involves responsibility to self, family, and society and incorporates the values of the Constitution" (Hammet and Staeheli, 2009, p. 5).

Integral to C2005 was an outcomes based philosophy; outcomes derived from the Constitution; "[t]hey define the type of citizen that the education system should produce and, in so doing so, the kind of citizen a post-apartheid society would like to see created" (Chilsom, 2003, p. 270). The Critical and Developmental Outcomes provided the glue holding C2005 together.

These Critical Outcomes envisaged learners who would be able to:

1. Identify and solve problems and make decisions using critical and creative thinking
2. Work effectively with others as members of a team, group, organisation and community
3. Organise and manage themselves and their activities responsibly and effectively
4. Collect, analyse, organise and critically evaluate information
5. Communicate effectively using visual, symbolic, and/or language skills in various modes
6. Use science and technology effectively and critically showing responsibility towards the environments and the health of others
7. Demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation.

The Developmental Outcomes envisaged learners who are also able to:

1. Reflect on and explore a variety of strategies to learn more effectively
2. Participate as a responsible citizen in the life of local, national and global communities
3. Be culturally and aesthetically sensitive across a range of social contexts
4. Explore education and career opportunities, and
5. Develop entrepreneurial opportunities.

(Department of Education, 1997, p. 15).

The relationship between human rights, a healthy environment, social justice and inclusivity runs through each of the eight learning areas e.g. in Mathematical Literacy, Mathematics and Mathematical Sciences Learning Area, which is to empower people to, among other things:

- Work towards the reconstruction and development of South African society
- Develop equal opportunities and choice
- Contribute towards the widest development of the society's culture
- Participate in their communities and in their South African society as a whole in a democratic, non-racist and non-sexist manner (Department of Education, 1997, p. 14).

This makes South Africa's attempt to address citizenship education and democratic citizenship unique, as in a number of countries citizenship education is squeezed into a single subject like civics or social studies (Arko-Cobbath, 2005, p. 8). South Africa was a very divided country prior to 1994 and teaching the next generation values like tolerance, the need for community service, the democratic principles of equal rights, human rights and participation was crucial for the injustice of the past to be addressed. The government was trying to address the legacy of the apartheid era by integrating these outcomes with the content that needed to be taught. Instead of making this type of education a once off lesson a week, which could have been ignored in some schools, the government wanted to impress on teachers as well as on children the need for these values and ideals to be taught, to bring everyone in line with what the new Constitution stated. The Constitution expressed the social values, expectations of the roles, rights and responsibilities of citizens in a democratic South Africa and the Curriculum embodies those values in the knowledge and skills it developed. The idea was to encourage amongst all learners "an awareness and understanding of the rich diversity of cultures, beliefs and world views within which the unity of South Africa was manifested" (Department of Education, 1997, p. 12).

I believe that the thinking behind this type of citizenship education was good. However, in my opinion, the type of citizenship education outlined in Curriculum 2005 is more about *telling* young people how to be citizens rather than *showing* them how to, or encouraging them to find out for themselves what democratic citizenship is about.

There were, however, a number of criticisms of C2005. For example, in 1997 Jonathan Jansen argued that "Outcomes Based Education (OBE) will fail, not because politicians and bureaucrats are misinformed about conditions of South African schooling but because this

policy is being driven in the first instance by political imperatives which have little to do with the realities of classroom life" (Jansen, 1997, p. 2). He gave ten reasons why he felt OBE would fail in South Africa. These were:

1. The language was too complex, confusing and at times contradictory
2. There had been problematic claims and assumptions about the relationship between curriculum and society, i.e. there was a need to provide relevant skills to generate an economic growth rate in South Africa – therefore a new curriculum was needed. But he questioned whether OBE was the right curriculum to address this need.
3. OBE was based on flawed assumptions of what happened in schools, the type of teachers and the classroom organisation in our classrooms – all being traditional where as OBE was progressive.
4. Strong philosophical reasons against the implementation of OBE, because this policy offered an instrumentalist view of knowledge - insisting that students used knowledge creatively but then informing them that there were desired outcomes already specified. In other words, the curriculum was philosophically inconsistent.
5. OBE was to do with the product, i.e. the outcomes and not the process. Jansen believed that the teachers had not been as involved as they should have been in developing this curriculum and that in most cases the teachers did not have an understanding of OBE or have access to more information about it.
6. OBE was outcomes driven and it did not include values – i.e., a commitment to combat racism or sexism in society.
7. OBE placed a huge administrative burden on teachers.
8. OBE was a move away from a content driven curriculum towards a skills based curriculum. Jansen believed that children needed to learn outcomes that were anchored in curriculum content. He also felt strongly that without content, the curriculum could not be built into a multicultural curriculum which was, Jansen claimed, what was needed. He asked who made the choice of what should be taught and not?
9. For OBE to succeed there needed to be a number of innovations introduced all at the same time. For example, the training and retraining of teachers, radically new forms of assessment, different classroom organisation and additional time for managing the process.

10. A radical new form of assessment was being introduced which he believed militated against curriculum innovation.

I agree with some of Jansen's concerns. The South African education system was, as we have already discussed, flawed and divided. Once again, the poor and under-resourced schools were at a disadvantage trying to implement a new methodology and curriculum with little training, under qualified teachers, few resources and little information. However, as a teacher at that time, I enjoyed the move away from the more traditional approach and I liked the fairness in the new assessments required. I also enjoyed the fact that teachers could choose what content they wanted to teach and that we were no longer made to teach the Christian National Curriculum of the apartheid era which was racist, sexist and patriarchal. I liked the fact that children could question, do research, work in groups and assess each other. I liked the fact that children had a voice in what they learned and that the curriculum required teachers who were facilitators rather than authoritarians. As Carrim argues, "[t]he new curriculum views children as active participants in their learning, able to make decisions and undertake tasks independently and critically" (Carrim, 2011, p.77). To me, the underlying values of OBE and C2005 were based on democratic principles and in line with the type of citizen that was required by the government. C2005 states that "[t]he kind of learner envisaged is one who will be imbued with the values and act in the interests of a society based on respect for democracy, equality, human dignity, life and social justice" (Department of Education, 1997, p. 12). However, in direct contrast to this type of learning "... the ways in which children are imagined in pedagogy is not the way in which they are portrayed at school governance levels,.....they are prevented from enacting their citizenship capacities in the governing of (their schools)" which is a skill they are supposed to be developing or taught (Carrim, 2011, p. 78).

A review Committee was appointed in 2000 and the Revised National Curriculum Statements were developed which streamlined C2005 but still stressed a "rights based approach to citizenship and national-building alongside clarity and accessibility of the curriculum." (Department of Education 2002a as cited in Chilsom 2004).

Then, during 2010 the Minister of Basic Education, Mrs Angie Motshekga, declared that there would be a plan for schools in South Africa called Action Plan to 2014, and that this would form part of a larger vision called *Schooling 2025.*. The curriculum was streamlined again and the Curriculum Assessment Policy Statements (CAPS) replaced the Revised National Curriculum Statements. However, in the introduction to the CAPS documents, it

was clearly stated that the curriculum was based on the values of the Constitution; human rights and democratic citizenship being amongst them:

- "Social transformation: ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of the population;
- Active and critical learning: encouraging an active and critical approach to learning, rather than rote and
- Human rights, inclusivity, environmental and social justice: infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of South Africa" (www.education.gov.za accessed 8.02.2012).

The School Pledge:

In 2008, the Minister of Education, Naledi Pandor, proposed the School Pledge accompanied by a Bill of Rights for the Youth of South Africa. The National Schools Pledge was based on the values of the Constitution.

The objectives of the Pledge are:
(a) To promote civic participation and responsibility among young people;
(b) To evoke national pride and unity; and
(c) To promote social cohesion and nation-building (Department of Education, 2008, p. 3).

She stated that when schools have assembly they needed to encourage young people to recite the pledge to see whether through such action, they internalise those core values for South Africa.

The pledge as it stands reads:

> We the youth of South Africa
> Recognising the injustices of our past
> Honour those who suffered and sacrificed for justice and freedom
> We will respect and protect the dignity of each person
> And stand up for justice
> We sincerely declare that we shall uphold the rights and values of our Constitution
> And promise to act in accordance with the duties and responsibilities that flow from these rights

!ke e: /xarra //ke
Nkosi Sikelel' iAfrika (http://www.polity.org.za – accessed 14.10.2011)

Once again, citizenship and the democratic ideals of respect, justice, rights and values were highlighted but the reaction to this Pledge was varied. Some were in favour of it and others opposed the idea of it, based either on its content or on the lack of consultation from the Department of Education. None the less, it indicated the dedication with which government and teachers tried to make citizenship education "relevant and engaging" for their learners (Hammet and Staeheli, 2009, p.9).

Was the Pledge effective in teaching children citizenship or the principles of democracy? Could the Pledge be seen as a form of moral education? If children are just reciting the Pledge without understanding what it means, questioning the concepts therein or doing what is stated in it, are they acting morally or are they just doing what someone else has told them to do? Does reciting the Pledge help internalise the ideals of respect, rights and justice? Or is it just a form of moralising, "aimed at producing behaviour in children which they (the government) value as being morally good?" (Straughan, 1988, p.31). Moral behaviour cannot be behaviour that conforms to the dictates of authority; it cannot be equated with just doing what you are told. Moral behaviour must be behaviour where the "intentions and motives must also lead one actually to perform the appropriate action" (Straughan, 1988, p. 37). Moral behaviour is concerned with what ought to be *done* and what it is right to *do*. It refers to "how a person actually behaves, as well as to how he thinks" (Straughan, 1988, p. 37). Therefore, even though the intentions behind the Pledge and the content of it are based on democratic principles, the Pledge cannot be seen to be educating children morally unless the children who recite it, practice doing what they say, because they themselves believe in it.

Teacher Professionalism:

Another important aspect to consider in the development of citizenship education is the teachers. Campbell argues that "[t]he moral and ethical principles that teachers themselves uphold in the ways that they interact with the students and others and in their approach to their professional responsibilities provide the basis of one aspect of their moral agency" (Campbell, 2003, p.23). She claims that students need to be treated fairly, kindly, honestly, with commitment and with competence and that students learn lessons about morality through their *experiences* with teachers (Campbell, 2003, p. 23, my emphasis). Students learn the importance of qualities like honesty, respect and sensitivity to others through their relationships with others. They are more likely to be influenced by teachers whose qualities

they admire and who act in a reasonable manner. Are teachers in South Africa good role models for our children?

Every day in South Africa there are issues of unprofessional conduct from teachers, ranging from teacher absenteeism to the sexual abuse of children (South African Council for Educators Handbook, 2002, p. 1). The establishment of The South African Council of Educators (SACE) signalled recognition of teachers as autonomous professionals who were able to decide on the nature of their work (Wits Education Policy Unit, 2005, p. 28). SACE was recognized in 1997 by the Minister of Education following a collective agreement within the Education Labour Relations Council about the need for a semi autonomous body to take care of

> "[t]he registration of professional educators, and the keeping of a register or roll of such educators for the purpose of regulating qualifications, standards and professional discipline of teachers, and their admission to the education profession" (SACE Handbook, 2002, p. 9).

The Code of Professional Ethics describes how the educator *ought to* relate to learners, parents, colleagues, the community, the employer, the profession and the Council. It tells educators what they are obligated to and must do and what they are prohibited from or must not do (SACE Handbook, 2002, p. 11).

The educators who are registered or provisionally registered with the South African Council for Educators:

- acknowledge the noble calling of their profession to educate and train the learners of our country;
- acknowledge that the attitude, dedication, self-discipline, ideals, training and conduct of the teaching profession determine the quality of education in this country
- acknowledge, uphold and promote basic human rights, as embodied in the Constitution of South Africa;
- commit themselves therefore to do all within their power, in the exercising of their professional duties, to act in accordance with the ideals of their profession, as expressed in this Code; and
- act in a proper and becoming way such that their behaviour does not bring the teaching profession into disrepute. (www.sace.co.za – accessed 14.10.2011)

This code was developed and supposedly agreed upon by all the unions and the employer. It was not 'imposed' on educators but was developed through a grassroots process, in which educators were directly involved. This 'social agreement or contract' gives the Code legitimacy and credibility from an ethical perspective (South African Council for Educators Handbook, 2002, p. 10).

However, teacher professionalism in South Africa needs to be categorised into three historical periods, teacher professionalism pre-apartheid, under apartheid and post-apartheid (Wits Education Policy Unit 2005, p. 14). From the 50's to the 70's, teachers were seen as "civil servants with little autonomy and very little claim to professional status" (Wits Education Policy Unit, 2005, p. 15). Teachers were controlled by the Department through a system of inspection which was punitive and vindictive. It used punitive measurements such as transfers, harassment and dismissal for teachers who did not comply with the government's apartheid policies. The Soweto Uprising of 1976 did not only lead to a rejection of Afrikaans as the medium of instruction, it also generated antagonism amongst the students and their teachers against the state and apartheid schooling (Jansen, 2004, p. 3). For example, in 1986, 700 people in the field of education were detained and 1585 lost their jobs in 1987. The effect of this type of harassment of teachers by the apartheid government was that "teachers developed a culture of resistance and a suspicion for any intervention even if it works in their interest" (Wits Education Policy Unit, 2005, p. 15).

By the time Mandela was released from prison and the liberation organisations were unbanned, (in 1990), protests in education took the form of "stay-aways, chalk-downs, marches to regional offices, submissions of lists of grievances, sit-ins and so forth. At the end of 1990 and the beginning of 1991 principals and other people in authority were driven from their posts and in 1991 and in 1992 the union embarked on strike actions (Jansen 2004, p. 4). This was the legacy of the apartheid years that would come into play even after the post apartheid government and the introduction of a new education and training system. Between 1994 and 1999 little was done to regulate the teaching profession. However, in the years following, the government introduced regulations to make teachers more accountable "as professional actors" in state schools. Teacher development initiatives were introduced, opportunities to upgrade qualifications for more than 25% of under-qualified teachers were offered, the first ever White Paper on Teacher Education in South Africa was initiated to provide a statement on the growth and development of teachers, and the government launched the South African Council on Education (SACE) (Jansen, 2004, p.5). The main objectives of SACE were to enhance and improve the quality and standards of the teaching profession by:

- The promotion and development of the teaching profession
- The registration of educators as one way of maintaining standards of practice
- The establishment and maintenance of a code of professional ethics for educators that will govern the behaviour of every teacher

The Code of Conduct carries disciplinary measures to be taken against teachers registered with SACE who act inappropriately within the profession. This was the first time, since the apartheid inspection system, that there was direct intervention to regulate teacher's behaviour. The thrust of the SACE policy was a positive one: "The locus of its strength lies in the drive for professionalism among educators, the sensitivity to the unequal power relations that exist between educators and learners (and among educators themselves), and the commitment to ideals of democracy and human rights" (Jansen, 2004, p. 6).

The role of SACE has, however, not been as vigorous as it should have been. There has been criticism about the role that SACE has played particularly with regard to the development of teachers and to the professionalizing of teachers (Wits Education Policy Unit, 2005, p. 29). There are a number of factors that have prevented SACE from doing the work it was set up to do but the establishment of this body is about professionalization of teaching and, therefore, a step in the right direction of making the teaching profession an ethical one. However, once again, the regulations and documents to enhance teacher professionalism and development were put into place, but in practice, with little effect on the actual behaviour of teachers and the quality of teaching and learning that was taking place in state schools. Teachers were being told what to do (i.e. abide by Code of Conduct) but that did not make them more professional or ethical. Campbell writes that

> *"Moral educators are all teachers who understand the moral and ethical complexities of their role, who possess a level of expertise in interpreting their own behaviour and discerning the influence that this behaviour has on students, and who as a consequence, strive to act ethically within the context of their professional responsibilities"* (Campbell, 2003, p. 47).

It is, once again, not about doing what someone else tells you to do but doing something because you believe it is the right thing to do. Codes of Conduct can *tell* teachers how to act, but they do not help teachers to learn the thinking tools or dispositions needed to be morally autonomous. It is not only children who need to be taught moral education, but also our

teachers. As Campbell points out, “Teachers need to heighten their ethical knowledge ..... in ways that enable them to make the links between abstract principles and concrete situations” (Campbell, 2003, p. 113) For our teachers to be ‘professional’ and ‘ethical’ they need to understand what those terms mean and be held accountable for their actions if they do not behave in the way they should. Campbell stresses that “[e]xperienced teachers know that there is no blueprint of by-the-numbers moral code that can tell them what to do in a particular context..... but the fact that there exists no formula for how to be patient with or attentive to students does not mean teachers can dispense with such virtues” (Campbell, 2003, pp.113-114)

Campbell also comments about the tensions and moral dilemmas faced by teachers when the unions call for strike action. Judith Boss reminds us that “[g]roup mores can also weaken our motivation to do what is right” (Campbell, 2003, p.94). Teachers who feel threatened or intimated because of possible disciplinary action against them as a result of perceived breaches of loyalty to the union, are unlikely to report another teacher or go against strike action, even if they believe the teacher has behaved unprofessionally, or the strike action is unethical. This is understandable. But, even taking this into account, the actions of South African teachers during the strike of 2010; of lawlessness, a lack of accountability and a total disregard for the education of their pupils, further endorsed my view that large numbers of South African teachers are not the moral agents they should be. Nor are they modelling the type of behaviour our children need to see, if they are going to become the autonomous moral beings outlined in our Constitution.

The United Nations Convention of Children’s Rights:

The South African government is also duty bound to actualize children’s rights to be heard in matters that affect their lives because of its ratification of the Convention of Children’s Rights (CRC) in 1995. The Convention has four general principles. The first two apply to all people and the Convention reaffirms them for children. The last two are of particular concern to children.

- The best interests of the child must be a primary consideration in all decisions or actions that affect the child or children as a group. This holds true whether decisions are made by governmental, administrative or judicial authorities, or by families themselves.
- Children must be allowed to be active participants in all matters affecting their lives and be free to express their opinions. They have the right to have their views heard and taken seriously www.unicef.org accessed 15.10.2011).

What does it mean that children must be 'active participants?' Haynes argues that "[p]articipation implies active involvement in decision making and some ownership of the decision-making process; it implies opportunities to question and initiate action" (Haynes, 2009, p. 35). Since 1994 a number of changes have been made to enable children to participate and make decisions in matters that affect them (Bray and Moses, 2011, p. 6). A number of these amendments are to do with legal proceedings such as custody and adoption, and also for medical treatment as well as access to state grants and care giving rights for children in charge of households. However, most of these laws are age-contingent and leave very few opportunities for children in their pre-teens to participate in decisions that affect their lives (Bray and Moses 2011, p. 7). Concerns about children's incompetence in assessing what is best for them, combined with a traditionally authoritarian approach to children, have contributed to the slow and minimal translation of government into enforceable laws and policies regarding children's participation. However, it would seem that where the interests of children and adults converge and both are set to benefit, advocacy is more successful (Bray and Moses 2011, p. 8).

The most powerful expression of children's involvement in public participation in South Africa was the street based protests against the apartheid government (Bray and Moses, 2011, p. 8). In 1976, school children in Soweto marched in protest against the government's insistence that all lessons be taught in Afrikaans. 220 children were injured and 23 were killed when the police responded with bullets. Children and adults across the country then took to the streets, and over 500 children were killed in clashes that year. Children's involvement in resistance to apartheid continued into the 1990's. They rejected Bantu education, boycotted schools and attacked beer halls. According to the Truth and Reconciliation Commission Report (cited in Bray and Moses, 2011, p. 9,) out of 80 000 detainees, 48 000 were under the age of twenty five. These types of protests have been more sporadic since 1994 although children have, on occasion, protested against poor schooling and the lack of basic service delivery in poor areas (Bray and Moses, 2011, p. 9).

In South Africa there are no formal mechanisms in place for children to participate or be involved in policy and law reform (Bray and Moses, 2011, p. 10). Children have been consulted on the revision of the Child Care Act of 1983, HIV/AIDS policy, child labour law, policy on social grants and the new Children's Bill. But in some of these initiatives, children were not able to voice their opinions directly to the policy makers. Instead they had to rely on adults to communicate them. As Haynes points out *consultation* is not the same as *participation* (Haynes, 2009, pp. 18-19). An Office for Rights (ORC) was established in the presidency to "mainstream a child-centred approach to policy, planning, programming,

communication and funding process in government" (Bray and Moses, 2011, p. 11). To date, a formal environment for children's participation has not been created but children have begun to identify 'informal' spaces for voicing their opinions about laws by using the internet and cell phone forums.

When the new democratic government came in to power in 1994, its intentions towards children's participation and children's rights were good. These intentions are all stated in the documents I have discussed in this chapter. However, it would appear that children's participation and children's rights are no longer a priority with our government as less attention seems to be paid to them than before. On the whole, children are not involved in decision making that affects them until they are adolescent e.g. only after the age of 12 can a child decide on his or custody arrangements in a divorce; only after the age of 18 is an adolescent allowed to vote. Again, the intentions are clearly articulated in documents and policies but in practice, children are not participating in decisions that affect them or expressing their opinions in a way that is heard by the policy makers. Perhaps children do not know how to do this or where. Schools could play a role by making the space for children's voices to be heard and by teaching them thinking tools to help them make 'good' decisions on policies and practices that affect them.

Conclusion:

It seems that the type of citizenry that was identified as being needed in South Africa is clearly defined in the documents published after 1994. There is a clear indication of the values implied in good citizenship and what is required from both adults and children in South Africa. However, in this chapter I have highlighted a number of concerns about most of these documents, not just their contents, but especially the problems associated with their implementation. How can and should we, as teachers in South Africa, teach our children to be democratic, good citizens? Dewey sees "children as rational, collaborative, active participants in knowledge making, and he sees schools as integral parts of the community, rather than as places of preparation for a future community" (Haynes, 2009, p. 31). Could South African teachers see children and schools in the same light?

In the next chapter I will be exploring what it means to be adolescent and the challenges that adolescents face in South Africa. I argue that adolescence is the time to introduce a moral education programme. Some developmental psychologists claim that adolescence is a time when young people are helpless and in need of support. Adolescence is a particularly vulnerable stage of life, when children take risks that affect their futures for better or for worse. However, I argue that it is also a stage when children begin to separate from their

parents, form their own values and opinions and it is a time of heightened morality. I examine the different stages or morality as proposed by Kohlberg and some of the criticisms against his stage development theory and I put forward the proposal that moral education should be introduced at this stage in young people's lives when, I argue, it will be most effective.

Chapter 3: Adolescence, moralising and moral education.

Introduction:

In Chapter Two I wrote about the rights of children and how in South Africa, so many of our young people are vulnerable because of poverty, HIV/AIDS, violence and crime. For example in 2008, there were approximately, 1.4 million South African children who were HIV/AIDS orphans out of 18.7 million children living in South Africa (Hall, 2010, p. 2). In many of these cases, these young people are heading up households without the support of both parents. Many of these young people are involved in violence or crime.

Adolescents face a number of challenges like the influx of hormones and the resulting changes in their bodies, friendships, dating issues and sexual identification as well as particular socio- economic challenges in this country. In every one of these scenarios, adolescents have choices to make – to drink and drive? To have unprotected sex or not? To do drugs or not? To stick to friends no matter what? South African adolescents also face particular socio-economic challenges such as HIV Aids and the resultant child headed households, crime and violence in schools. I will argue that South African schools do not provide the type of moral education that supports adolescents when making these moral choices. My argument will be that the type of moral education that is available in our schools is either moralising or content and information driven. It is not the type of education that enables adolescents to discuss the challenges they face, or to work through these issues, with their peers or teachers. It is not the type of education that gives adolescents a voice or allows them to conceptualise problems or evaluate choices. In sum, moral education in South Africa does not involve moral reasoning.

I argue for an alternative moral education programme that uses the 'community of enquiry' pedagogy of the Philosophy for Children programme (P4C), which would encourage children to be more morally accountable and help them to develop a moral language and the thinking tools they need to evaluate their own thoughts and actions and those of others.

The Challenges of Adolescence:

According to developmental psychologists Pipher (1994), Dobson (2001) and Carlo (1999), early adolescents are at a stage in their psychological development where they are separating from their parents and identifying their own beliefs and value systems. They are often more influenced by their peers than by their parents, and they can be more easily tempted to engage in high risk behaviour than other age groups, e.g. unprotected sex and experimentation with drugs and alcohol. They are interacting with social networks such as

Facebook and Mixit without adult supervision, where sometimes dangerous adults and peers can chat to adolescents, possibly grooming them for sexual abuse. Adolescence is a period of multiple transitions; when young people are often attending new schools, making new friends, and beginning to date. They are also dealing with changes in the academic programme and the expectations of new teachers as well as developing a different relationship with their parents. These are all areas in which problematic outcomes of early adolescence can develop (Carlo, 1999, pp.133-134).

On the whole, adolescence is perceived as a period of development that forms a bridge between childhood and adulthood, although this is of course a continuum - roughly speaking, starting between the ages of eleven and thirteen and ending between the ages of seventeen and twenty one. It has also been described as "a stage of increased curiosity, experimentation and the quest for personal identity" (Taiwo and Goldstein, 2006, p. 500). Biddulph claims that when boys go through adolescence, they "are being born into a new self, and birth always involves some struggle. They need to find answers to big questions, to begin new adventures and challenges and to learn competencies for living" (Biddulph, 1998, p. 20). Pipher claims that "adolescents are travellers, far from home with no native land, neither children nor adults……. They don't really fit in anywhere. There's a yearning for place, a search for solid ground" (Pipher, 1994, p. 52). She goes on to state that "adolescence is a border between childhood and adulthood. Like life on all borders, it is teeming with energy and fraught with danger. Growth requires courage and hard work on the part of the individual and it requires the protection and nurturing of the environment" (Pipher, 1994, p. 292).

In adolescence many types of changes occur – physical, emotional, intellectual, academic, social and spiritual (Pipher,1994, p. 52). Pipher discusses the physical changes that take place physically during adolescence, and how these changes can become a preoccupation, "a constant focus of attention" (Pipher, 1994, p. 55). She suggests that the best way to understand adolescents is to think of them as constantly being on LSD: "intense, changeable, internal, often cryptic or uncommunicative and… dealing with a different reality" (Pipher, 1994, p. 57). She claims that the emotional system in adolescents is immature and emotions are often extreme and changeable. Most adolescents are unable to think abstractly and the immaturity of their thinking makes it difficult to reason with them (Pipher, 1994, p. 59). Just as toddlers move away from their parents physically, so adolescents

move away from their parents emotionally. They are constantly negotiating distance – adolescents wanting to explore and parents wanting them to stay safe.

Pipher also states that "[t]eenagers are under great social pressure to abandon their families, to be accepted by peer culture and to be autonomous individuals" (Pipher, 1994, p. 65). Peers validate their decisions and help them shape their self identity. Talking to friends is a way to find out if "I am O.K." (Pipher, 1994, p.68). However, Carlo states that although little research has been done in this area, it also seems likely that parents do continue to play a role in moral development during adolescence even if the influence of peers on moral development increases during this time (Carlo, 1999, p. 134).

Dobson (2001, p. 32) describes adolescence as a period of time when "human chemistry appears to go haywire". He states that there is a definite link between hormones and human behaviour and he draws our attention to the effect that testosterone has on adolescent boys: "Testosterone is a facilitator of risk – physical, criminal, personal….. with testosterone caution is thrown to the wind" (Dobson, 2001, p. 33).

Burman (2008, pp. 292-295) would disagree with these characteristics of adolescents as outlined by developmental psychologists. She quotes Jo Boyden who critiques developmental psychology by calling it a vital ingredient in the "globalization of childhood"; i.e. a generalization that all adolescents display the same behaviour during this period of their lives (Burman, 2008, p. 293). She argues that the presentation of the development of children being based on a general model that shows development as separate from culture, class, gender and history can only show difference in terms of deviation. This type of model shows progress on a linear line and it relies mainly on Western culture and the Western perception of child; a child that is helpless, unknowing and in need of protection. In contrast to the developmental psychologists' model of childhood development, there is a new perspective on childhood studies which views children as competent social actors. It challenges what it sees as the deficit model of developmental psychologists which focuses on what children cannot do relative to adults, and which positions children as passive. Developmental psychologists focus on children's needs, while others talk in terms of children's rights. The latter challenge the abstraction of children and notions of childhood by emphasising children's active engagement in social practices (Burman, 2008, p. 299). I

argue that adolescents, as understood by contemporary childhood studies, are not passive, helpless and unknowing. They are young people who have the right and the ability to participate in decisions that affect their lives. They should be treated as active, not passive participants in society and given the tools and education to support them in working out for themselves, the challenges they face. The empirical viability of a moral education programme that involves active participation by adolescents is supported by Carlo's research with adolescents. He claims that as young people grow older, pro-social (moral) tendencies increase. Adolescents care for, are concerned about, help, share and defend others during this transition from childhood to adolescence (Carlo, 1999, p. 134). His research does not portray adolescents as passive and unknowing but as involved and active members of their society.

Recent brain research (Dobbs, 2011, p. 37) indicates that the human brain, during the period of adolescence, is developing more rapidly than at any other time in human life. This research would support the view that adolescents are not passive members of society but are at a stage in their development, where their brains are being 'rewired' and as a result, adolescents become more adaptable, less impulsive and more able to make decisions for themselves. Dobbs claims that through the ages, adolescence was seen as a period of "storm and stress" and always seen as a problem (Dobbs, 2011, p.37). This kind of thinking has continued into the 20th century where imaging technology has enabled scientists to map the brain and track its development. It appears that our brains take much longer to develop than previously thought. The brain undergoes massive reorganization during our 12th and 25th years – it doesn't grow very much doing this period because it has already reached 90% of its size by the time a person is six, but it undergoes "extensive remodelling, resembling a network and wiring upgrade" through adolescence. Physical changes occur in the brain, moving from the back of the brain to the front of it. During this time the long nerve fibres that neurons use to send signals to other neurons, become insulated with myelin, and the dendrites, grow richer and stronger. This causes the brain's cortex to become thinner but more efficient and the brain becomes a much faster and more sophisticated organ. When this development proceeds normally, we are better "at balancing impulse, desire, goals, self-interest, rules, ethics and even altruism" (Dobbs, 2011, p. 48). This view presents adolescents as "works in progress" whose "immature brains" lead some to question whether they are in a state "akin to mental retardation" (Dobbs, 2011, p. 48). However, in the last five years scientific study has presented a different view of the adolescent brain. For example, Casey, states that:

> *"[w]e're so used to seeing adolescence as a problem. But the more we learn about what really makes this period unique, the more adolescence starts to seem like a highly functional, even adaptive period. It's exactly what you'd need to do the things you have to do then"* (cited Dobbs, 2011, p. 49).

As noted earlier in this paragraph, while a myelin coating accelerates an axon's bandwidth, it also inhibits the growth of new branches from that axon. This indicates that the period during which the brain is laying down myelin is a crucial period of learning, "the wiring is getting upgraded, but once that's done, it's harder to change it" (Dobbs, 2011, p. 59). The long, slow, back to front developmental wave that happens during the 20's appears to be crucial to human adaptation. It heightens the flexibility of the brain, just as we confront and enter the world as adults. This research would argue against Kohlberg's stages of moral development which claims that the older we get, the more moral we become. It would appear that this is not the case at all. The older we get, the *less* 'flexible' our brains become indicating that adolescence could be a crucial period for moral education to be taught, or, in fact, that moral education could be taught at an even younger age.

Having examined the characteristics of adolescents as outlined by developmental psychologists Pipher, Biddulph and Dobson and having argued against their view of young people based on the work done by Burman and recent brain research, I will now consider what psychologists Piaget and Kohlberg claim about moral development in adolescents.

Moral Development Theory:

Most psychologists see moral development as happening in stages, according to a normative linear progression. In other words, as children develop cognitively, the assumption is that they also develop the ability to think more ethically. Cognitive development and moral development, it is assumed, occur simultaneously. In *The Moral Judgement of the Child* (1932), Piaget claims that morality is a system of rules (Burman, 2008, pp. 285-287.) His aim was to find out how we acquire these rules. He claimed that most of the moral rules we learn are imposed or enforced upon us by adults and that, for example, young children do not play together, but rather alongside each other. They have no understanding of rules. It is only when they are about 7 or 8 that they begin to see games as competitive and structured by rules. The success of the game depends on the mutual co-operation of the players and their adherence to the rules. By 11 or 12, Piaget

argues that children are now not only interested in the rules of the game but also reflect upon the variations that can be called upon in a given case. For Piaget, the appreciation and engagement with competition is taken as an indicator of sociality. Piaget identified a development progression from heteronomy, where the self is "undifferentiated from the (social, moral, physical) context" to autonomy, where the individual chooses to engage in particular social contracts. He traced a progression from obedience to rules as a result of adult constraint to obedience to rules on the basis of mutual respect. His conclusion was that young children, in contrast to adolescents, judge the naughtiness of an action by its results rather than by the intention behind the action (Burman, 2008, pp. 285 - 287).

Kohlberg, a US developmental psychologist, elaborated and built on Piaget's work on moral reasoning and put forward a series of six stages and three levels in the development and articulation of moral judgement from childhood to adulthood. It is claimed that these are:

Kohlberg's Six Stages: [3]

Level 1. Preconventional Morality

Stage 1. Obedience and Punishment Orientation. *Kohlberg's stage 1 is similar to Piaget's first stage of moral thought. The child assumes that powerful authorities hand down a fixed set of rules which he or she must unquestioningly obey.*

Kohlberg calls stage 1 thinking "preconventional" because children do not yet speak as members of society. Instead, they see morality as something external to themselves, as that which the 'big' people say they must do.

Stage 2. Individualism and Exchange. *At this stage children recognize that there is not just one right view that is handed down by the authorities. Different individuals have different viewpoints.*

Children at Stage 2 are still said to reason at the preconventional level because children speak as isolated individuals rather than as members of society. They see individuals exchanging favours, but there is still no identification with the values of the family or community.

[3] 1. http://www.faculty.plts.edu - accessed 21.10.2011 - edited by self.[3]

Level II. Conventional Morality

Stage 3. Good Interpersonal Relationships. *At this stage children--who are by now usually entering their teens.*

Stage 4. Maintaining the Social Order. *At stage 4 children become more broadly concerned with society as a whole. Now the emphasis is on obeying laws, respecting authority, and performing one's duties so that the social order is maintained.*

Level III. Postconventional Morality

Stage 5. Social Contract and Individual Rights. *At stage 5, apparently people begin to ask, "What makes for a good society?" They begin to think about society in a very theoretical way, stepping back from their own society and considering the rights and values that a society ought to uphold. They then evaluate existing societies in terms of these prior considerations.*

Stage 5 respondents basically believe that a good society is best conceived as a social contract into which people freely enter to work toward the benefit of all. They recognize that different social groups within a society will have different values, but they believe that all rational people would agree on two points. First they would all want certain basic rights, such as liberty and life, to be protected. Secondly, they would want some democratic procedures for changing unfair law and for improving society.

Stage 6: Universal Principles. *Kohlberg's conception of justice follows that of the philosophers Kant and Rawls, as well as great moral leaders such as Gandhi, Martin Luther King and Mandela. According to these people, the principles of justice require us to treat the claims of all parties in an impartial manner, respecting the basic dignity, of all people as individuals. The principles of justice are therefore universal; they apply to all. Thus, for example, we would not vote for a law that aids some people but hurts others. The principles of justice guide us toward decisions based on an equal respect for all.*

Kohlberg argued that higher stages of moral development were reached as you grow older. It would appear, therefore, based on Kohlberg's model that adolescence is a time when

children reach stage 3 of moral development, i.e. “young people think as members of the conventional society with its values, norms, and expectations …..they emphasize being a good person, which basically means having helpful motives toward people close to one.” (http://www.faculty.plts.edu - accessed 21.10.2011).

Critiques of Stage Developmental Theory:

Matthews, however, is critical of stage development of morality. He claims that young children are morally better than what this ‘concept-displacement’ approach allows for, and he argues that young children are moral agents “capable of sometimes doing the right thing for the right reason…. a genuinely moral reason” (Matthews, 1994, p. 56). He states that children can understand that what they are doing is a good thing, for example, helping someone out, or comforting someone. Children do not always behave in this way just because they are frightened of punishment, or because they want to be rewarded. Matthews claims that theories of cognitive or moral development encourage us to distance ourselves from children by evaluating their behaviour on a perceived “immature cognitive and moral structure that is entirely normal for children of that age” (Matthews, 1994, p. 66). He argues that this type of theory is defective, because it assumes that adults are not able to learn from children, morally. He argues that children are genuine moral beings and to discount this, is in fact, morally offensive (Matthews, 1994, p. 67). He gives the example of the behaviour of an infant, Michael, who was fifteen months old. He was struggling with his friend, Paul, over a toy. Paul started to cry and Michael, who appeared to be concerned, let go of the toy so that Paul could have it. But Paul kept crying. Michael then ran to the next room and returned with Paul’s security blanket. He offered it to Paul who then stopped crying. It seems, from this example that Michael thought his teddy, which comforts him, would also comfort Paul. When this did not happen, Michael thought of alternative solutions. In his final act of fetching Paul’s security blanket, there were three possibilities that stand out. The first is that he was imitating what he had seen in the past; Paul was comforted by his security blanket. However, Michael’s parents claim that he had not seen Paul do this. The second possibility was that he may have remembered seeing another child being comforted by a security blanket. This is more complex than it appears, because the blanket was not in the same room at the time. Thirdly, Michael, as young as he was, could reason that Paul would be comforted by something he loved in the same way that Michael loved his teddy. Michael’s reaction could be interpreted as being that Michael thought he *ought* to comfort Paul. This would then indicate that children are able to act in genuinely moral ways with some kind of understanding that what they are doing is a good thing to do (Matthews, 1994, pp. 57-58).

Burman also argues against the stage development model. She agrees with Gilligan, who was critical of Kohlberg's research that focussed exclusively on men and boys, and argues that his model excludes women's psychological development (Burman, 2008, pp. 289–290). Moreover, Burman has pointed out that Kohlberg's Stage Six is almost impossible to achieve and reserved only for a privileged few; Jesus Christ, Mahatma Ghandi and Martin Luther King (Burman, 2008, pp. 290-291). She continues by arguing that the stage development model reflects a Western cultural bias and that it does not take into account different cultural norms or the different cultural conventions of childhood (Burman, 2008, pp. 291–296).

Their critique is convincing, as it shows the normativity involved in so-called 'natural' development. Therefore, I also disagree with the stage development models put forward by Piaget and Kohlberg stating that as young people develop cognitively, they develop the ability to think morally in more sophisticated ways. I agree with Matthews that young people are moral agents in their own right and that they are able to make moral decisions from a very early age. Therefore, I would argue that adolescents should not be regarded as deficient (Pipher, Biddulph and Dobson) with the adult as the standard and without the ability to be moral agents. I argue that adolescents have their own particular challenges. They have the ability to meet these challenges morally, and they should be seen as young people with their own ideas. They also need support to explore these challenges on their own terms by being allowed to draw on their own experiences.

Challenges for Adolescents in South Africa:

Adolescents are already coping with puberty, hormones, peer pressure, the influence of the media and psychological separation from their parents. However, there are other socio-economic challenges that adolescents face in particular in South Africa that make it even more challenging for them to make good moral decisions but which might also have benefits.

HIV AIDS:

An estimated 1.4 million children were AIDS-orphaned in 2008, a figure that is predicted to rise to 2.3 million by 2020. Evidence suggests that AIDS-orphaned children are exposed to a number of stressors including debilitating parents AIDS-illnesses, multiple losses and stigma and they suffer from depression, suicidality, anxiety, peer problems and in some cases post-traumatic stress symptoms (Cluver et al, 2007, p.761). In addition HIV/AIDS undermines the foundations of the nuclear family life. Children affected by the disease are also confronted with numerous life changing challenges and difficulties. They are generally ill-equipped to take care of their own financial and emotional needs (Black, 2009, p. 4). This is the case because orphans who have no adult support system generally end up looking

after themselves with the oldest child becoming the 'parent'. Children in child-headed households are open to multiple levels of abuse. With no parental figure to protect their rights, they are vulnerable to being physically and sexually abused and they are often unable to continue with their schooling because of their added domestic responsibilities (Black, 2009, p. 12). Their exposure to trauma and violence during childhood can "give rise to both revictimisation and intergenerational cycling of violence" (Seedat et al., 2009, p. 6). On the other hand, a positive in this situation could be that these young people also develop autonomy at a young age because of their everyday responsibilities, which shows the Western bias of development theories that progress from heteronomy to autonomy (based on the assumptions of the nuclear family model). Perhaps, without parents, who, after all, are not always the best role models, the social contexts and networks they develop make these young people more resilient and responsible - both a necessary condition for moral agency.

However, orphans are particularly at risk from getting into trouble with the law – resilience and having responsibilities is not enough. Those who are unable to survive in their communities move to the cities. They set up homes and communities on the streets. Often ignorant about HIV/AIDS, they are considered more vulnerable than most adolescents of becoming HIV infected, because they are more likely to be exposed to sexual experimentation and drug abuse is considered the norm. It could be argued that schools and families are valuable sources of information regarding HIV infection; however, the type of HIV/AIDS education promoted in South African schools has not proved to be effective. Young people seem almost HIV/AIDS 'fatigued' with the information they are being fed, which is a mainly worksheet orientated approach or demonstrations on how to use condoms promoting safe sex (see Chapter 4 for examples of this type of education). Such an information-based and medical approach to HIV/AIDS education has little to do with moral agency. It does not offer them opportunities to discuss the deeper social, political and moral issues of relationships and the complexities of sexual relationships. It does not allow young people to explore these complexities and it does not give young people the 'space' to discuss these challenges openly with their peers or their teachers. This type of education does not give young people the skills or tools they need to decide for themselves what their values and attitudes to sexual relationships are, and could or should be.

All young people, in all schools in this country, should a have moral education where they can construct their own agenda and content. Not a programme that indoctrinates young people with ideas or values from the school or home, or is set by teachers, state or parents. Young people need to be able to discuss openly and respectfully the challenges they face,

like HIV/AIDs, drugs and alcohol. They need to have the opportunities to connect their own rich life experiences with the information and ideas teachers and other adults judge to be important for them to know as a means to support them in making better moral decisions; decisions that might affect the rest of their lives.

Brook et al (2006, p. 261) comment that adolescents who live in poverty are more vulnerable to risky sexual behaviour because of their relative lack of knowledge about what risky sexual behaviour is, their lack of access to condoms and their lack of empowerment with respect to the negotiation of safer sex behaviours. But is the problem really one of knowledge, information and lack of empowerment? With the stigma associated with the disease in South Africa, parents and community leaders do not generally talk openly about HIV /AIDS to each other, and not to their children. The taboo has to do with sex. HIV-positive people get stigmatised as morally corrupt, irresponsible and sinners. People believe that AIDS is a plague sent by God to destroy the sexual immorality that has overcome people (Mlobeli, 2007 p. 87).

Orphan survival is often dependent on begging and stealing and many young people are lured into prostitution (Black, 2009, p. 12). Their socio-economic situation, combined with a lack of adult support, leaves those young people with few options and many challenges to behave morally. The world of crime, prostitution and violence is often all they know. At the same time, they have many experiences they often do not fully understand and need to talk through and make sense of. What kind of a moral education programme could support such young people, who face huge challenges on a daily basis, to make good moral decisions? .

Violence in Schools:

Schools in South Africa have frequently been disrupted by violence and unrest, particularly during the apartheid years, but also since 1994, when the new democratic government came into power in this country. Zulu et al., state that "[v]iolence is the exertion of physical force to injure or destroy, accompanied by anger and hostility …..School violence is any behaviour of learners, educators, administrators or non-school persons, who attempt to inflict physical injury on another person or to damage school property (Zulu et al., 2004, p. 170). School violence is a reality. It seems as if "children have become socialized to deal with their problems in aggressive and violent ways" (Zulu et al., 2004, p. 170). De Wet notes that "school violence, the infiltration of gangsterism and drugs into schools, the sexual abuse of learners and the carrying of weapons by learners are symptomatic and a reflection of the high levels of violence in South Africa" (De Wet. 2007, p. 89).

Firearms in Schools:

The carrying of weapons to school is important risk related behaviour. In some Free State schools 46.26% of pupils said that learners at their schools never carry weapons – in other words, over half of the young people who attend these schools do. Although there has not been a great deal of research done on this type of behaviour, it would appear that when weapons are taken to school, the young people who carry them are involved in aggressive behaviour and usually carry a weapon for protection or to assure dominance over their victims. (De Wet, 2007, p. 87). Seedat claims that the experience of trauma or violence in childhood can enhance the likelihood of psychopathic behaviour, including those that might be manifested initially in teenage delinquent peer associations like gangs, which provide the context for anti-social behaviour and violence (Seedat et al., 2009, p. 6).

Gangsterism:

De Wet states that the infiltration of gangsterism in schools is a serious issue in South Africa. He refers to a study which suggests that "youth gangs are intruding into the schools of vulnerable communities, using them as markets for drugs, alcohol, weapons and young girls who are being abducted and raped" (De Wet, 2007, p. 87). Interestingly, one of the strategies suggested to combat this type of violence in schools by adolescents is to introduce "staff programmes that pay attention to the development of a variety of teaching strategies for integrating citizenship, tolerance, diversity, values and leadership skills into the curriculum" (De Wet, 2007, p. 88). She concludes by saying that political leaders, educational and community leaders should listen and act on the then Minister of Education, Pandor's (2006) plea that every stake holder should play a role in combating violence in the community and in schools. School violence "is not only an education issue but also a human rights issue that needs to be addressed" (De Wet, 2007, p. 89). In other words, gangsterism and the problems that are associated with it, such as violence, weapons and drugs, are preventing children from the right to a basic education. Some young people are afraid to go to school because they are not always seen as safe places.

Corporal Punishment:

Corporal punishment can also be considered to be an act of violence in schools. Corporal punishment was an integral part of schooling for most teachers and children in South Africa during the twentieth century and although it was banned in South African schools in 1996 corporal punishment still persists (Morrell, 2001, p. 292). Corporal punishment is "the infliction of pain by a teacher or other educational official upon the body of a student as a penalty for doing something which has been disapproved of by the punisher" (Maree, cited in Morrell, 2001, p. 293). Zulu et al. claim that corporal punishment is "an act of inter personal violence and when administered by persons in authority, like educators, can serve as an

example for learners for settling their differences" (Zulu et al. (2004, p. 173). For many teachers in South Africa corporal punishment remains a disciplinary option often with parental backing. Teachers battled with the transformation of the education system and the new curriculum. Often confused, overworked and under-qualified, teachers are still unlikely to give up corporal punishment when it is regarded as their only means of keeping order in class. Legal abolition did not help as no effective alternatives were offered and teachers were dealing more and more with rebellious, students who challenged classroom authority (Morrell, 2001, p.292). Even worse, the abolishment and the possible consequences for teachers when they are 'found out', has driven corporal punishment practices 'underground', so there are few official statistics about the scale of the problem. However, it was stated in The Star on Monday 31st October 2011 that the number of corporal punishment cases that have been received by the South African Council of Educators (SACE) had been growing and that 45 cases had been registered with them in the last three months, compared to 21 in the same time period in 2010. Parents often support the school using corporal punishment as they "often used corporal punishment to 'keep discipline'" in the home (Morrell, 2001, p. 294). By using corporal punishment, teachers' behaviour indicates a lack of protection, care and a disrespect for young people. They are also role modelling a bad model for conflict resolution later in life. Such teachers are, therefore, not good anti-violence role models and neither are some of the parents. Maree and Cherian even go as far to state that "far too often, it seems as if corporal punishment was an outlet for 'pent up feelings' of adults rather than an attempt to educate children" (Maree and Cherian, 2004, p. 83). They continue "the signal that is far too often being sent out to defenceless children; that might is right. This indicates potential tragedy for our already crime ridden society….. authoritative research on the topic has shown that corporal punishment is significantly linked to a rise in violence" (Maree and Cherian, 2004, p. 84).

Schools and homes are often not safe places for young people. Young people are not only under threat of violent acts perpetrated by their peers but also by their teachers and parents. Young people in this situation are not exposed to many good role models and the violence they witness can become internalised and re-enacted. Instead, schools should be safe spaces for young people to be heard and to be listened to, and places were young people are supported to work out solutions to their own particular challenges in a caring, trusting and respectful environment. In line with the UN Convention of Rights for Children and the Constitution, (see Chapter 2), schools should be places where children learn the knowledge and skills to help cope with life's challenges, and where they have opportunities to think and talk through their experiences with the support of teachers to help them make better moral decisions. Schools should be places where young people are taught how to make good

moral judgements and are taught the skills to become more autonomous and resilient to peer pressure. Teachers and parents should be 'good' role models for young people to help them become better citizens, now and in the future. Unfortunately, this does not seem to be what happens in many of our schools. Many of our schools are not democratic, safe places for young people to learn. Teachers often do not support students or give them the 'space' to discuss the challenges they face or help them to make the right choices. Young people do not seem to have a 'voice' in their schooling or the skills to make better moral choices. As I will propose, a moral education programme like Philosophy for Children (P4C) would be the type of participatory moral education programme, whereby young people can engage critically and creatively and build the resilience and confidence that is necessary for dealing with their own unique challenges.

Sexual Violence:

Young people are also faced with a particular kind of physical violence in school: sexual violence. It would seem to suggest that sexual violence against children is on the increase in South Africa. Sexual violence against girls results in a loss of self-respect, depression, anger, risk of suicide, unwanted pregnancy, HIV infections and fear of victimisation (De Wet, 2007, P. 86). A combination of these factors may cause girls to drop out of school. Schools in South Africa are "finding it difficult" to deal with the problem of sexual violence between learners and have put codes of conduct into place that expressly prohibit sexual violence and misconduct in schools (De Wet, 2007, p. 87). However, it would appear from the number of cases being reported on an almost daily basis that these codes are not having much of an effect on this type of violence in schools and something else is needed (see Chapter 2).

Sexual violence does not only happen in schools. In The Star newspaper on 31st October 2011, it was stated that in the past three months at least 30 cases of sexual misconduct/rape in schools were reported to the South African Council for Educators (SACE). This is compared to 19 cases that were reported for the same time period in 2010. Thema Ndhlovu, spokesman for SACE states that "[I]t's true that the country needs more teachers, but we need teachers of a certain calibre – teaching is a noble profession." South Africa also has some of the highest incidences of child and baby rape in the world. More than 67,000 cases of rape and sexual assaults against children were reported in 2000 in South Africa. Child welfare groups believe that the number of unreported incidents could be up to ten times that number. The largest increase in attacks was against children under seven. It appears that one of the most significant contributing factors for the escalation in child abuse is the widespread myth in Southern Africa, that having sex with a virgin will cure a man of AIDS. Child abusers are often relatives of their victims and young people are just as much

at risk of sexual violence at home as they are in schools. Once again, young people, on the whole, lack adults who role model moral behaviour in schools and in the home. Young people, as a result of witnessing this violence, are at risk of becoming perpetrators of the same kind of violence when they reach adolescence and adulthood. Sexual violence is a violation of human rights and immoral, as perpetrators fail to regard other human beings with dignity, respect and care. Young people are treated as a means for adults' own ends, for example, to be cured of AIDS. Furthermore, I argue that Kohlberg's stage development theory of morality is inadequate as in the situations I have outlined above; adult behaviour is not necessarily more moral than children's is, even if they are older. Young people are at risk of internalising and re-enacting this type of immoral behaviour at a later stage in their lives, that is, adolescence or adulthood which infers that growing older does not necessarily indicate increased moral development.

So, rather than re-enacting the violence they experience around them, what could be put into place to help these young people find a more moral way to behave than their elders? What can schools do to teach children to become more autonomous moral agents than the adults around them? How do we, as educators, prevent the re-enactment of violence happening in our schools and homes in the future?

Risky Sexual Behaviour and Peer Pressure:

Throughout this chapter I have argued that adolescents are vulnerable to risky behaviour. During adolescence, young people explore their own sexuality and experiment with sex. Brook et al (2006, p. 260) claim that although very little research has been done in South Africa examining the links between adolescent risky sexual behaviour and factors such as personality, emotional status and behavioural tendencies, studies conducted elsewhere have highlighted four factors that play a key role in adolescent risky sexual behaviour. These are increased rebelliousness, i.e., the adolescent's tendency to violate societal norms and difficulty in emotional control i.e. impulsivity, delinquent behaviour and depression or psychological distress (Brook et al, 2006, p. 260). Adolescents, who engage in risky sexual behaviour, generally have peers who engage in other problem behaviours such as abuse of alcohol and drugs. When drugs are used in social situations, involving peers, adolescents are more prone to becoming involved in planned or unintended acts of sexual intercourse and unprotected sex (Brook et al, 2006, p. 260).

Another factor influencing this type of behaviour is the parent-child relationship. Distant parent-child relationships can be related to personality and behavioural attributes like rebelliousness, deviance and impulsivity, which in turn, are related to involvement with deviant peers and risky sexual behaviour (Brook et al, 2006, p. 261). In independent

schools there may be also be an increased element of emotional neglect. Young people often have what they want materially, but they do not have time with their parents to discuss the challenges they are facing. With both parents often working full time in the workplace parents may not have the time to guide their children through some of the challenges they face or to discuss and support their children in the moral choices they make. It is often assumed that children will 'pick up' the 'right' way of doing things just by being in a 'good' home. But as stated previously in this chapter, values and morals are not just internalized by being with parents and teachers. Values and morals need to be discussed and critically and creatively explored by drawing on adolescents' own life experiences as part and parcel of their education.

Cyberspace:

Walkerdine discusses the adult concern about the safety of young people both in public and private space, and the adult anxiety that the world is out of control. She claims that it is no longer possible for adults to protect children (Walkerdine, 2001, p. 15). Adults have moved from the idea that schools are safe environments for children to develop, to the idea that schools are sites of danger. Walkerdine states that "[c]yberspace is adult free, unknown and unsupervised" (Walkerdine, 2001, p. 17). It is a new space for the youth but not necessarily safer than the public one. Her critique of cyberspace is centred around the effect that cyberspace activities have on young people. Not only can they can become addicted to computer games and videos, they can also become more violent as a result of watching and playing them. Moreover, girls can become sexualized at a young age (Walkerdine, 2001, pp. 18-31). They 'act out' the sexuality and eroticism these in the media, repeat lyrics that have sexual overtones but which they do not always understand and parade and want to dress like idols such as Brittany Spears. Another example of the effect the media and pop idols have on little girls can be found in most department store children's wear; g-strings and bras for 5 year olds!

Other types of technology also give children unlimited and unsupervised time in places that can turn out to be dangerous. For example Internet chat rooms, Facebook and Mixit where young adults can fall prey to paedophiles or other dangerous adults. Although the access to this type of technology depends on socio-economic standards, most children have access to cell phones in South Africa and most cell phones have access to the Internet and to Mixit. Children are able to 'play' in these spaces often with little understanding from parents who, after all, are 'digital immigrants,' about the possible dangers of new technologies. Adults are not always aware of what children can access by the use of a simple cell phone. How can we help our children to make better moral choices in cyberspace? How do we help young adults make the right decisions when their world is so heavily influenced by the media;

promoting the sexualisation of young girls? How do we help young adults to choose ways to resolve the challenges they face using non-violence? It is imperative that young people are guided and supported when making decisions about what is right and what is wrong. When faced with a situation that could lead them into danger, young people need to be able to decide for themselves what is the 'right' thing to do and what is not. Young people need to act in a moral way because they *know* it to be the right way to behave, not because they have been *told* it is. How are they going to learn this and who is going to teach them?

I will argue in Chapter 5 that a moral education programme like Philosophy for Children, would help young people to develop their own values and answers to the challenges outlined above, through democratic, participatory dialogue. Philosophy for Children would help adolescents learn the skills that they need to make good moral decisions that would pave a positive way forward in their lives.

Conclusion:

Adolescence is a period of time where young people are forming their own values. Young adults in South Africa are not only faced with the general challenges of adolescence such as hormones, physical and emotional changes and peer pressure. They are often faced with other socio-economic challenges like HIV/AIDS, poverty, violence and sexual as well as physical abuse. Adolescents in South Africa do not always have role models to help them make better moral decisions. Parents are not as available as they used to be because more and more of them are working full time. It is also questionable whether parents are the right people to facilitate moral education as adolescents might not want to openly discuss the kind of issues discussed in this chapter with their parents. Also teachers are often the very adults that are involved in behaviours that are immoral e.g. corporal punishment as well as sexual abuse. For all of these reasons, I will argue that young people need a moral education programme that will give them the 'space' to discuss the challenges they face and to work through these with teachers and peers.

As the focus of this research is on a moral education programme for adolescents, further research needs to be conducted on the efficacy of starting at an earlier age. Research also needs to be done to decide whether or not P4C would provide the type of moral education currently needed in South African schools; where moral education programmes should be developed and implemented which target both teacher and young people.

I will argue that P4C could be a suitable programme for moral education with teachers trained in the P4C pedagogy to facilitate and guide discussions. P4C, with the community of enquiry approach, is a programme that is based on democratic principles and Socratic questioning. I will argue that this programme could empower young people to make better

moral decisions, develop the thinking tools and dispositions they need to do this, in line with the democratic principles of our Constitution and the current curriculum.

Chapter 4: Moral Education Programmes in South Africa.

Introduction:

In this chapter I will analyse three different moral education programmes currently in use in schools in South Africa. All three programmes are designed for adolescents – ages 11 to 18. I will analyse them from a critical literacy perspective using Janks (2010) tools, as well as from a philosophical enquiry perspective. The Southern African Heads of Independent Schools Association (SAHISA) bulletin goes to all heads of independent schools in Southern Africa on a weekly basis. Using this bulletin, I asked for examples of moral education programmes that were currently being used in Independent Schools. I had two replies. One Head spoke about the 'Heartlines' programme and another about the 'One Hope' programme. Apart from these two replies, there was no other response from Heads in South Africa as to what constitutes moral education in their schools.

After analyzing these programmes, 'Heartlines', a workbook used to teach young people about HIV/AIDS and 'One Hope', I will, in the final chapter, analyse two Philosophy for Children programmes, 'War and Peas' and a programme called 'Lisa', using critical literacy as well as philosophical enquiry perspectives. To conclude the report I will present an example from the picturebook," Wars and Peas", to illustrate how both critical literacy and philosophical enquiry can be used and integrated.

'Heartlines':

'Heartlines (2006)' is a programme developed by Mass Media in South Africa for primary school children. It has been designed to teach young people up to the age of 13, about values. In the forward of this programme Duncan Handle, from the National Department of Education, states that education is as much about character building and values formation as it is about ensuring children learn the skills and knowledge they need to operate effectively in a global environment. He continues that although the primary responsibility for this type of education lies with parents and the community, schools also have an important role to play in this regard. Values should be incorporated into the curriculum as a core aspect of what is being taught and not treated as an 'add-on.' He also comments that the teacher should be a role model of these values and that what they say and what they do is important to the skills acquisition process. In the introduction to this programme values are described as

> *"The beliefs we hold which cause us to behave in certain ways. They help us to define the things we consider important…… in order to impact on the*

> *behaviour behind South Africa's major problems, there is a need to impact on values, as they drive behaviour" (Heartlines, 2006, p. 4).*

The example given to illustrate how values impact on behaviour is HIV/AIDS.

> "*To tackle behaviours around sexual practice is not enough. Failure to live out values such as self-control, honesty, responsibility and perseverance results in behaviours such as people having many partners, sex out of marriage, and a lack of perseverance in relationships. These behaviours often result in AIDS.*"

And:

> *"failure by people to live out values such as acceptance, forgiveness, compassion and second chances means that those who have HIV often feel rejected……."*

This type of education is not democratic but top down. The teacher directs what is going to happen in the discussion and she gives her opinion on the values discussed, but does not ask for that of the young people with whom she is working. The programme is moralising because it is telling young people how to behave and which values are important. It leaves no space for participation, 'voice' or dialogue to empower young people for example, to discuss the disease and the sexual practices that surround it. It is just telling them to adopt values like "self-control, honesty etc," and implying that by doing this young people will not get AIDS.

Four Aspects of Critical Literacy:

Janks claims that texts are constructed; and that anything that has been constructed can be deconstructed (Janks, 2010, p. 23). She outlines four different aspects of critical literacy, or ways of reading text i.e. – domination, access, diversity and design. She describes each as follows:

1. Domination - language can be used as a powerful means of maintaining and reproducing relations of domination. Domination is to do with power, how the writer positions the readers in the interests of power
2. Access – language can be used to provide our young people with access to dominant forms of writing, culture, language, discourse, etc. but still value and promote the diversity of languages and literacies of young people in South African society.
3. Diversity – there are different ways of reading and writing in the world. These are linked to different social identities. They provide the need and means for reflecting on our own ways of saying, doing, thinking and valuing. The difference between the discourses is a productive one, enabling us to find alternative and additional ways of being in the world. Diversity is a way of evaluating text, for example, does the test have a western bias? Is the text reflective of only one culture or open to all?
4. Design- encompasses the ability to challenge and change existing discourses. Combining and recombining these resources to create possibilities for transformation and reconstruction (Janks, 2010, pp. 23-25). In other words, reconstructing texts to make them mean something else or mean something different.

In what follows, I am going to use the four tools designed by Janks to analyse the texts used from a critical literacy point of view. I will also comment on any underlying messages in the text that could be described as moralising. Finally, I will also indicate how the texts could be used for philosophical enquiry, (P4C), by suggesting some open-ended philosophical questions that the teacher can ask when exploring the underlying concepts in the text philosophically.

Bears' Haircut by Nola Turkington and Joseph Mugisha:

"Bear's Haircut", ('Heartlines', 2006)), is one of the stories in the 'Heartlines' programme. It is a story about forgiveness and it has been written to appeal to primary school children, .11 to 13 year olds – young people to early adolescents.

Figure 1:

ACCESS: Not many South African children have teddy bears. Not many 13 year old children nationally would own a teddy bear. A teddy bear is a Western white middle class toy.

DOMINATION:

Using the text sentimentally - like "I love you, Please love me" positions child as immature and in need of love and perhaps protection. Asking a young adult to love a teddy bear is immature.

BEAR'S HAIRCUT

~ A STORY ABOUT FORGIVENESS

By Nola Turkington *Illustrated by Joseph Mugisha*



On Phumeza's sixth birthday, Mama gave her a toy bear. Bear had bright eyes, golden brown hair, a small black nose and a smiling mouth. On the front of his red vest in big letters was written:

I LOVE YOU PLEASE LOVE ME

Everywhere Phumeza went, Bear went with her. She loved Bear almost as much as she loved Thobeka. Thobeka was her five-year-old next-door neighbour, and her best friend.

30

P4C:

What is forgiveness? Is it an emotion?

Can Teddies love their owners? Who are Teddy bears for? Adults or children?

Is it possible to love a teddy as much as a real person?

Can a teddy be a friend?

What makes a friend a best friend?

Figure 2:

P4C:

What does it mean to be beautiful?

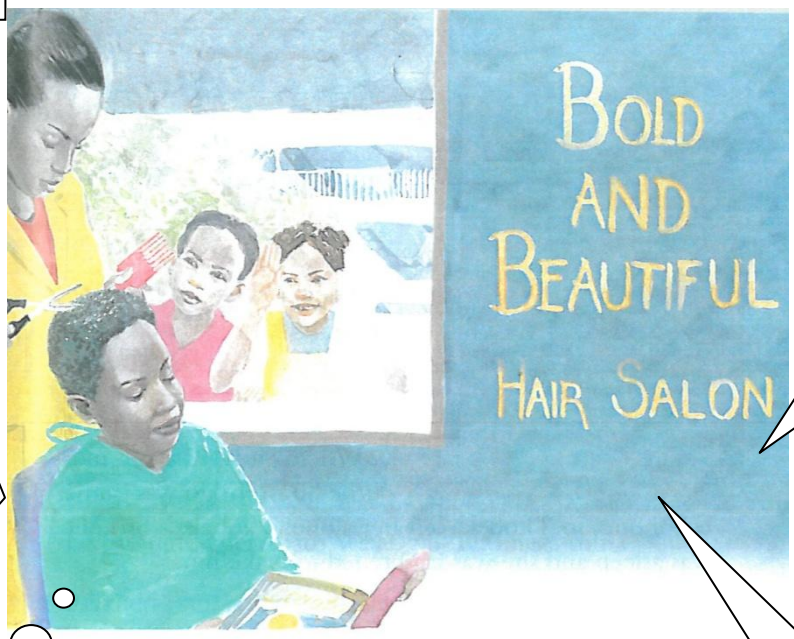
Is beauty the same for everyone?

Do you need to be beautiful to be bold?

What does bold mean?

What is forgiveness? Is it an emotion? A thought?

Where has this been clarified with the children?



One afternoon, Mama had an appointment at the salon. Phumeza and Thobeka watched through the window as the hairdresser cut Mama's hair. Thobeka was especially interested. She watched carefully how the hairdresser snipped off the hair with razor-sharp scissors. It looked so easy, and so much fun.

Later, Phumeza, Thobeka and Bear played in the yard. After a while Thobeka ran inside. She came back, carefully carrying her grandmother's scissors. 'Can I cut your hair?' she asked Phumeza.

'Not today,' replied Phumeza. 'I want to go home now.'

31

ACCESS: White children in South Africa would not identify with this hairdressing salon.

Not all African salons have scissors. Razors are more common.

MORAL MESSAGE:
Forgiveness is about being good and doing something that is right. To forgive is always the right thing to do.

DOMINATION:

This picture is more a western portrayal of a hair dressing salon – indicating that white hair dressing salons are better? Power of white over black?

DESIGN: A Western story set in an African setting.

DIVERSITY: Diversity is not really celebrated, only a use of African names and black children in the illustrations, but the setting is western.

This is not an accurate portrayal of a black hair dressing salon.

Figure 3:

ACCESS: Possessions like cell phones are not that uncommon, but not a garden fence and a pet.

DOMINATION: Brother over sister because she was frightened to wake him? Boy over girl. Thobeka over the dog, who ran from her in fear



'Then I'll cut my granny's,' said Thobeka, and she ran off to find her Gogo.

So Phumeza climbed over the fence and went home … without noticing she had left Bear sitting at the fence.

When Thobeka went into the house Gogo was on her cellphone, so Thobeka left her alone. Thobeka's brother was asleep and she was frightened to wake him. 'Whose hair CAN I cut?' she wondered.

Outside, Lotto the dog started barking. Waving Gogo's scissors, Thobeka walked down the back steps towards him. Lotto took one look at the scissors and ran off down the road with his tail between his legs.



Only Bear was left, propped against the garden fence.

32

DIVERSITY: The relationship between humans and dogs is not the same in different cultures.

Understanding the expression of having your tail between your legs relies on a Western use of English although the story is about a black child.

DIVERSITY: Using the word 'gogo' indicates that this book is for black children – this is an African word for grandmother. The fact that it is not explained is significant because it indicates that no explanation for the readers is needed.

P4C:

Is Lotto the dog a pet animal?

Can you do anything you like with pets, e.g. cutting their hair with scissors?

Who do pets belong to: themselves or their owners?

Why does the girl want to imitate the hairdresser?

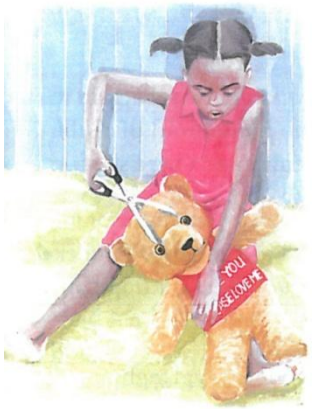
DESIGN: Western story, phrases, material possessions, setting – but a story about a black child in South Africa who would, in all reality, not have a cell phone nor understand English.

DESIGN:

This story is a Western story, given an African "look" to appeal to the majority of people in this country. It is "politically correct" but an inaccurate portrayal of a young black child's life.

Figure 4:

MORAL MESSAGE:
Doing things like cutting the hair off a friend's teddy bear is wrong and could jeopardize the friendship.



Thobeka sat Bear on her lap. Snip, snip, snip, went the scissors. A large clump of golden brown hair floated to the ground.

She leant back to look. Oh, oh! There was a big bald patch on the top of Bear's head. Now Thobeka was worried. 'That looks bad,' she thought. 'Very bad. What will Phumeza think?'

Just then Phumeza came running back to fetch Bear. She skidded to a stop. 'What are you doing? OH NO! You've cut Bear's hair! Look what you've done! What a mess!'

Before Thobeka could say a word, Phumeza grabbed Bear by one leg and shouted, 'I'll never forgive you. You're NOT my best friend any more!'

And off she went in a terrible temper.



DOMINATION: Thobeka over the teddy – as illustrated. Phumeza over Thobeka when she was angry about what she had done – also in illustration.

Wrong over right – cutting the teddy's hair and shouting at your friend.

MORAL MESSAGE:

It is wrong not to forgive.

Also suggests that anger is a 'bad' thing when in fact, it is not if it is morally justified.

ACCESS, DIVERSITY AND DESIGN:

See previous notes on previous pages.

P4C:

What makes a friend a best friend?

Can friends get angry with each other and still be friends?

Should we always forgive our friends?

What is anger?

What does bad mean?

Figure 5:

ACCESS:

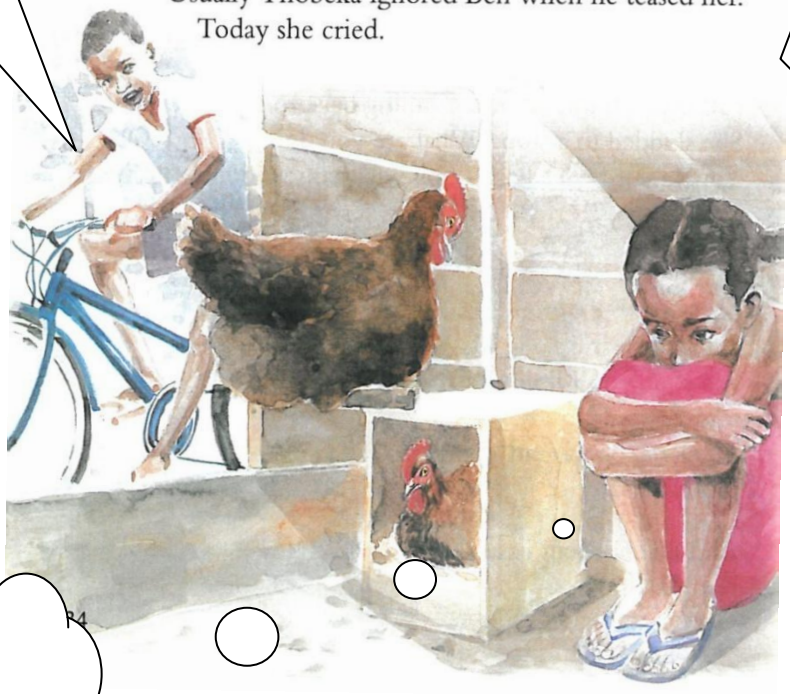
Few South African children have chicken coops in their gardens.

Not many South African children have access to bikes.

Thobeka felt horrible. She put Gogo's scissors back in the kitchen cupboard. Then she ran to the bottom of the garden and crept into the little henhouse. There she hid for the rest of the day, too upset to come out.

Phumeza's brother rode past on his bicycle. 'Hey, Thobeka! Where are you?' Ben yelled. 'I hear you're cutting hair today. Will you cut my hair too?'

Thobeka didn't answer. Ben rode away, laughing. Usually Thobeka ignored Ben when he teased her. Today she cried.



DOMINATION:

Gender – boys ride bikes and girls cry- the one gender is more powerful than the other. Boys are stronger than girls in these circumstances.

Girls wear pink and boys wear blue.

Child and animal – child below animal in the illustration. Is the message that her behaviour was as basic/bad as that of animals? Not civilized or cultivated?

MORAL MESSAGE:

You should feel horrible and sad when you have done something wrong. You should hide away.

Figure 6:

That night, as Phumeza got ready for bed, she patted Bear's bald head. 'Poor Bear, your hair will never grow again,' she said.

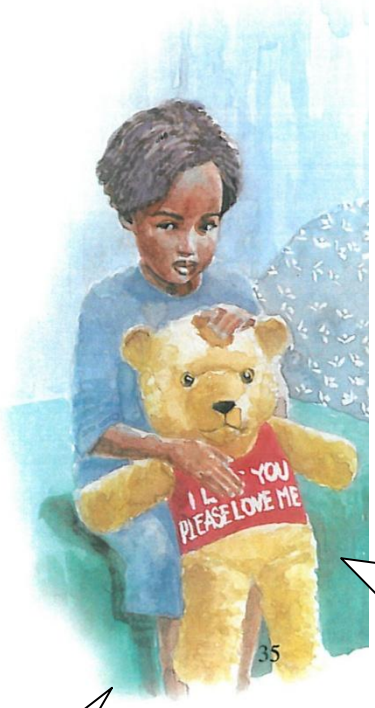
Phumeza couldn't sleep. She was sad about Bear's hair, but even more, her heart felt heavy and sore when she remembered Thobeka's face. She tossed and turned and buried her face in her pillow. 'I shouldn't have shouted at Thobeka. I could see she was upset already. I said such nasty things.'

Phumeza thought about the day Mama gave her two pieces of cake, one for herself and one for Thobeka.

In front of her best friend, she'd eaten both pieces. Thobeka forgave her and didn't tell Mama how greedy she'd been.

Phumeza thought about the prayer her family often said about asking God to forgive them.

Phumeza felt ashamed. It wasn't a good feeling.



MORAL MESSAGE: It is not right to tell tales or to say unkind things to your friends.

We should feel guilt/ashamed if we have wronged someone i.e. shouted at our friend, been greedy.

We should pray for forgiveness and listen to God when He tells us to forgive.

You will only feel better when you forgive or are forgiven.

DOMINATION: Power of God over us. The power of the family over Phumeza, telling her what to do.

The power of guilt.

ACCESS: Not every South African child has access to cake, to a family or to a God? Children from other cultures do not identify with a Christian God e.g. Muslim, Hindu and Chinese children.

P4C:

Who or what is God?

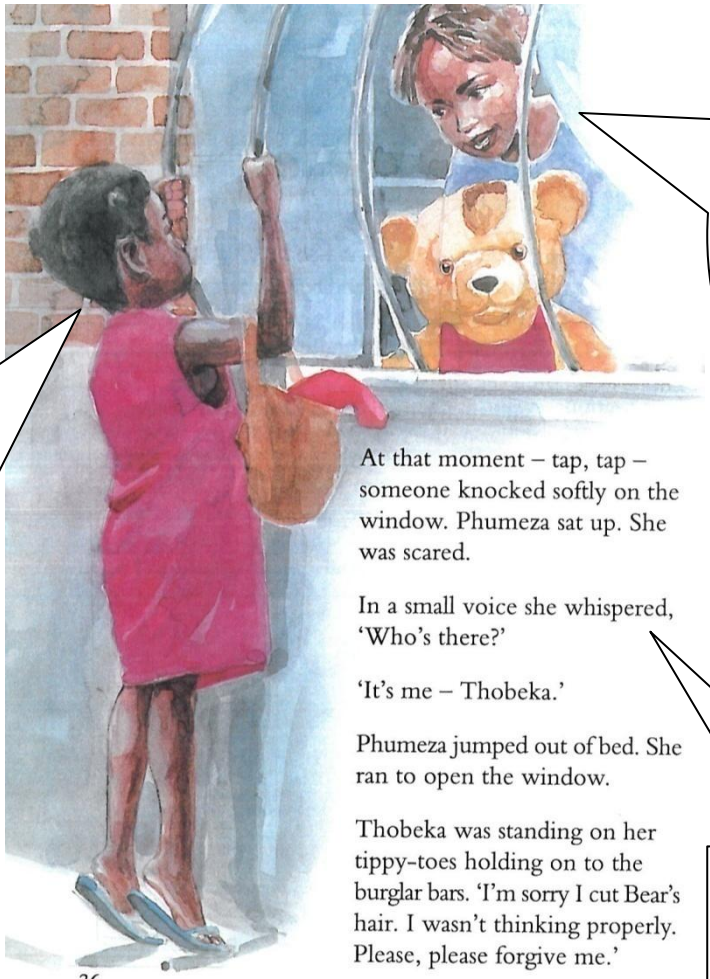
Is something right because God tells us right, or is it right, and therefore God tells us to do something?

Can you do something wrong and not feel ashamed?

MORAL MESSAGE:

It is good to be able to control your feelings and to be self disciplined in your responses.

Figure 7:



At that moment – tap, tap – someone knocked softly on the window. Phumeza sat up. She was scared.

In a small voice she whispered, 'Who's there?'

'It's me – Thobeka.'

Phumeza jumped out of bed. She ran to open the window.

Thobeka was standing on her tippy-toes holding on to the burglar bars. 'I'm sorry I cut Bear's hair. I wasn't thinking properly. Please, please forgive me.'

36

DOMINATION: Phumeza forgiving Thobeka. The fact that she is looking down on Thobeka shows dominance.

Phumeza is frightened until she realises the knock is her friend's. Does fear dominate because of the crime in this country?

ACCESS:

No access to the home through window bars. Window bars prevent access for burglars.

Difficult for Thobeka to access forgiveness from Phumeza.

Not all South African children live in brick and mortar homes with windows and burglar bars.

P4C:

Why do people say 'sorry'?

Does saying 'sorry' mean different things, depending on why you say sorry (e.g. your Mum tells you to say sorry, or God, or you want to say sorry?)

MORAL MESSAGE:

You feel much better if you forgive and if you ask for forgiveness.

Friendships can continue once forgiveness has been given.

At no point in this story are the children involved in a dialogue about what forgiveness means, or friendship or what a teddy means to them. At no point are they asked to conceptualise this value or to problematise it by explaining what it means to them to forgive. This type of moral education is more about telling young people how to behave, which is that you should forgive a friend. It is not helping young people to find out what other young people think about forgiveness or giving them the space to decide for themselves, through dialogue, what forgiveness is. Saying 'sorry' has different meanings depending on the intention and needs to be explored for any deeper exploration of the story's meaning.

Teacher Guidelines for 'Heartlines':

In this analysis of the material from 'Heartlines' I have included the teacher guidelines that precede the story. These guidelines show teachers how to use this piece of fiction for a lesson. I have used Janks (2010) tools to deconstruct the guidelines and I have made comments about the text indicating what I think could be questions used for philosophical enquiry and the moral messages that are evident in it.

Figure 8:

P4C:

What is forgiveness/anger/friendship?

Does being forgiven mean that you need to forgive?

Is anger a bad thing?

Would children only be angry if their parents died from HIV/AIDS?

Is it always right to forgive?

BEFORE YOU READ

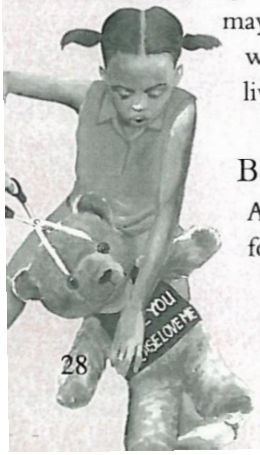
BEAR'S HAIRCUT

TALK ABOUT ... FORGIVENESS

It is not always easy to show FORGIVENESS. When someone makes us angry we may want to hurt them back instead of forgiving them. Often we don't say anything about how we feel and we allow our anger to become resentment or hatred. Phumeza was angry about Bear's hair, but also with the person involved: her friend Thobeka. But because Phumeza had been forgiven in the past, she was able to forgive Thobeka. The story is a reminder of how we all need to forgive and be forgiven.

Forgiveness...HIV and AIDS

Learning to forgive and express feelings is an important protective skill for children. Children who lose their parents or caregivers to AIDS might feel anger. Encourage your children to talk about any anger they have, and then to forgive those with whom they are angry. Their forgiveness may not affect the person or people they forgive, but it will definitely help them to feel better and live happier lives.



Before reading...

Ask your child if they understand what forgiveness, forgiving and being forgiven means. Share a story about when you forgave someone who hurt you, or were forgiven by someone you hurt.

28

MORAL MESSAGE:

We all need to forgive and be forgiven

(This paragraph is about moralising rather than about teaching children how to be moral).

It is wrong to feel angry – What about if it is morally justified.

DESIGN: The idea of forgiveness is being used to address the impact of HIV/AIDS. This story is designed to tell children to forgive adults who have died. Perhaps it could also be used to address the stigma attached to the disease.

ACCESS:

Who is the 'we' referred to in the passage? And the 'them?'

DOMINATION:
Adults over children – do adults always know best?

Figure 9:

DIVERSITY: Again, a western ideal for a family, but using black characters.

The role of ancestors in African culture is not mentioned.

DOMINATION: Teacher dominates the activity with pre determined questions and answers.

While reading…

Point out the words on Bear's shirt and on the shop wall as you read.

Let's talk about the story

1. How did Phumeza feel when she saw what had happened to her bear?
2. What did she say to Thobeka and how did Thobeka feel?
3. What did Phumeza remember when she couldn't sleep that night?
4. What did Phumeza do when Thobeka came to say sorry to her?

Let's talk about forgiveness

Phumeza was very angry when Thobeka cut her bear's hair.

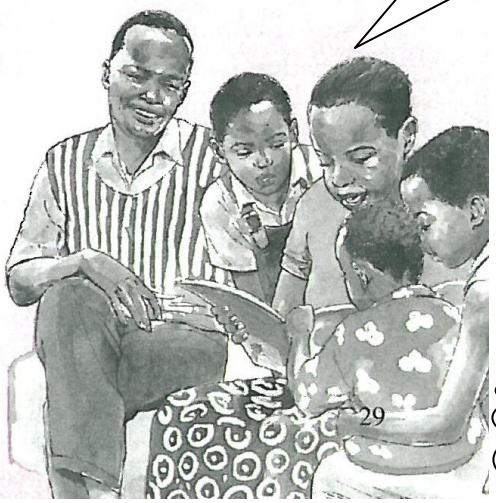
- Talk about a time when someone made you angry. What did you do?
- Did the person say 'sorry' and ask for forgiveness? Have you forgiven the person? If not, what do you think you can do about it?
- Have you ever done something that has made someone angry? What did you do? Did you ever say 'sorry' and ask for forgiveness?

ACCESS:

Picture of what a nuclear family should look so less access for children who do not have this type of family.

DESIGN:

Top down approach means little input from children. This design could be changed to a more participatory model of moral education.



29

MORAL MESSAGE:

You should say sorry if you have done something to make someone angry.

MORAL MESSAGE:

You should forgive someone when they have asked for forgiveness.

MORAL MESSAGE: Nuclear families sit happily together reading stories. This is what families should be like.

P4C:

Did Phumeza have good reasons for getting angry?

If you have good reasons is your anger justified?

Is anger a good or a bad emotion?

How do you decide?

HIV & AIDS workbook:

30 000 copies of the 'HIV & AIDS' workbook, by Marina Coleman (2009), have been sold to secondary schools in South Africa. It has been designed to be used with adolescents of 15 to 18 years of age. In the introduction to the workbook it states:

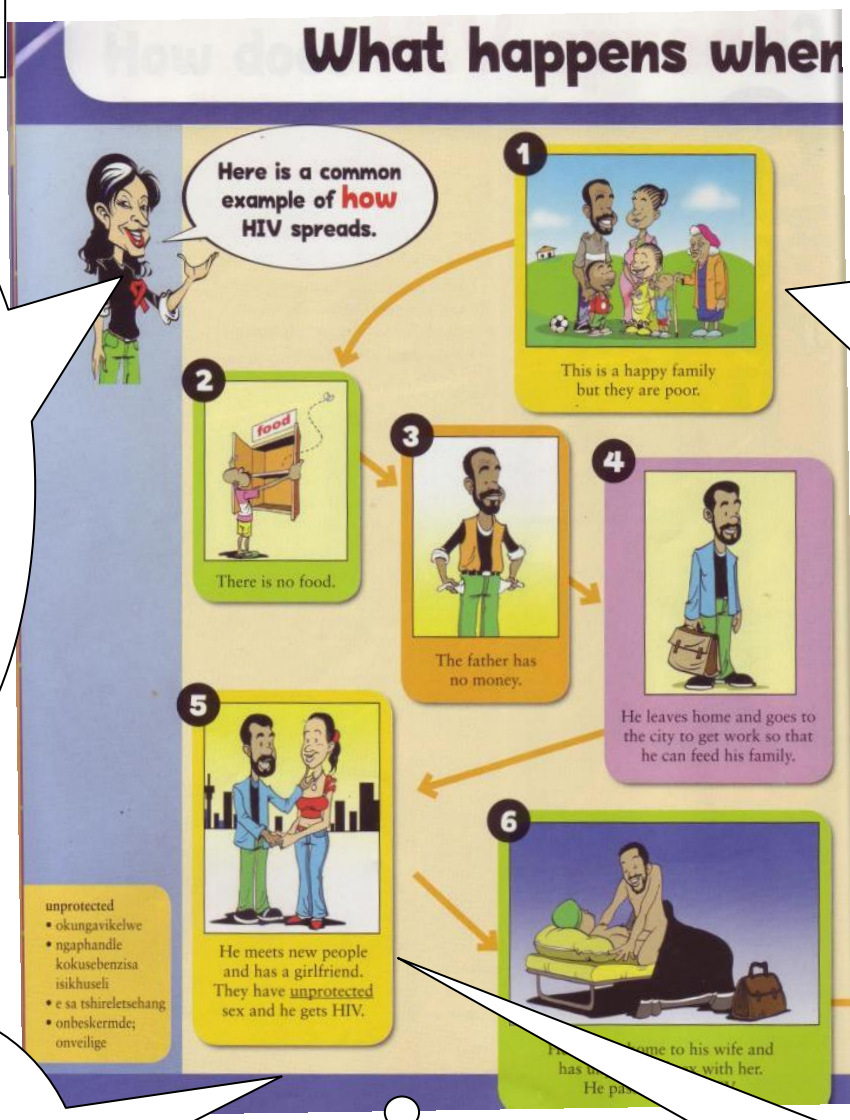
> *"There is a lot of information about HIV and AIDS around. This book is a simple and accurate resource that covers all areas of HIV and AIDS. Read it, expand your knowledge and share it with your family and friends.*
>
> *When discussing HIV and AIDS it is impossible not to talk about sex. Some people might find it offensive or difficult to discuss. However, the more information you have, the more open you become to yourself and others, and the greater the chance that you can save yourself. Would you rather be a 'little' embarrassed or a 'lot' dead?"* (Coleman, 2009, p. 2).

In my opinion, this workbook is written clinically because of its focus on medical facts. The example I have given illustrates my comment in Chapter 3, about the type of HIV/AIDS education that takes place in South Africa and my question is how effective is this education in teaching children ethics? The pages I have included show young people how infection with the disease occurs. One of the preventative measures outlined in this workbook is to practice safe sex using condoms so I have also included pages from the workbook that show young people how to use male and female condoms. The book also discusses the reticence of some people in South Africa about using condoms. However, at no point in this workbook does it question whether or not young people should have sex. In fact, it could be argued that this workbook encourages sex as it is portrayed as normal. Therefore, it could put pressure on young people to have sex. This workbook does not open a discussion about how moral it is to have sex or to have a number of sexual partners. It does not discuss sex in any other terms than clinically, by mainly focusing on the physical aspects. At no point is the spirituality of sex explored the reasons for having sex with someone or the relationships and emotions involved in having sex.

The first example is a double page spread entitled "What happens when HIV spreads?" My comments are in the call outs around the illustrations. The second examples illustrate the

clinical way in which sex is discussed in this workbook and how the notion of morality around sex is completely ignored.

Figure 10:



DOMINATION:

Gender bias – men spread HIV AIDS not women.

Girlfriends – women - look like prostitutes and it is intimated that they are 'easy'.

Race - Black people spread HIV AIDS not white.

ACCESS:

Only black people in this country have no access to money or food.

Only black married men have girlfriends.

Only nuclear families can be happy.

DIVERSITY: The illustrations are based on characteristics of black people, i.e. the hair and lips.

.

DESIGN: Designed to appeal to young black people i.e. the characters are 'cool' and black and the 'look is very modern.

MORAL MESSAGE:

Nuclear families are happy ones.

Fathers who cannot provide food or money for their families are not good fathers.

Men who have girlfriends are immoral.

Unprotected sex is wrong – but sex in itself is not.

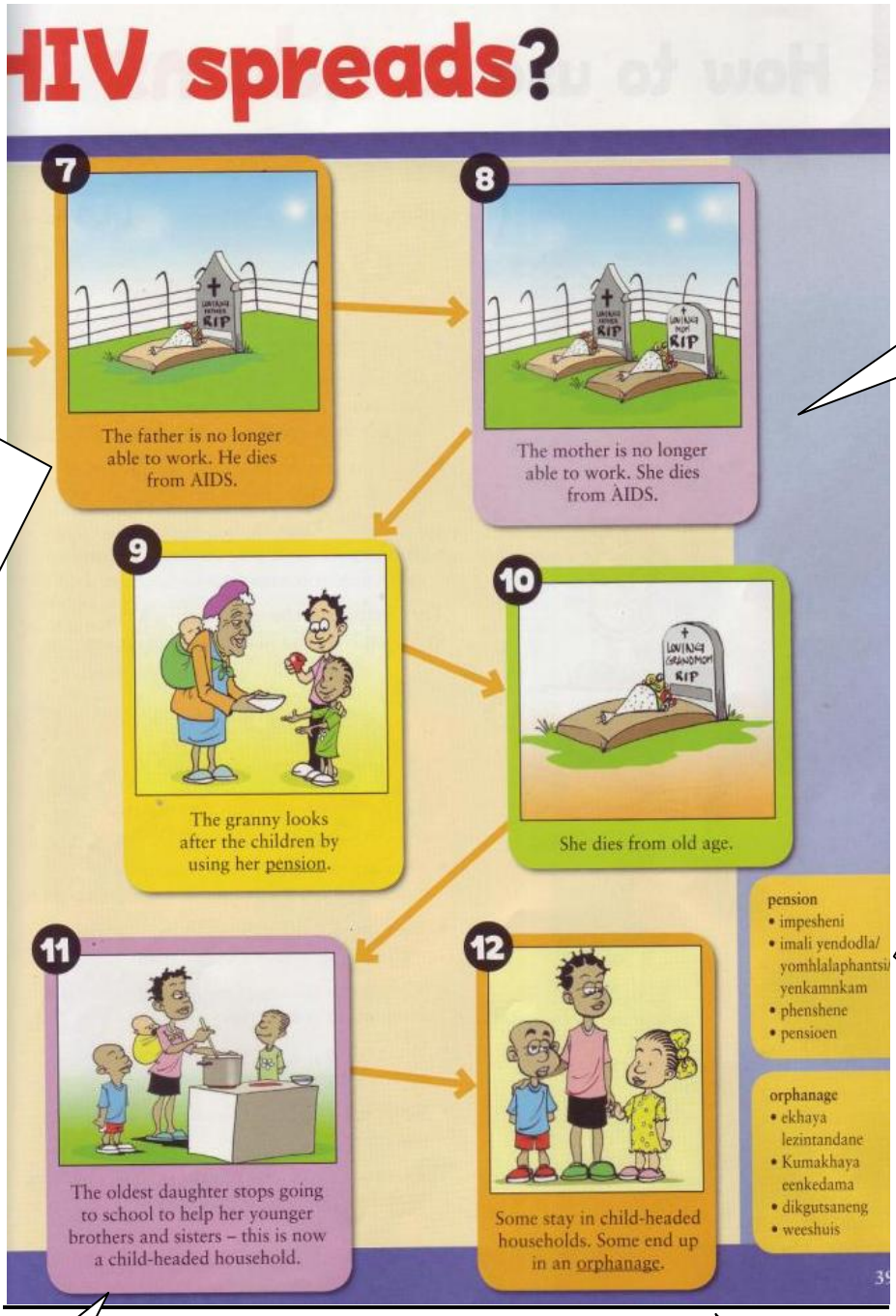
P4C:

Are people only happy in nuclear families?

Is there a connection between poverty and happiness?

Is it 'ok' to have other sexual partners when you are married?

Figure 11:



ACCESS:

HIV and AIDS only happen to black people who live in rural areas. What about white people?

All grandparents are able to look after their grandchildren. Do all children have grandparents?

All people are buried. Not all cultures in South Africa bury their dead.

DOMINATION:

Death over living.

Disease over health.

DIVERSITY:

As stated previously, the illustrations are based on black characteristics.

It would appear that only black people get HIV and AIDS. Only black children run child headed households and only black children or go to orphanages.

DESIGN: as said previously, based on black characteristics – even the food being cooked – which is pap - and the baby being carried in a towel on the back.

MORAL MESSAGE:

Don't have unprotected sex because you will get HIV/Aids and you will die.

Girls should look after their younger siblings when their parents die.

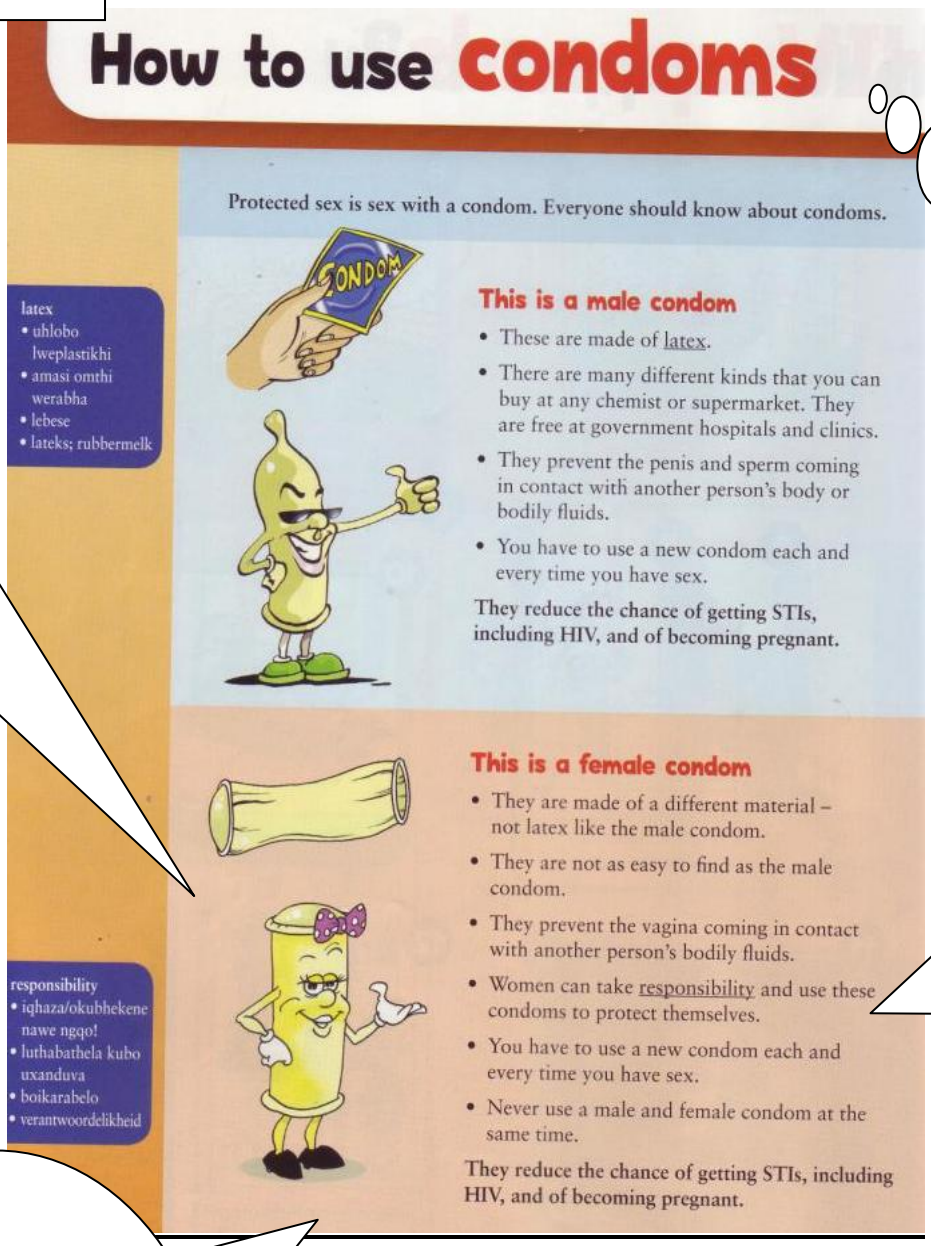
PHILOSOPHICAL ENQUIRY:

What happens after we die?

Is there a heaven and how do you know?

Is looking after siblings more important than looking after your own future?

Figure 12:



DOMINATION:
Protected sex is better than unprotected.

Male condoms are better because you can find them more easily and they are free. Men do not need to be responsible about sex but women do.

MORAL MESSAGE:

If you have sex you should wear condoms. Women should be responsible and use condoms.

DIVERSITY: The blue shaded text is for male condoms and the pink for female. Men are cool to have sex and women must be responsible and be pretty.

DESIGN:

Happy condoms with hands or fingers raised, indicating that sex is ok! Modern look about the design indicating that it is old-fashioned not to have sex.

Very clinical and medical text with no reference to the morality of sex or the relationships and emotions involved.

ACCESS:

This is for heterosexual couples. What about people who are neither male or female? What about homosexual couples?

The condom characters could be identified as a black man and a white woman. White men do not need /use condoms. Black women do not need/use condoms.

P4C:

Is HIV/Aids a punishment for having unprotected sex?

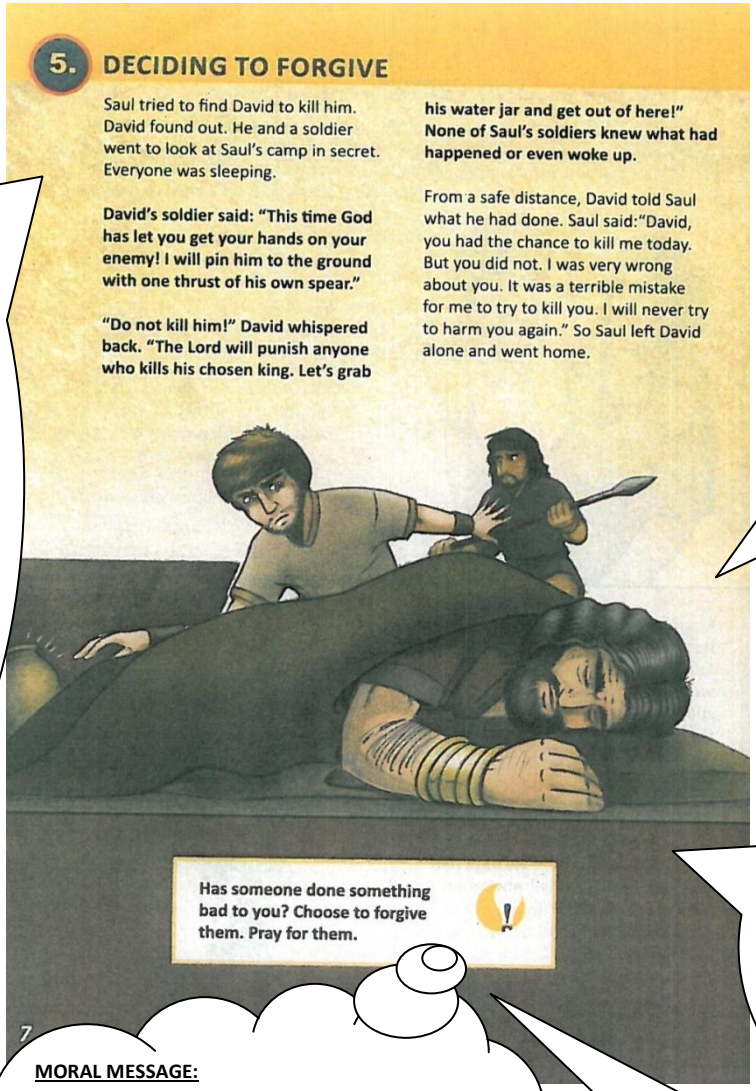
How do you decide who to have sex with and why?

Is a woman's responsibility different from that of a man?

The Journey of Hope Character Education:

This moral education programme has been developed to "encourage the children in [your] school to reflect on the issues they face every day. With your guidance through the exploration of these topics, the learners in your classroom will become more confident as they navigate adolescence and the world around them" ('One Hope', David, 2010 p.1). The series include lesson overviews, Learning Outcomes and Assessment Standards in line with the Revised National Curriculum Statements, assessment activities, back ground to the character under discussion, a vocabulary section and a resource check list. I have included one example of this moral education programme below. The theme is also forgiveness but the programme is based on a Bible story.

Figure 13:



ACCESS: The illustrations indicate white/middle eastern characters. The characters are from the Bible so other cultures would not have a good understanding of what this story was about. There are no women involved. The words used and the images portrayed are very western and might not be fully understood by someone who is not.

DOMINATION:
Male dominated story.

Saul is in the foreground and large therefore he is the focus of the picture. He dominates it even though he could have been killed.

Right over wrong.

Forgiveness over punishment.

DIVERSITY: Christian based so not indicative of other religions. Male dominated indicating that forgiveness is only for men.

DESIGN:

Dark picture indicating something wrong could happen. Eyes are furtive which also indicates guilt about what is happening. Based on Biblical characters in long ago days.

MORAL MESSAGE:

We must forgive those who wrong us. We must pray for them. God will make it right.

To kill someone is wrong, even if they have wronged us.

We should forgive.

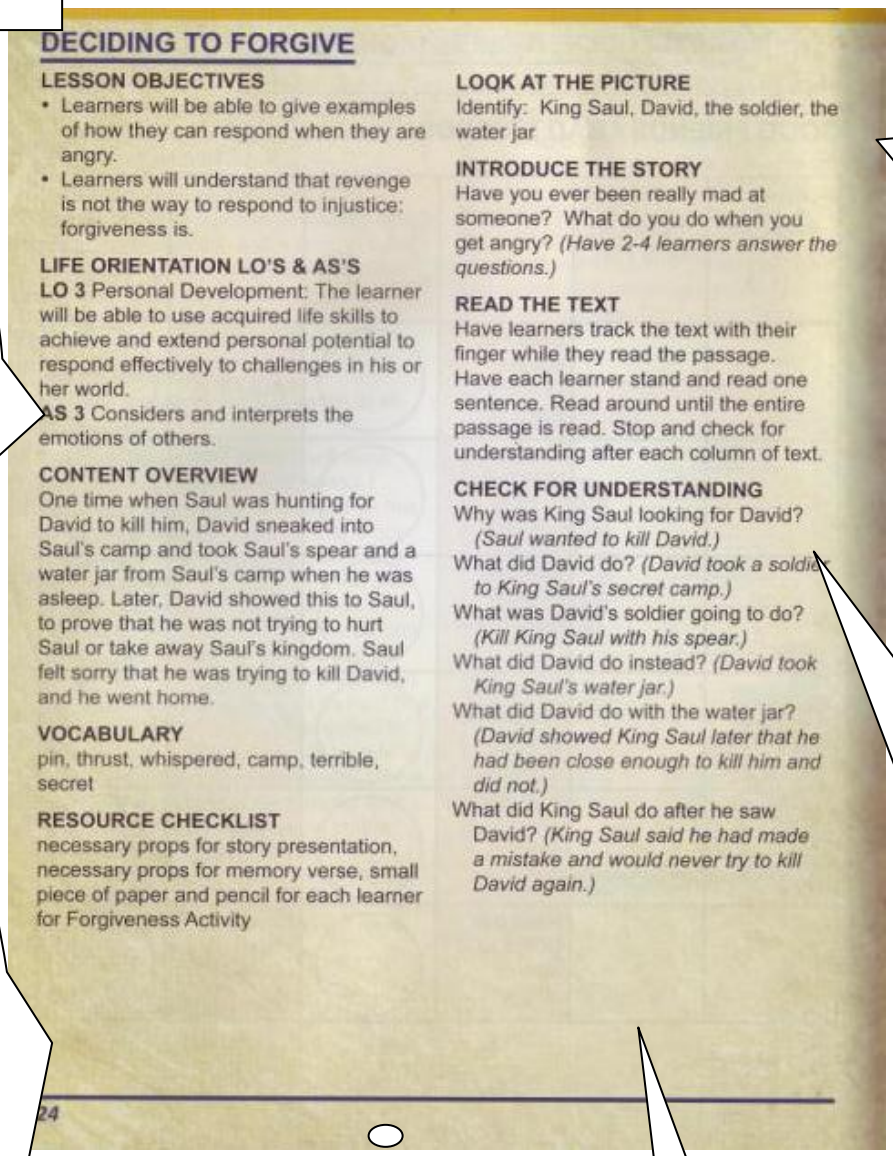
PHILOSOPHICAL ENQUIRY:

What is forgiveness?

Should we always forgive those who hurt us?

Who/what is God?

Figure 14:



DECIDING TO FORGIVE

LESSON OBJECTIVES
- Learners will be able to give examples of how they can respond when they are angry.
- Learners will understand that revenge is not the way to respond to injustice: forgiveness is.

LIFE ORIENTATION LO'S & AS'S
LO 3 Personal Development: The learner will be able to use acquired life skills to achieve and extend personal potential to respond effectively to challenges in his or her world.
AS 3 Considers and interprets the emotions of others.

CONTENT OVERVIEW
One time when Saul was hunting for David to kill him, David sneaked into Saul's camp and took Saul's spear and a water jar from Saul's camp when he was asleep. Later, David showed this to Saul, to prove that he was not trying to hurt Saul or take away Saul's kingdom. Saul felt sorry that he was trying to kill David, and he went home.

VOCABULARY
pin, thrust, whispered, camp, terrible, secret

RESOURCE CHECKLIST
necessary props for story presentation, necessary props for memory verse, small piece of paper and pencil for each learner for Forgiveness Activity

LOOK AT THE PICTURE
Identify: King Saul, David, the soldier, the water jar

INTRODUCE THE STORY
Have you ever been really mad at someone? What do you do when you get angry? *(Have 2-4 learners answer the questions.)*

READ THE TEXT
Have learners track the text with their finger while they read the passage. Have each learner stand and read one sentence. Read around until the entire passage is read. Stop and check for understanding after each column of text.

CHECK FOR UNDERSTANDING
Why was King Saul looking for David? *(Saul wanted to kill David.)*
What did David do? *(David took a soldier to King Saul's secret camp.)*
What was David's soldier going to do? *(Kill King Saul with his spear.)*
What did David do instead? *(David took King Saul's water jar.)*
What did David do with the water jar? *(David showed King Saul later that he had been close enough to kill him and did not.)*
What did King Saul do after he saw David? *(King Saul said he had made a mistake and would never try to kill David again.)*

24

DOMINATION:

Teacher dominated, predetermined questions and answers. Predetermined outcomes. AS3 does not happen because the teacher dominates the conversation.

ACCESS:

Not everyone has access to the book? Not every child has access to a Bible? Not every child knows who David was.

DIVERSITY:

Story is a Christian story. No other religions are encompassed.

No voice from the children involved in the activity so no 'space' for different opinions or points of view even though they are asked if they have been angry. They are not asked to discuss their reasons for it or if they feel they should forgive the person who made them angry. They are not asked what they think forgiveness is.

DESIGN:

The activity is designed as a comprehension exercise. Questions are closed and looking for predetermined answers. Curriculum based rather than enquiry based. Looking for understanding of content, not concepts.

MORAL MESSAGE:

If you forgive someone who has harmed you, you are doing the right thing because God says it is the right thing to do. Being angry is wrong. God says it is.

P4C:

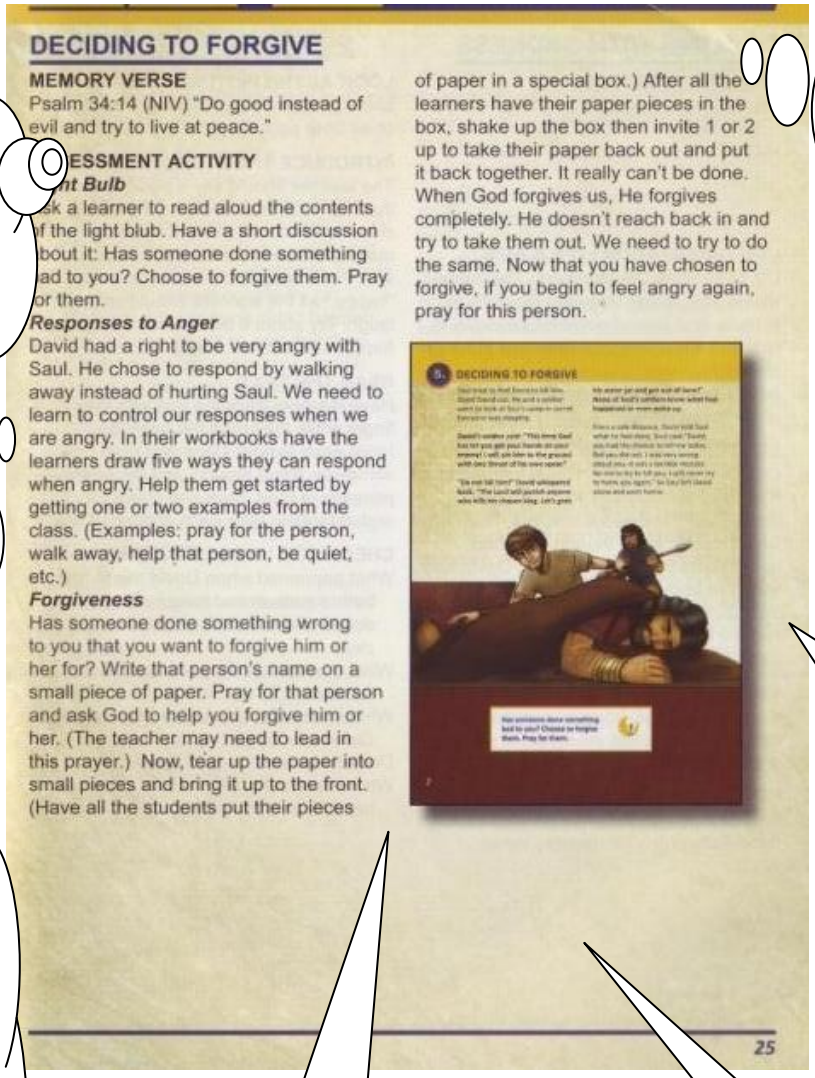
What is revenge and can it be good?

Do you always do something when you are angry? Is anger a thought, a feeling or both?

Why is killing animals 'ok' but not people?

What is justice?

Figure 15:



DECIDING TO FORGIVE

MEMORY VERSE

Psalm 34:14 (NIV) "Do good instead of evil and try to live at peace."

ESSMENT ACTIVITY

nt Bulb

sk a learner to read aloud the contents f the light blub. Have a short discussion bout it: Has someone done something ad to you? Choose to forgive them. Pray or them.

Responses to Anger

David had a right to be very angry with Saul. He chose to respond by walking away instead of hurting Saul. We need to learn to control our responses when we are angry. In their workbooks have the learners draw five ways they can respond when angry. Help them get started by getting one or two examples from the class. (Examples: pray for the person, walk away, help that person, be quiet, etc.)

Forgiveness

Has someone done something wrong to you that you want to forgive him or her for? Write that person's name on a small piece of paper. Pray for that person and ask God to help you forgive him or her. (The teacher may need to lead in this prayer.) Now, tear up the paper into small pieces and bring it up to the front. (Have all the students put their pieces of paper in a special box.) After all the learners have their paper pieces in the box, shake up the box then invite 1 or 2 up to take their paper back out and put it back together. It really can't be done. When God forgives us, He forgives completely. He doesn't reach back in and try to take them out. We need to try to do the same. Now that you have chosen to forgive, if you begin to feel angry again, pray for this person.

25

MORAL MESSAGE:

"Do good instead of evil and try to live at peace" – if you do what the Bible tells you to do you will lead a good life. Forgiving is the right thing to do.

MORAL MESSAGE:

It is wrong to feel anger even if morally justified.

Prayer helps you do the right thing.

"Do good instead of evil and try to live at peace" – if you do what the Bible tells you to do you will lead a good life.

God does not take back forgiveness so we shouldn't.

MORAL MESSAGE:

It is alright to feel angry but not right to act on it.

Being self controlled in our actions is the right way to handle anger.

You must forgive those who harm you. Asking God to help you forgive someone is the right thing to do.

DOMINATION:

Christian dominated.

Teacher dominated.

Understanding of moral message is more important than understanding the concepts.

PHILOSOPHICAL ENQUIRY:

See previous suggestions.

DIVERSITY, ACCESS AND DESIGN – see previous comments.

Morality and Religion:

The One Hope programme is a religious moral education programme that is used in some Christian schools in South Africa. It immediately denies children from other religions and cultures access to this programme because it is based on the Christian faith. Many faith based schools are of the opinion that what takes place in chapel, assemblies, life orientation programmes and Bible education classes is teaching children good values. However, this is the same as saying that children will just 'pick up' those values being in those classes or in a 'good' home. It does not mean that young people have internalised what these values are or are able to identify and adopt them as their own values.

Theologians believe that if we live as we should, i.e. morally, we should live by God's laws. This theory about right and wrong is known as the Divine Theory. It argues that religion and morality are intimately related. If you believe in God, then you must understand what is right and what is wrong in line with God's wishes. This theory would intimate that morality is based on what God says and that man's choice is only to do what is right and what is wrong in accordance to what has been commanded by God (Rachels, 2009, p.57).

God is the lawgiver and he lays down the laws we are to obey. He does not make us obey them. We choose to accept or reject them. Therefore, what is 'morally right' is something commanded by God and what is 'morally wrong' is something forbidden by God (Rachels, 2009, p.54). Socrates asked whether behaviour is morally correct because God commands it or God commands it because it is morally correct. In other words, does God make the moral truths true or does He recognize that they are true? If God commands it because it is right, then morality exists independently from God, so God is redundant for morality. But if something is right because He demands it, then we would do it for the wrong reasons (because He commands it and not because we believe it is right). Therefore, Rachels concludes, religion and morality are independent. Rachels also asks, "Are there, in fact, distinctively religious positions on major moral issues that believers are bound to accept? If so, are those positions different?" (Rachels, 2009, p. 62).

The argument against the theory of Divine Law and this concept of morality is the Theory of Natural Law. The Natural Law theory rests on a certain view of what the world is like. The world has a rational order and everything in it (in nature) has a purpose. The well-being of human-beings is the point of the whole 'natural' arrangement. This type of thinking

describes not only how things are, but also how they ought to be i.e. how they ought to be when they are serving their natural purposes. In the Natural Law theory, moral rules are derived from nature – some things are seen to be 'natural' ways of behaving and others are seen as 'unnatural'. The latter are morally wrong. Using the Theory of Natural Law we determine what is morally right and what is morally wrong by following the laws of reason, which we are able to understand, because God has made us rational beings with the power to understand that order. Therefore, the right thing to do is to follow the course of conduct which has the best reasons on its side. The Theory of Natural Law argues that morality is independent of religion because man does not simply obey God's commandments; he determines which course is the best course to follow (Rachels, 2009, pp.58 - 62).

Rachels argues that for some religious people, these theories are unsatisfactory and have no bearing on their moral lives. For these people, the connection between morality and religion is immediate and it does not matter whether they are right or wrong in terms of God's will or whether moral laws are laws of nature (Rachels, 2009, p. 62). Rachels states that to religious people "[t]he teachings of the Scriptures and the church are regarded as authoritative, determining the moral positions one must take." Rachels argues against this giving the following reasons:

1. It is often difficult to find specific moral guidance in the Scriptures and
2. In many instances the Scriptures and church traditions are ambiguous leaving the believer having to choose which element of tradition to follow

Thus, when people state that their moral views are based in their religion, they are often mistaken because people can take a moral stance and support the stance they have taken using the Scriptures. In other words, not so much *reasoning,* but *rationalising,* takes place. Rachels, uses the issue of abortion to support his argument (Rachels, 2009, pp. 63-65). The conservative argument is that the foetus is a human being with a fully fledged right to live as soon as it has been conceived. Liberals deny this arguing that the foetus in the early weeks of pregnancy is something less than a human being. Conservative Christians support the view that the foetus is a human being from its very beginnings but it is very difficult to find the prohibition of abortion in either the Jewish or the Christian Scriptures even though some texts are used to support it. These very same texts are often quoted out of context and

construed in such a way that supports a favoured moral position, e.g., the prohibition of abortion. Rachel concludes that:

1. "people's moral convictions are not so much derived from their religion as superimposed on it"
2. Right and wrong are not to be understood in terms of God's will
3. Morality is a matter of reason and conscience and not of religious faith
4. Religions considerations do not provide the answers to moral problems
5. Morality and religion are different
6. Morality is an independent matter from religion (Rachels, 2009, p. 67).

Based on Rachel's argument, religious moral education programmes like the one analysed above, do not teach children how to be moral or help them to understand what morality means. Religious programmes like 'One Hope' are programmes that use religion to support a particular set of moral virtues. They are not moral education programmes that develop young people's understanding of their and other people's values, nor do they give young people the 'space' to discuss these, problematise them and internalise them for themselves. Religious moral education programmes could be seen as a form of indoctrination.

Conclusion:

From the analysis of some of the programmes (figures 1 to 15) that are currently in use in schools in South Africa with young adolescents, it would appear that there are serious flaws, not only from a critical analysis point of view but more importantly, as moral education programmes. All three examples have been examined and critiqued. My argument against these programmes as moral education programmes can be summarised as follows:

1. they are all teacher-centred (top down with teachers driving the agenda, not children)
2. rather than developing moral thinking and dispositions they are
3. content driven not conceptual enquiry based
4. questions are closed and not open ended (no room for discussion, finding out what others think, adapting one's own ideas)
5. prescribed questions and pre-determined answers (set by the teacher and not the children)
6. no room for conceptualisation of ideas
7. no 'space' for young people to draw on their own experiences and to construct their own meanings of these concepts or to internalise these and the dialogues they have with peers

8. little participation from young people (not in line with our democratic vision for South Africa)
9. a lack of involvement from young people in the development of their own morality

Based on my critique of the sample of moral education programmes (figures 1 to 15) currently available in South Africa, I argue for a moral education programme that is:

1. based on the democratic principles of our constitution
2. develops the skills in our young people that are needed for the 21st century
3. involves all four types of thinking i.e. critical, creative, caring and collaborative
4. is child and process-centred
5. conceptually based and not content driven and
6. develops philosophical enquiry

In the next chapter, I give examples of the moral education programme, P4C, using two different types of texts and using the community of enquiry methodology. I believe that P4C it is the type of moral education that is required in South Africa because it includes all of the criteria listed above and equally importantly, it is in line with the vision of citizenship in our Constitution. P4C is also an approach to moral; education that includes young people from diverse religious, ethnic, racial and cultural backgrounds. Learners have structured opportunities to listen to each other's beliefs, critically evaluate these and challenge them respectfully when necessary and to participate together in moral decision making. P4C sessions thrive when there is disagreement and dissent. It is when people disagree with each other strongly that good reasons and justifications need to be sought for one's own beliefs.

Chapter 5: Morality and Moral Education

Introduction:

In chapter 3, I examined the characteristics of adolescence and challenges that adolescents, particularly face in South Africa. I suggested that there is a need for moral education to take place in schools in this country to enable children to make decisions that are better morally justified and to offer children the thinking tools and dispositions to do this. I considered the development of morality as suggested by Piaget and Kohlberg and analysed their theories apropos adolescence. In chapter 4, I analysed and critiqued three examples of moral education programmes in South Africa and argued for the introduction of Philosophy for Children using the community of enquiry pedagogy as a moral education programme. In this chapter I will outline what is meant by such a moral education programme including the different strands identified by Fisher (1998). I will include what Lipman, (1977) believes moral education to be, and the different dichotomies involved. I will consider the questions that John Wilson asks i.e. "What are we going to count as moral or morality?" "What do we mean by those terms?" (Wilson in Munsey, 1980 p.126), I will also explore Straughan's (1988) definition of morality and I will examine what a community of enquiry is. I will conclude the chapter with an analysis of two Philosophy for Children (P4C) activities. I will show how critical literacy is different from philosophical enquiry and I will argue that P4C is the type of moral education that should be introduced to adolescents in South Africa.

Philosophers do not agree on the meaning of morality, the development of morality or the teaching of morality. In chapter 3, Piaget's and Kohlberg's theories of moral development were analysed as a pretext to what they understood was moral education.

Kohlberg's stage development theory of morality:

Wilson argues against Kohlberg's stage development theory of morality. He is critical of the research methods used (Wilson, 1980, pp. 226 – 228) which I have summarised as follows:

1. The stories Kohlberg used in his research were restricted in forms of morality because they did not build in conflicts or different 'pulls' for the research participants to make
2. The participants were not given the opportunity in the testing to explain their reasons for the choices they made
3. The research question did not take into account the participants' most important values or 'rules' of morality; values that could outweigh those of the 'right' answers in the stories

Wilson argues that, like any other subject, moral education can be taught to children. They can be educated about what it means to be moral. Children do not need to go through stages of development to understand what constitutes morality. So the idea of 'progress' as a concept makes little sense (Wilson, 1980, pp. 228-229). Wilson also claims that because there is no consensus on what moral thought and action is, effective and empirical research on what morality is, cannot be done (Wilson, 1980, p. 230). Wilson does not, however, put forward a different view of what morality is, nor does he propose an alternative form of moral development.

I agree with Wilson that morality is not something that can be measured in stages. I argue that children can learn about and practice moral behaviour, if they are modelled what it is to be moral and learn a moral language. I argue later in the chapter, that Philosophy for Children and the community of enquiry pedagogy are moral education programmes that can do both.

What constitutes moral education?

The founder of P4C, Matthew Lipman, claims that moral education is not just about acquainting children with the conduct that is expected from them by society (Lipman, 1977, p. 338). This claim can be supported by my analysis of the moral education programmes analysed in chapter 4 i.e. "Heartlines", "One Hope" and "HIV and AIDS." Moralising or just *telling* young people what is the right way to behave, does not help young people to conceptualise and internalise those values for themselves. Lipman argues that moral education should also be about equipping children to be able to think for themselves so they can create and renew a society in which they can live and thus further their own creative growth (Lipman, 1977, p. 338). The objective is to develop children who have the capacity to critically appraise the world and themselves and express themselves fluently, logically and creatively. It is also about encouraging children to generate positive and constructive ideas and to propose how things could be done differently (Lipman, 1977, p. 338).

Lipman claims that one of the most perplexing issues in education is the question of how a teacher should encourage children to be moral (Lipman, 1977, p. 338). There are a number of theories about the moral nature of child. One of these is that the child must be viewed as a "little savage who must be tamed and domesticated" and the other is that the child should be viewed as an angel with moral impulses and all that it needs is the right environment for it to be its naturally good self (Lipman, 1977, p. 338). Another approach would be that children are born with a number of innate qualities which, if developed, could lead to any type of

behaviour. The environment in which children grow up should screen those forms of conduct that are not conducive to moral behaviour and encourage those that do. The teacher has this responsibility in the classroom and would need to understand which features of conduct need to be encouraged and which do not. The teacher, therefore, has the responsibility to be a 'good' role model for the children in his class as well as be responsible for what happens in the classroom. Once the teacher has undertaken this responsibility for "actively creating environments that are supportive, and lend themselves to the building of self-respect and self-mastery, an essential step has been taken towards engaging in moral education" (Lipman, 1977, p. 341).

Straughan (1988, p. 30) argues that we need to understand what is meant by "operating as a moral agent within the moral area" before we can assess a child's moral goodness. He claims that the word moral is used in two ways, one as being morally 'good' and the other to describe a moral area, i.e., a particular set of issues or concerns. For him, moral behaviour can only be judged on the intentions, reasons and motives behind the actions (Straughan, 1988, p. 36). He states that morality is not only theoretical i.e. working out what being moral means, it is also practical because it is concerned with what ought to be *done* and what is right to *do* (Straughan, 1988, p. 37).

Straughan (1988, p. 125) does not propose a particular moral education programme, but he does ask the question of who the moral educator should be. He argues that moral education is one of the school's responsibilities but that the home has an even more influential role to play. However, he questions the parental role in moral education as the 'moral influence' of the home is often more about domestic convenience, socialisation and parental authority rather than with morality itself (Straughan, 1988, p. 125). He argues that parents must learn to do more than just state their opinions about moral issues in the hope that children will conform and that schools and teachers also need to think rigorously about moral education and how best to teach it, rather than just assume it will happen automatically through day to day teaching (Straughan, 1988, p. 125-126). Straughan makes an important distinction between moralising (what happens routinely at home and in the school), where children are prescribed what they should think and how they should behave and proper moral education, which is not prescriptive. He argues that an act is only moral when someone believes in it, never simply on the basis of obedience. Straughan concludes that moral education can and should be tackled in a number of different ways and in at least three contexts: by parents in the home, by teachers in their teaching and by specialist teachers in planned moral education programmes (Straughan, 1988, p. 126).

I agree with Straughan that morality needs to be taught in all three contexts and that rigorous thought needs to go into the type of morality that is being taught and how it is being taught. Looking back at the moral education programmes analysed in chapter 4, it would appear that these programmes could only be taught in the context of a school environment. Although there is an indication in the "Heartlines" programme that this type of education could also be done in the home, (see illustration of a nuclear family reading), neither the "One Hope" programme or "HIV and AIDS" workbook indicate that these programmes could be taught in the home, or by specialised teachers. I also agree with Straughan, that moral education is the responsibility of the school and that teachers need to model what it means to be a moral being before moral education can take place. However, considering that in South Africa schools are sometimes not safe places, parents and teachers are not always 'good' role models and little specialised teaching is happening in this area, I argue that a more structured moral education programme needs to be introduced into all schools before we can nurture human beings who are morally autonomous agents.

Approaches to Moral Education:

In chapter 1, I outlined the main approaches to Moral Education as an introduction to my argument, for the need of a moral education programme in South Africa. In this chapter, I am going to explain these approaches in more detail and indicate under which approach of moral education each of the three programmes analysed in chapter 4, falls. Fisher outlines ways in which moral and social values are sometimes taught (Fisher, 1998, p 73). These are indoctrination, religious authority, the common sense approach, values clarification and moral dilemmas.

- **Indoctrination** is a form of moral training through teaching a set of rules. It prescribes a set of adult values that must be accepted without choice of question. It is a "Do as I tell you" approach without concern or respect for others. It is not in itself educative as it comes from a parent, a teacher or another source like a book (Fisher, 1998, p. 73).
- Many people derive their moral and social values from **religion** or religious communities. These moral and social values are a form of religious code that is adhered to, in some cases, without discussion or understanding.
- For others moral education is a matter of **common sense** and an agreement to a set of conventions. But should morality be just a matter of personal choice or assumptions? Shouldn't morality also include an understanding of the concepts and criteria needed in making moral judgements?

- **Values clarification** involves young people talking about and sharing values in a neutral and non judgemental setting and reflecting on the implications of these values. The problem is when those values conflict. All values can be seen to be equally worthy, different and defensible. So which values should form the basis for moral education? This approach offers no guidance in answering the questions.
- Teaching moral education can be done through giving young people **moral dilemmas** to think about and to solve. The aim here is to encourage the flexibility of ideas and to consider real choices. Moral education should provide young people with the opportunities to engage in meaningful discussion around the issues that they are going to support or challenge. Moral education should acknowledge the complexity involved in moral thinking and ethical decision making.

The 'Heartlines', 'One Hope' and 'HIV and AIDS' programmes analysed in chapter 4 would fall under indoctrination. These programmes 'tell' young people what to do and how to behave. "One Hope" would also fall under the category of religious moral education because it is based on the Christian story of David and Saul. Praying to God for forgiveness is a form of religious code that is adhered to. But young people who are taught what it means to be moral, using this programme, would have little understanding of what forgiveness is and in that particular programme, no 'space' to discuss it. Fisher argues that moral education is more than teaching core values of telling the truth or caring for each other. He claims that "[c]hildren need to learn that all moral acts have reasons, and they need the skills that will help them to deal with the moral conflicts that they will face in an uncertain world" (Fisher, 1998, p. 64). He continues that the aims of moral education should be helping children to develop:

- Knowledge of what morality is
- Understanding of the nature and purpose of moral beliefs
- A set of personal values with reference to themselves and to others
- Moral dispositions to act in accordance with personal values and beliefs (1998, p. 65).

He states that moral education is complex and involves:

- Developing attitudes that others are equally important and that principles are universal

- Insight – the imagination and empathy to understand the feelings and needs of others
- Knowledge – to predict the consequences for self and others
- Communication – of needs, feelings and interests to others
- Making of moral judgements – based on good reasons
- Dispositions- to act on judgements and to do what is right (Fisher, 1998, pg 69-70).

Based on what Fisher and Straughan claim moral education should be, I argue that P4C is the best approach for a moral education programme in South African schools. It is based on the democratic values of our Constitution and it teaches young people the thinking tools and dispositions needed to make better moral decisions.

Philosophy for Children (P4C):

In the 1960's Lipman realised that young people were often uncomfortable about some of the features of the society in which they lived. He found their concerns reasonable but realised that they did not have the skill to construct arguments to fight for what they believed. He decided to develop a programme that would develop good reasoning – Philosophy for Children (P4C). Philosophy for Children, however, is more than just a thinking skills programme. It makes a proposal "as to the kind of society that is desirable and about the kind of people we should be forming through the education system based on the values associated with the concept of democracy" (Hannam and Echeverria 2009, p.5).

Lipman argued that morality is not about following a set of rules developed by adults or a set of conventions. He argued that children should be equipped with the thinking tools and dispositions to deal on their own terms with situations that lack clear guidelines, that require making choices, and to take responsibility for their decisions (Lipman, 1977, p. 344). He states that teachers should involve children in a process where they learn to think for themselves and are able to recognise other people's interest in situations where they are involved as well as become aware of their own emotional needs (Lipman, 1977, p. 344). They learn how to do this, Lipman argues, through experiencing this dynamic process of thinking in a classroom community regularly. He argues that "moral education is not just helping children to know what to do, they have to be shown how to do, and be given practice in doing the things that they may choose to do in a moral situation" (Lipman, 1977, p. 344). This necessarily also includes a 'bond' between thinking and feeling i.e., how could a child who is not interested in other people's feelings have any sympathy with their needs. This type of education would ensure that a child would be able to appreciate what a situation requires from him as well as to understand what would be appropriate to those

requirements. It means that the child would need to consider the consequences of his behaviour (Lipman, 1977, p. 345).

Central to moral education is the ability to sympathise and empathise. Moral problems are a subclass of human problems in general and as Lipman puts it, "it takes imagination to envisage the various ways in which an existing unsatisfactory situation might be transformed" (Lipman, 1977 p. 346.) Philosophy for Children teaches

> *"children to think reasonably, develop patterns of constructive action, become aware of personal feelings and those of others, develop sensitivity to interpersonal contexts, and acquire a sense of proportion regarding this own needs and aspirations vis-a-vis those of others"* (Lipman 1978, p. 240).

It provides the framework for thinking that develops moral education because it:

- Provides logical aspects of a moral situation that can be dealt with by a child who has learned logical thinking, objectivity, consistency and comprehensiveness in his/her thinking
- It involves a persistent search for alternatives and develops a flexible attitude in children to consider the different possibilities in every situation
- It encourages children to be more aware of the complexity of any human situation and helps them to develop a sense of their own experiences
- It also involves reasoning about moral behaviour and it provides practice in being moral
- It can never be separated from dialogue because it is about questioning which is an aspect of dialogue and it leads to an understanding of a wide diversity of points of views within a group that can have a broad set of differences among opinions and beliefs
- It helps children to become aware of one another's beliefs and points of view
- It encourages them to become aware of each other as thinking and feeling individuals Where understanding is generally a cooperative achievement (Lipman, 1977, p. 357).

Haynes states that Philosophy for Children embraces thinking skills and enquiry based learning (Haynes, 2008, 54). Philosophy addresses the ground of metacognition which is concerned with the nature of mind and thought as well as the questioning of knowledge.

Philosophy for Children brings the development of thinking and of values together and it adopts a clear position with regards to the broader purpose of education in a democratic society. It also contributes to the concept of schools being communities (Haynes, 2008, p. 54).

Socratic Teaching and the Community of Enquiry:

Socratic teaching and thinking is one of the underlying tenets of P4C. The ancient Greek philosopher, Socrates, states that there may be many ways of life worth living, but the unexamined or unquestioned life was not one of them. According to Fisher, a "characteristic of human life is to be critically aware of what we believe and what we do" and that if we are not reflective or critical, we will lead unfulfilled lives with our thinking becoming a "prey to prejudice and conflict" (Fisher, 1998, p. 135). The aim of education for Socrates was to make people aware of their ignorance and the conflicts between ideas and problems. Socrates compares the role of the teacher with that of a midwife. For example, Haynes explains that

> *"For Socrates, the path to knowledge [began] with the recognition of one's ignorance. The teachers' role [could] be compared to that of a midwife and the teacher [should] question in a way that allows the truth to be revealed. Like the midwife, the teacher [assisted] in the birth of ideas"* (Haynes 2008, p. 55).

(When I analyse the P4C programme, 'Lisa' (Lipman,1983) the idea of a midwife (i.e., the teacher or questioner) assisting in giving birth (i.e. to the ideas) of the student is illustrated when Harry questions Lisa on her understanding of friendship).

Socrates was a philosopher and a characteristic of philosophical thinking is 'thinking about thinking" which has a cognitive as well as a metacognitive aspect. Philosophers wonder about ideas and problems of everyday life and typically ask questions such as:

- Who am I?
- What is the world really like?
- What should I believe?
- What options do I have?
- How should I lead my life? (Fisher, 1998, pg 136).

Metacognitive thinking is the process of "improving your thinking and reasoning so one has a better understanding of oneself as a thinker and better tools with which to examine whatever subject matter is under review" (Fisher, 1998, p. 136). We become more creative in our thinking when we are able to look at things from a new perspective. Torrance (cited in Fisher, 1998, p. 138) suggests that creativity is

> "*a process of becoming sensitive to problems, deficiencies, gaps in knowledge, missing elements, disharmonies, and so on; identifying the difficulty, searching for solutions, making guesses, formulating hypotheses about the deficiencies, testing and retesting these hypotheses and possibly modifying and retesting them, and finally communicating the results*."

This type of thinking is exactly the type of thinking that happens in a community of enquiry. The community of enquiry has Socratic roots and it originates in the work done by Charles Peirce, an American philosopher (1839-1914). Peirce argues that we are participants and not spectators in knowledge making and that knowledge is not a body of certainties but a body of explanations (Haynes, 2008, p. 55).

Dewey (1859-1952) believed in "the application of cooperative intelligence" and in learning as problem solving. Dewey claims that schools should be "participatory communities, a meaningful part of society where young people could develop as citizens" (Haynes, 2008, pp. 55-56).
Kelly (1995, p. 172) writes:

> "*In a democratic society, moral principles must be self-accepted rather than uncritically imbibed; they must be freely chosen rather than externally imposed; the democratic citizen must, in Kantian terms, give him or herself the laws he or she obeys. He or she must do this, however, in the light of an awareness of the collective 'good' of the community. Individualism must be tailored to communal responsibility*."

In other words, in a democracy, young people should be able to choose their moral values, not have them imposed upon them. By choosing their own values, young people are more likely to defend these moral values and to model them. Above all, young people would want to act in the best interests of their communities, not just for themselves. In a community of enquiry young people are participants in the discussion that takes place; they share their experiences and ideas and work together towards a better understanding of the problem or

challenge facing them. They work collaboratively, to ensure that they make a 'good' moral decision, a decision that will be in the best interests of the community, not just the individual or group.

Bruner argues for the concept of reasonableness to be included in moral education. He states that:

> *The possibility of nurturing the 'reasonable person' lies at the heart of education in a liberal democracy. Reasonableness is more than rationality. Being reasonable is neither simple nor constant. Ethical precepts do not easily or automatically become praxis. They need exemplification in practice"* (Bruner cited in Haynes, 2008, p. 57).

Lipman states that schools often maintain that they teach children how to reason through mathematics, science, language and the arts (Lipman, 1977, p. 4). Lipman argues that although these types of programmes contribute to good thinking in children, they are insufficient. It does not mean that because a child can add; multiply etc. that he can reason clearly. Lipman points out that "[I]t doesn't mean that he is developing habits of efficient thinking or arriving at independent judgements. Something more is needed" (Lipman 1977, p. 4). He explains that we need to help children to see how reasoning about things that matter to them can be satisfying even if it does not do more than reformulate the basic issues more insightfully (Lipman, 1977, p. 5). He argues that although parents look to schools to teach children how to reason, teachers are often unable to teach reasoning because they themselves were never taught it (Lipman, 1977, p. 5). Lipman claims that the school curriculum is fragmented and overspecialised and that children and teachers are not able to see the connections between the different subjects or understand how they connect with the whole of human knowledge (Lipman, 1977, pp.6-7). He argues that if children have a natural curiosity, the motivation and the interest to make these connections, philosophical enquiry would help children to do this. Philosophy is a discipline that is characteristically question-raising and traditionally concerns itself with "the interrelationship among the different intellectual disciplines ... raising ever more penetrating questions about how human experience is to be understood and interpreted" (Lipman, 1977, pp. 7-8). He concludes that teachers need to be trained in philosophical enquiry so that they are able to nurture and sharpen children's philosophical questions because unless teachers are able to 'hear' the philosophical significance of what children say then they will not be able to develop this type of questioning in them (Lipman, 1977, p. 11).

Splitter and Sharp argue for the community of enquiry approach. They state that we need to be more concerned about how children ought to think and the quality of their thinking, rather than with how they think. They believe that teaching children to think should be about "cultivating the skills and dispositions which are conducive to thoughtful and reasonable behaviour" and that the key to this teaching is through practice (Splitter and Sharp, 1995, pp. 7- 8). They suggest that "[w]e keep as our primary focus not this skill or that disposition, but [that] the person who learns it, displays it and practises it" (Splitter and Sharp, 1995, p. 9). Splitter and Sharp claim that the concepts of reasonableness, respect and care must also be developed alongside other thinking strategies. They argue that these concepts provide an ethical overlay, to the dimensions of the thinking (Splitter and Sharp, 1995, p. 10.) They outline the need for strengthening judgement which they identify as "settlements of determinations of what was previously unsettled indeterminate, or in some way or other problematic [j]udgements emerge during the course of or at the conclusion of a process of inquiry" (Splitter and Sharp, 1995, p. 13). Splitter and Sharp state that to cultivate good judgement each person needs to examine their own attitudes, values and behaviour and reflect and deliberate on these, altering one's thinking where necessary (Splitter and Sharp, 1995, p. 13). They argue for the community of enquiry pedagogy because "only philosophy holds up for scrutiny questions concerning the interconnections between experience, criteria and judgement" and that "both the skills and the dispositions associated with thinking for oneself emerge out of participation in a community of inquiry" (Splitter and Sharp, 1995, p. 15). Thinking for oneself involves examining one's thinking, determining the course of one's thinking, and making judgements that rest on a firm foundation and critical criteria. Thinking for oneself also needs to be practised and it involves thinking with others. "The idea [is] of thinking within the context of a community where good thinking is indeed valued" (Splitter and Sharp, 1995, p.16.) They define a community of enquiry as a

> *"structure that has co-operation, care, trust, safety and a sense of common purpose and inquiry which evokes a form of self-correcting practice driven by the need to transform that which is intriguing, problematic, confused, ambiguous..... into some kind of unifying whole which is satisfying to those involved, and which culminates, albeit tentatively, in judgement"* (Splitter and Sharp, 1995, p. 18).

Haynes claims that the community of enquiry as a model of education "rests on democratic moral principles of individual freedom, equality, human rights and popular sovereignty" (Haynes, 2006, p.33.) She states that a community of enquiry has certain characteristics that open up thinking and listening, encouraging students to participate and provide a

structure for reasoning and dialogue (Haynes, 2006, p. 33). She comments on the Convention of the Rights of the Child which promotes the child's right to education as well as the child's right to participate and the responsibility of adults to listen. South Africa is a signatory to this Convention and is, therefore bound to it. Participation is key to the democratic principles outlined in our Constitution, and to the rights of children outlined in the Convention on the Rights of Children, that were outlined in chapter 2.

Four key elements in philosophical enquiry:

In a community of enquiry, there are four key elements; critical thinking, creative thinking, caring thinking and collaborative thinking.

Critical thinking is sensitive to context, relies on criteria and is self-corrective (Hannam and Echeverria, 2009, p. 13). Adolescents use this type of thinking in a philosophical enquiry to put hypothetical situations to the test and to talk about alternative and possible consequences of engaging in them e.g. taking drugs, having unprotected sex, abandoning school. This type of thinking would be very useful to adolescents in South Africa who are facing these moral challenges in their communities, often without the guidance of 'good' role models and with no moral education.

Creative thinking is when the learner tries to go beyond what is already there and it develops the capacity of students to make aesthetic judgements. Creative thinking places a lot of importance on the work of the imagination and emotions. It is playful and creates opportunities to think "what if...?" or "If I do this..... then these could be the consequences." Creative thinking plays an important role in ethical thinking and in the reflection and development of values in adolescents. By allowing them to explore a variety of situations, their actions in these and the consequences thereof, they learn to think ahead and to take everything into account before making decisions (Hamman and Echeverria, 2009, p. 14-15). This type of thinking would also help adolescents to consider the consequences of their actions before doing them. It should result in a decrease in risky behaviour that could have dire consequences if carried through. It would help adolescents to make the 'right' moral choices in their day to day lives.

Caring thinking means that we listen carefully, and we respect and are accepting of others' ideas even if they are different from our own. Caring thinking develops empathy and the ability to put ourselves in the place of others and to imagine how others would feel if we were that other person saying or doing something. Caring thinking also includes taking

responsibility for and caring about the truth i.e., it involves a commitment to rigorous and fair enquiry. The concept of democracy lies at the core of caring thinking – each person has the same right to participate and to agree or disagree and when a decision is made that will affect the whole community the majority vote is taken with the minority rights being taken into account (Hamman and Echeverria, 2009, p. 18). This type of thinking would help adolescents in South Africa realise that there are children all over the world who have similar problems. It would also encourage adolescents to question their own values and those of their peers. It would help adolescents to develop the need to do something about things in the world that do not seem fair or just and to create a vision of how things could be done differently. Caring thinking would encourage adolescents to start to think more globally as well as locally as they start to be concerned about their future, and explore the different options available to them.

Collaborative thinking means thinking together, sharing opinions and exploring alternatives and consequences. It is the type of thinking that cannot take place in a vacuum and it is essential in building reflective attitudes, an analytical mind and tolerance. Peer pressure can be seen in either a negative or a positive light i.e., adolescents want to identify with their peers and may be nervous to express an opinion that is different to those peers; on the other hand, having an open conversation about some of the challenges they face, peers could help each other find a moral solution to those problems. A community of enquiry can function as a positive force to ensure that commitments are carried through (Hamman and Echeverria, 2009, p. 18).

Characteristics of a Community of Enquiry:

A Community of Enquiry has ten vital characteristics:

- safe environment
- expressing disagreement
- cooperative endeavour
- practice and development of thinking skills
- topics for discussion are based on student interest
- topics discussed are philosophical
- knowledge is understood as evolving constantly
- knowledge is co-constructed
- teacher and students are co-enquirers in the search for meaning
- a space for the development of a personal and social project (Hannam and Echeverria, 2009, p. 7).

When we take all ten of these characteristics into account, we begin to build a philosophical understanding of the purpose of education within the context of our society. Education cannot exist in a vacuum and by working with these ten characteristics we can begin to understand how education is something that promotes the participation of citizens within a social context. The core values of a community of enquiry are to do with a concept of democracy. Children have the same right to express their thoughts and feelings and the idea is that their classmates will treat them with respect. The teacher needs to make sure that all the different voices of the community are heard and that disagreements are expressed in a reasonable manner. The majority vote has to be respected but minority rights are also important and if they are in conflict, reasoning and dialogues will address this. The knowledge of the group is shared and co-constructed. A shared understanding develops and the possibilities they have to determine the way in which they want to live their lives are recognised. Thus, children become "active, fully responsible moral agents in their lives and less and less open to manipulation by the media and other social forces" (Hamman and Echeverria, 2009, p. 12).

Building a Community of Enquiry:

A community of enquiry is set up as a circle with approximately 20 children. It is a circle that includes the teacher. It can be started with the sharing of a story, a picture or photograph or with a physical object that would promote philosophical discussion. After looking at the object or listening to the story, children must then be given thinking time. A pencil and paper can be given to them and the children can be asked to draw or write in key words, something of meaning for them or to formulate questions about the object i.e. picture, photograph etc. During this thinking time, the children need to be quiet and to have time to think for themselves. They should try not be distracted by what the person next to them is doing.

The children can then discuss in pairs their thoughts or questions, explaining how their thinking developed. They can question each other and discuss each other's thinking, building on concepts, pushing for depth and investigating their ideas. The children can write down their own questions about the picture, photography or story.

After talking about the questions they've written and explaining why these questions were important to them, children can then be asked to vote for the question they would like to answer as a community of enquiry. This question can then be investigated further and a discussion should take place around it. At all times during this community of enquiry, the children are encouraged to think for themselves and to change their thinking as the discussion develops - if they need to. At the end of the session there is time for closure where questions like these can be asked:

- How far have we got?
- What was the most important part of the discussion for you?
- What must we do now?

The community of enquiry could be followed up with further activities that would develop thinking such as drama, writing and drawing.

It takes time to develop philosophical thinking and the dispositions needed for a community of enquiry but based on the arguments of Fisher, Lipman, Splitter and Haynes I argue that this approach to moral education would be the best approach for South African schools to use. It is not just the type of thinking happening in a community of enquiry that could help adolescents in South Africa, it is also a safe place where children can ask questions about their identity and their futures like 'Who am I?', 'Why and I here?', and 'What do I want from my life?' A community of enquiry is a place where adolescents would be able to set the goals for their futures as they 'become their own persons' and develop goals independently of what their parents want for them (Hamman and Echeverria, 2009, p. 21).

Although there is no guarantee that adolescents participating in a community of enquiry will make the best or the 'right' choices, they will be in a better position to reason about and justify them. It will be easier for them to answer questions like 'What kind of person do I want to be?' and 'What kind of world do I want to live in?'

I argue that the community of enquiry pedagogy will help adolescents in South Africa, faced with the challenges they meet on a regular basis, make the 'right' decisions for their futures and for the country. The community of enquiry methodology is based on democratic principles that are in line with our Constitution and with the Convention of the Rights of Children. It will also develop the people we need in the workplace today; people who are knowledgeable in a number of academic and practicable disciplines, who are reflective and critical about what they know, who can apply their learning creatively, who are articulate in speech as well as writing, who can cooperate with others, who can see things from other perspectives and who are committed to life-long learning (Fisher, 1998, pp. 144-145). Socratic thinking would develop these competencies and dispositions and be in line with the Constitution and the outcomes of New Revised Curriculum Statements mentioned in Chapter 2. Philosophical thinking would develop citizens who could participate in the South African economy as well as in the global context.

The community of enquiry methodology is central to P4C.

Examples of Philosophy for Children programmes:

To indicate how Philosophy for Children could be used in schools in South Africa, I have selected two examples of texts that can be used in Lipman's Philosophy for Children programme. I have analysed these two examples using the same tools and criteria that I used in chapter 4. I have given examples of the four different tools designed by Janks (2010) i.e. domination, access, diversity and design and I have commented on whether or not the material chosen assumes a moral message. I have also included comments on the ways in which these materials could be used for critical literacy and for philosophical enquiry.

'Lisa':

'Lisa' (1985) is part of the Philosophy for Children curriculum developed by the Institute for the Advancement of Philosophy for Children at Montclair State College. It was first published in 1976 and then republished in 1983. 'Lisa' is concerned with ethics – one branch of philosophy:

> *"[E]thics is that branch of philosophy which attempts to understand moral conduct ….. [representing] objective and dispassionate inquiry into moral problems and moral situations….. its aim being to help people more clearly understand what their moral options are and how those options can be critically assessed"* (Lipman, 1983, p. 1).

Lipman states that "moral education needs an able teacher, dialogue with a teacher and a community of students who are committed to the inquiry itself" (Lipman, 1983, p. 2). He concludes that ethical enquiry as an approach to moral education can "foster moral responsibility and moral intelligence [better] in children than any system which merely acquaints them with 'the rules' and then insists that they 'do their duty' (Lipman, 1983, p. 2).

As the author of 'Lisa', Matthew Lipman, describes sound moral education as helping children to understand:

- what criteria are and how they function
- the significance of assumptions
- the process of reasoning
- the giving of good reasons
- the moral character of situations

- the relative importance of and proportion between parts and wholes
- the opinions of other people
- the interests of the community
- the need to take all relevant factors into account
- the need to weigh consequences
- the importance of neither overestimating or underestimating the role of the self in the context of a moral situation
- the importance of sizing up other people's and one's own intentions
- the anticipation of possible harm as the result of one's action, both to oneself
- and the fundamental importance of preventing moral crisis before they occur (Lipman, 1983, p.2 my adaptation).

In the opening of chapter 11 in 'Lisa', Harry and Millie discuss the differences between love and friendship. Millie has some very definite ideas on the matter but Harry does not agree. Mille states that she loves her guinea pig in the same way as she loves her grandfather. Over and above this, she and her grandfather are friends. But, she is not friends with her guinea pig. Harry is sceptical and continues to question her to find out what she means. Before long they realize that to discuss the relationships we have with people, a notion of fairness is needed. The chapter concludes with an effort to spell out the chief characteristics that distinguish love from friendship and fairness.

CHAPTER 11

EPISODE TWENTY-FIVE—*Friends and Lovers*

"Harry," whispered Millie across the library table, "do you have grandparents?" Harry shook his head.

"But you have a cat, don't you?" Millie asked, ignoring Tony, who was sitting next to Harry, and was now looking up from his book scowling at her.

Harry looked apologetically at Tony, then motioned to Millie to come out in the hall, where he acknowledged that he had a cat named Mario. "Why do you want to know?" he asked.

Millie laughed lightly. "Oh, I just thought I'd ask. I don't know why. I got a new guinea pig last month. His name's Pedro. And you know my grandfather. I love them both."

"You love them both?"

"Sure, why not?"

"I don't know. It just sounds a little funny to hear you say it like that."

"Oh," said Millie, "but there's a difference. You see, my grandfather and I are also friends."

"But you're not friends with Pedro?"

Millie giggled. "No, that's so silly, Harry. How can anyone be friends with a guinea pig? I just love him, that's all."

"We can't be friends with animals?"

"Of course not, silly! Animals aren't our equals, and we can only be friends with our equals. But we can love anything, no matter how great or how small!"

"But I still don't understand how you can be friends with your grandfather, if he's so much older than you."

"Oh, Harry, sometimes you act like you're so dense! Don't you see that, when people are friends, it doesn't matter how different they are in other respects, because as far as they're friends, they're equals? Why, when my grandfather and I talk, or play cards together, its's just like we're the same age."

Harry was silent.

"What's the matter?" Millie asked.

"I've got a cat, but I'm not sure I love it. I'm not sure I'm not friends with it."

"That's ridiculous, Harry. How can you say such a thing?"

Harry shrugged. Then he asked, "Is everyone your equal your friend?"

"Of course not. Lots of kids are my equal because they're the same age as me, or the same size as me, but they're not my friends. But once we're friends, we accept each other as equals."

"Ah," said Harry. "So all friends are equals, but not all equals are friends. I guess that's why you always like your friends, but you may not always like your equals."

"Well, Harry, it doesn't matter whether you like people or don't like them. It doesn't matter how you feel about them, they've got to be treated fairly. Oh, I just hate it when some kids in the class are given privileges that other kids don't get!"

"If everybody got them," Harry observed drily, "would they still be privileges?"

Millie didn't laugh. Instead, she look thoughtfully at Harry, and then remarked, "Let me see if I understand. First, there's getting along with people regardless of differences."

Harry nodded. "That's where fairness comes in."

"And second, there's being friends—"

"—which automatically makes you equals. Is there anything that comes third?"

"Oh, Harry, of course! It's what we were talking about, where each person recognizes what's special about each other person. In fact, it's where each person recognizes what's special about everything. That's why I love Pedro—because he's so special. And that's why I love my grandfather—because he's something special, too."

"I've never thought of things like that," Harry conceded.

"I wouldn't have either, if you hadn't asked me like you did."

"See if I've got them straight. First is where we're fair to one another in spite of our differences. Second is where differences don't count. And third is where other people's differences are just what we like about them."

"You changed it some," Millie said, rather doubtfully.
"Sure," Harry agreed, "but as you say, among friends, differences don't count!"

On pages 89 and 90, Millie has developed some ideas of her own about personal relationships i.e. 'love', 'fairness,' 'friends.' She goes to the library to clarify some of these ideas with her friend, Harry, even though she is disturbing Tony. As I pointed out earlier in this chapter, Harry is like the figurative midwife used by Socrates to explain his philosophy of learning; Millie is 'pregnant' with these ideas and Harry, like a midwife, helps bring these ideas to birth. They were both responsible for what emerged. Millie's theory about relationships is:

a. A person can love both people and animals
b. A person can be friends only with people and not with animals
c. People and animals are not equals
d. People of different ages can become equal
e. People who are unequal can become friends and accept each other as equals
f. Friends recognize each other as equals insofar as they are friends
g. Both friends and non-friends have to be treated fairly
h. We have to be fair to one another in spite of our differences
i. When people are friends, differences don't count
j. When people love each other, each one loves the differences that makes the other special

Exercises like the ones following, using a community of enquiry, are done with the children. These exercises help them to understand the concepts they are learning about as well as to internalise those values for themselves.

Leading Idea No. 2:
Can people be friends with animals?

Harry seems to think that he can be friends with animals. On page 90, line 11, he says, "I've got a cat, but I'm not sure I love it. I'm not sure I'm not friends with it." Harry is an old veteran of very painful dialogue with his father, and if he had said to his father what Millie said to him, he would probably have gotten a strong retort. Millie says, "That's ridiculous, Harry, how can you say such a thing?" She doesn't answer his counterinstance, and instead just says "How can you say that?"

Harry is probably not alone: many children might similarly argue that you can be friends with an animal. How else could there be such widespread assent to the proverb, "A dog is man's best friend"?

Certainly there are many children who feel that they would be utterly friendless were it not for a dog, or a cat, or a guinea pig or some other creature that they have in their home. Perhaps such children have a different conception of what it is to "be friends with" someone or something and perhaps we can learn from their conceptions. Some of them, for example, may include as an essential characteristic of friendship the notion of "share experiences with," and they might feel that there are many people whom they would like to think of as their friends with whom they feel they do not share experiences, while there are many others, not normally considered capable of "friendship," with whom they do share experiences.

DISCUSSION PLAN: On friendship

1. Could a person be unreliable, and still be your friend?
2. Could a person be untrustworthy, and still be your friend?
3. Could a person be malicious, and still be your friend?
4. Could a person be unreligious, and still be your friend?
5. Could a person be insensitive, and still be your friend?
6. Could a person be unhappy, and still be your friend?
7. Could a person be coarse and vulgar, and still be your friend?
8. Could a person be weak, and still be your friend?
9. Name the three features you would most like a friend of yours to have.
   (1. _____; 2. _____; 3. _____).
   Now, would you say that any of these are features you possess also?
10. Name three features you would not like your friend to have.
    (1. _____; 2. _____; 3. _____).
    Now, would you say that any of these are features you possess?

ML

DESIGN:

Although this story has a western bias, it could still appeal to all children from all backgrounds and cultures because it is dealing with the idea of animals being friends. The questions are open ended and encourage discussion rather than give pre-determined answers.

DOMINATION:

Child dominated with the children asking the questions.

DIVERSITY:

All of these concepts are universal. There is no gender bias or cultural/race bias. Children are sharing their different opinions and ideas.

ACCESS:

All of these questions are open ended. They are based on philosophical enquiry. Anyone could answer these questions because they are not culture based.

MORAL MESSAGE: There isn't one. Young people are left to problematise the concepts and discuss them with their peers and teacher in the safety of a community of enquiry. The concepts are then internalised with real meaning attached to them. There is no evidence of moralising i.e. telling the children what they should do or how they should act or what they should believe.

PHILOSOPHICAL ENQUIRY:

See questions above. All open ended, exploring the concept of friendship and problematising it.

EXERCISE: Can people be friends with animals?

Say whether you agree or disagree with the following remarks, and give your reasons:

1. Cynthia said, "Let's face it, animals are stupid, and just as I wouldn't want a stupid person for a friend, I wouldn't want a stupid animal for a friend, either."
2. Melissa said, "Some of my best friends are animals. Of course, I can't stand *most* of them, but certain ones, like dogs, are exceptions."
3. Scarlett said, "I'd love to be friends with animals, but they're very clannish, and they don't take to strangers, so they don't want to be friends with *me*."
4. Lolita said, "I prefer animals to people. To me, people are just watered-down animals. Nobody's really as ferocious as a lion, as gruff as a bear, as loyal as a dog or as mysterious as a cat. To me, each animal is more real and more specialized than any person can ever be."
5. Lew said, "How can anyone be friends with an animal? Can you go to the movies with an animal, or share a soda with an animal, or exchange secrets with an animal, or play games with an animal?"
6. Miles said, "These people who say you can be friends with animals make me sick. Have they ever tried being friendly with a skunk or with a squid?"

ML

ACCESS:

The statements are opinions from peers. They are open ended for discussion and there is no bias which would prevent involvement and understanding of the activity. However, the language used is American, as are the names used in the story. This might exclude some children.

DOMINATION:

Young people are asked whether or not they agree or disagree with the remarks and they are asked to give reasons. This exercise is child dominated.

PHILOSOPHICAL ENQUIRY:

The questions are concept- based and open ended encouraging thinking and discussion.

DESIGN:

The activity has been designed to open up the discussion, to include child's voice and to explore concepts. It is not teacher driven or guided even though the questions have been set by her. There are no pre-determined answers.

DIVERSITY:

The names of the children are mostly western excluding other cultures.

MORAL MESSAGE: There is no moral message telling children what they should believe or how they should act. The children find their own meaning from the activity and discussion.

War and Peas:

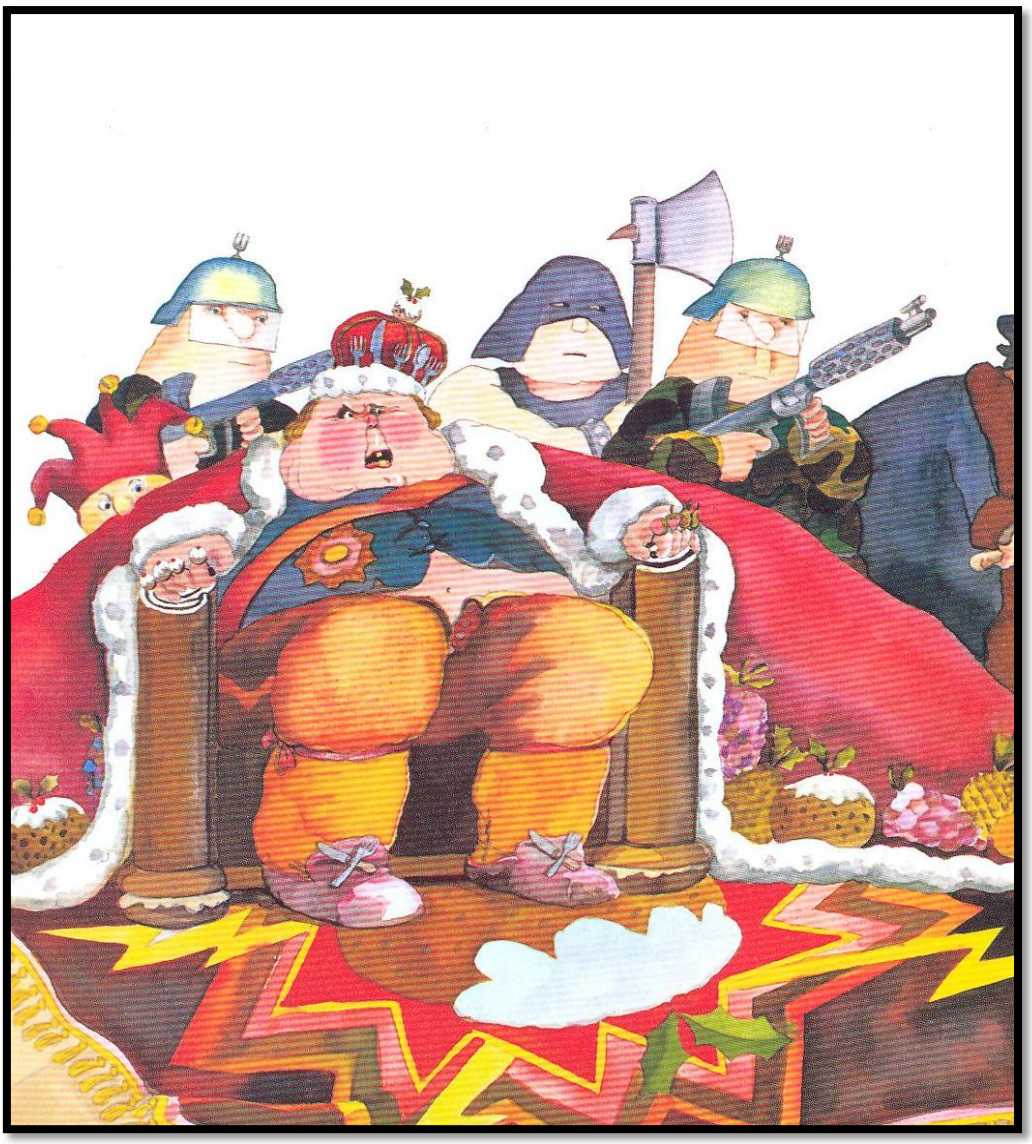
Another way to use P4C in the classroom is to use picturebooks. I chose to use the picturebook, 'War and Peas' written by Michael Foreman (1974). I have shown how this picturebook can be used to illustrate critical literacy as well as philosophical enquiry. It has beautiful illustrations that add to what is being said in the text and which are relatively simple for young adolescents to analyse using critical literacy skills, skills that are being developed at this stage in adolescent schooling.

I like using picturebooks for philosophical enquiry because they give the participants in the community of enquiry an opportunity to use their imagination (see Evaluation of Picturebooks at the end of this chapter). I presented this activity at the Reading Association of South Africa's Conference in 2011 to show teachers how philosophical enquiry can be combined with the more critical approach to literacy developed by Janks (2010). My intention was to show how the same text could be used differently – to teach critical literacy skills and to promote philosophical enquiry.

'War and Peas' is about a King Lion who realizes that there is not enough food in his country for his subjects. So he, and the Minister of Food, travel to a far away land to visit the Fat King who has plenty of food. The King Lion asks if some of the food could be shared with his poorer subjects but the Fat King refuses him. A war breaks out between the two countries but the end result is that the King Lion's fields are ploughed and seeds are planted, promising a bumper crop for the future.

As I explained earlier in this chapter and in chapter 4, Jank's claims that domination/power, access, diversity and design are the different realizations of critical literacy (Janks, 2010, p. 23). Janks believes that these are all interdependent and that the relationship between language and power comes about with the foregrounding of one of these components over the other.

Power is the central theme of 'War and Peas' and it is represented in a number of ways. This is a picture of the Fat King sitting on his throne surrounded by his courtiers listening to the King Lion, who has come to ask him for food.



If we use the critical literacy skill of domination, outlined by Janks (2010), we could ask the following questions about this story:

- ☐ Who are the powerful characters in this story?
- ☐ How were they represented?
- ☐ Who are the weak characters?
- ☐ How were they represented?
- ☐ Do you know people in your life who are like the characters in this book?
- ☐ What can we do to change the story?
- ☐ Have you had a similar experience?

We could ask students to consider who has the power in the story (domination); how the characters were represented (power, design and access); do they know people like these

characters in their own lives (thinking like) and ask what they could do to change the story (design and redesign).

In comparison, the types of questions that could be asked to facilitate philosophical enquiry would be:

What does being powerful mean?

- ☐ Being royalty?
- ☐ Does size, weight or strength make you powerful?
- ☐ Having the power to make people laugh – jester
- ☐ Having the power to break the rules and get away with it - jester
- ☐ Having a weapon that can kill – soldiers
- ☐ Having the power to execute - executioner
- ☐ Having moral power over the executioner
- ☐ Having the power of knowing something that someone in power doesn't- soldier behind the king
- ☐ Having the power over your emotions – the king
- ☐ Having the power over your drive and desires, self control? Will power?
- ☐ The power that humans have over animals
- ☐ The power that animals have over humans

The role of the teacher is different when teaching critical literacy or doing philosophical investigation. In critical literacy the teacher guides and teaches the students the critical literacy tools. In philosophical enquiry, the teacher, trained in P4C pedagogy, facilitates the community of enquiry, she does not dominate it. Philosopher and educator Eulalia Bosch (cited in Haynes, 2007, p.13) writes,

> *"[t]he magic of this situation is that educators – teachers, parents or other interested in education – are, in fact, situated on this threshold that connects the most spontaneous comments of kids with the deepest of philosophical issues. The only difficulty is in recognising this space and learning how to move in it."*

Evaluation of Picturebooks and the P4C Programme.:

Using picturebooks when doing Philosophy for Children engage people of all ages and the illustrations give reign to the imagination. This is supported by the research done by Haynes and Murris, who explore the complex relationship between reality and art (Haynes and

Murris, 2012, p. 125). They consider the notion of empathy and what motivates and engages readers of picturebooks. They ask "how our metaphysical beliefs – decisions about what is real or not – influence our emotional engagement with stories" (Haynes and Murris, 2012, pp. 125-126). They discuss the role that imagination has to play in philosophical thinking i.e., that fictional characters are not real but still evoke emotions and that using fantasy characters helps "to mediate abstract thinking and to make sense of everyday experiences" (Haynes and Murris, 2012, p. 125).

The fact that reality and fantasy are blurred in picturebooks, "allows children to feel at ease with the playful and intellectual juggling of ideas that artwork provides" (Haynes and Murris, 2012, pg. 125). The "interdependence between words and image.... provoke complex philosophical questions" and without it, "we arguably would not emotionally *an*d cognitively commit ourselves to the enquiry" (Haynes and Murris, 2012, p. 126). The illustrations demand a response because they leave a 'gap' between them and the text that needs to be explored by the reader. Just as life is not 'clearly delineated' but is a mystery, picture books give young people the 'space' to use their imaginations, investigate the issues and establish what is true or not *for themselves*.

Picturebooks are an excellent source for philosophical enquiry because they are readily understood by all ages and allow the reader to engage emotionally as well as cognitively. They provoke the imagination, engage the interest of young people and allow them to freely explore the ideas that come from the resource. There is no set content as there is in the P4C programme. Picturebooks also give creative teachers the freedom to follow up with exercises that they feel are appropriate to the age group and in context with the ideas that have come out of that particular community of enquiry.

The 'Lisa' programme is a more structured programme that directs children's thinking more readily than reading a picturebook would. I don't like the P4C 'Lisa' programme as much as using picturebooks because I believe there is very little room for teacher creativity in 'Lisa' and more when using picturebooks e.g., the choice of the picturebook and of the dilemmas therein. 'Lisa' is a programme that is covered step by step with specific stories, instructions and exercises for young people to follow. I find it quite 'dry' and not very imaginative and bound to set content. However, for inexperienced and less confident P4C teachers, 'Lisa' might be a more 'comfortable' option because it is very specific in what is required and teachers would literally just have to follow the manual.

Conclusion:

In this chapter, I show how the Philosophy for Children programme and the community of enquiry approach, based on democratic principles, connect with the Constitution and

curriculum in South Africa. I argue that critical, creative, caring and collaborative thinking skills are essential for the kind of moral education that is more than indoctrination and moralising. These thinking skills need to be practised, nurtured and stretched. I argue that by adopting the community of enquiry methodology young South Africans would have the 'space' they need to talk openly about their own experiences and find moral solutions to the challenges they face. P4C is inclusive in its approach, because diverse opinions are not only valued but also necessary, because the disagreement between the ideas of peers forces everyone in the class to examine their own ideas rigorously in the process of justifying their own beliefs. A community of enquiry is a safe environment, where voices are heard, listened to and taken seriously – even when unpopular ideas are expressed and actions on the basis of peer pressure alone, are less likely to occur. I argue that by adopting the Philosophy for Children programme in South African schools teachers and children would become more autonomous moral agents who have experienced democratic participation and are, therefore, better prepared citizens of a democratic society.

Conclusion:

The new democratic South African government came into power in 1994 and included in every policy document to do with education, an outline of the values required for a participative democratic citizen. However, it would seem that although the road towards that vision had been clearly mapped out early on in the new democracy, socio economic factors have stalled the process. I have argued that the democratic principles and ethos set out so early in the 1994 government's history have not been sufficiently translated into educational practice and policies.

Young people in our country not only face the challenges related to adolescence but they also face socio-economic problems that are associated with violence, crime, abuse and HIV/AIDS. It would appear that these young people have insufficient guidance when faced with making good moral decisions. Their parents are often absent from the home or unable to help young people learn the thinking tools and dispositions they need to make better moral decisions. Teachers are not always good examples of moral agency and neither are the institutions in which they work. Many schools covertly tolerate corporal punishment and do not include learners in democratic decision process about issues of real significance, such as the curriculum or the quality of teaching and learning. The democratic principles of the Constitution and children's legal participation rights are paid lip-service to in practice. What young people know or can do, their experiences and their thoughts, are discounted in the moral education programmes analysed in this research report. Instead they are moralised at, which I have argued is not moral education proper, but a form of indoctrination.

Although there are some moral education programmes in place, I have shown that these programmes have not been designed to enable young people to discuss their own ideas and problems or to develop critical and creative thinking tools to reflect on their own experiences. These programmes are not based on the democratic principles of freedom, human rights and participatory citizenship. The three programmes that I have analysed, that are currently in place in schools in South Africa, are perhaps not a true reflection of what is happening in all schools as far as moral education is concerned, but anecdotal evidence suggests that it is a good indication of the type of moral programme that is currently in use in middle and secondary schools in this country. These programmes are generally teacher-driven and moralising, leaving little space for young people as citizens to participate.

My analysis suggests that something else is needed that is respectful of young people as human beings, who are able to think for themselves, and are capable of making independent good moral decisions. This educational support and guidance is vitally important, especially in situations where young people are more or less on their own and have to fight for

themselves (e.g. orphans). But even young people from less socio-economic disadvantaged backgrounds (and some might even attend independent schools), guidance from parents can only be adequate up to a point. Adolescents need a space to explore the issues that are important to them, critically, creatively and on their own terms.

Apartheid left a legacy in South Africa that divided the nation – a white, rich and developed nation on one side and a black, poor and underdeveloped nation on the other. Socio-economic factors such as violence, substance abuse, sexual and physical abuse, poverty and the resulting chronic health problems have contributed to the moral crisis in South Africa Crime is on the increase as is domestic violence. There is a pandemic of HIV and AIDS and as a result, more and more of our children are being left as orphans.

From the research covered, it was evident that there is more to moral education than teaching a set of rules and values, teaching religion or moralising. I argued that a moral education programme could address the crisis in morality that is evident in this country and perhaps even go towards addressing the legacy that has been left by apartheid. I argued that a moral education programme could help to develop young people into democratic citizens and give them the thinking tools and dispositions to enable them to make sense of their experiences and to make better moral decisions.

After examining some of the policy documents that have been put into place since 1994 it was evident that the government had a clear vision of the type of citizenry it required for the new South Africa. A democratic and participatory citizenship committed to ensuring that the 'good life' was there for everyone. After considering these documents, I examined how the vision of a democratic citizenry was being implemented in schools. It was clear that there was a 'gap' between the vision and what was happening on the ground. It was also evident from the research that there were concerns regarding the professionalism of teachers. Although the South African Council for Educators (SACE) was put into place in 1997 to address these concerns, it was clear that SACE had not been as vigorous as it should have been and that not all teachers were good moral role models for young people . Corporal punishment, sexual and physical abuse as well as substance abuse by teachers are often reported in the press. The legacy of apartheid also had an effect on teacher professionalism.

As a result of the research done in the previous two chapters, I argued that a moral education programme was needed to address the moral crisis that was happening in education. I investigated at which stage in a child's development, this type of programme

should be introduced. I decided to examine adolescence because is a time of change both physically, emotionally, socially and academically in young people's lives. It is a vulnerable stage of life, when young people take risks that affect their futures for better or for worse. It is also a time when children begin to separate from their parents and form their own values and opinions. Some psychologists claim that young people are passive, unknowing and in need of support during this period. Others claim that adolescence is a time of heightened morality. Recent brain research indicates that adolescents are at a stage in their lives where their brains are being 'rewired' and that they are more adaptable, more able to make decisions for themselves and less impulsive. I considered moral development theory which states that morality is developed in stages. The older you are the more moral you become. Others argue against moral development stage theory claiming that young children are morally better than what this approach allows for. Young children are capable of doing the right thing for the right reason.

I also investigated the particular challenges faced by adolescents in South Africa e.g. HIV AIDS, violence in schools, firearms in schools, gangsterism, corporal punishment, sexual abuse and the dangers in cyberspace.

Based on this research, I argued that a moral education programme needed to be introduced to adolescents because it is just at that time, that young people are forming their own values, separating from their parents and are more readily influenced by their peers. Young people in South Africa are faced not only with the general challenges of adolescence but also with the socio-economic challenges that are a legacy of apartheid. These young people do not always have the moral role models they need; parents are often working and adolescents often do not want to discuss the challenges they face with their parents. Teachers, in some schools, are not modelling the 'right' kind of behaviour for our children. I argue that young people need a moral education programme that will give them the 'space' they need to discuss the challenges they face and to work through these with teachers and peers. I argue that Philosophy for Children (P4C) is a moral education programme that is based on democratic principles in line with our Constitution and curriculum and that this programme would empower young people with the thinking tools and dispositions they need to make better moral decisions.

In the next chapter I investigated some of the moral education programmes that are currently in place in middle and secondary schools in South Africa. From the analysis of three of these programmes, it would appear that there are serious flaws, not only from a critical analysis point of view but more importantly, as moral education programmes. All three

examples were examined and critiqued. My argument against these programmes as moral education programmes can be summarised as follows:

1. they are all teacher-centred (top down with teachers driving the agenda, not children)
2. rather than developing moral thinking and dispositions
3. content driven not conceptual enquiry based
4. questions are closed and not open ended (no room for discussion, finding out what others think, adapting one's own ideas)
5. prescribed questions and pre-determined answers (set by the teacher and not the children)
6. no room for conceptualisation of ideas
7. no 'space' for young people to draw on their own experiences and to construct their own meanings of these concepts or to internalise these and the dialogues they have with peers
8. little participation from young people (not in line with our democratic vision for South Africa)
9. a lack of involvement from young people in the development of their own morality

Based on my critique of the moral education programmes currently available in South Africa, I argue for a moral education programme that is

1. based on the democratic principles of our constitution
2. develops the skills in our young people that are needed for the 21st century
3. involves all four types of thinking i.e. critical, creative, caring and collaborative
4. is child and process-centred
5. conceptually based and not content driven and
6. develops philosophical enquiry

In the final chapter, I examine the different types of moral education i.e. indoctrination, religious programmes, values clarification and moral dilemmas. I argue against the three programmes currently in place in schools in South Africa and propose the Philosophy for Children programme using the community of enquiry approach. I explain what a community of enquiry is and how this methodology is central to P4C. I outline the four key elements in philosophical enquiry; critical thinking, creative thinking, caring thinking and collaborative thinking. I give examples of two P4C programmes and evaluate these using critical literacy

tools, as well as considering these texts for philosophical enquiry. I conclude the chapter with an example of a picturebook activity using both philosophical enquiry and critical literacy indicating how different these two approaches are. I argue that P4C would be a moral education programme that is in line with the democratic principles of our Constitution and curriculum that would develop the skills and knowledge that children need to make better moral decisions. I claim that P4C would be the programme that adolescents could use to help them not only face the challenges of adolescence, but also the challenges of growing up in South Africa. I justify my reasons for choosing this programme and I conclude that P4C is the programme that this country needs to address the moral crisis in education and to develop the moral agents this country needs for the future.

Limitations to this study.

Programmes researched:

Analysing just three moral education programmes in place in independent schools in the country does not mean that there are not more and better programmes in place that were not forwarded to me for this research project. Also, it excludes examples from government schools. I made the decision, however, that a detailed analysis of examples taken from a few programmes would provide a good insight to what is characteristic of so many of such programmes.

Life Orientation is a one of the new learning areas that have been introduced from Grade 4 to Grade 12. It is compulsory to pass this learning area to get a National Senior Certificate. Life Orientation is made up of four outcomes, one of which is physical education. These outcomes are:

- Health promotion
- Social development
- Personal development
- Physical development and movement and
- Orientation to the World of Work

As a result of this learning area, many principals in schools do not feel there is a need to include specific moral education programmes as it is assumed that this is covered through the above outcomes. Faith based schools generally adopt a programme that is reflective of the religion of the school like the ‘One Hope’ programme that is being adopted in Christian schools in South Africa. These schools also tend to rely on

assemblies and chapel services to 'send' the right moral messages to the children. However, my analysis has shown that most of these programmes are moralising, that is they *tell* young people what to do and what to think, rather than encouraging open-ended discussion and thinking tools to help young people learn to reflect at a deeper level about such moral matters and to learn to think for themselves, through thinking with peers.

Drawbacks of philosophy with children in South Africa:

I have argued that there is a clear need for a moral education programme to be put into place in schools – an approach that develops democratic moral agency in both teachers and in children. I propose the Philosophy for Children programme (using the community of enquiry methodology) as it is designed to encourage young people to discuss their own problems and ideas, and to think through them with their peers and their teacher , collaboratively and democratically. The introduction of philosophical dialogue in classroom spaces may also ultimately result in better grounded, more reasonable and better justified actions that are, therefore, more moral. One challenge for using such a programme in South Africa is to source and develop classroom material that is relevant to their lives. For example, the novel 'Lisa' that I analysed in chapter 5 is based on the western culture and in some instances, this story would not resonate with children in South Africa, who are from different cultural backgrounds

The use of picturebooks might also be problematic. In chapter 5 I showed how the picturebook 'War and Peas' might be used in class, but picturebooks are usually associated with books for young children and might cause resistance when working with adolescents. Examples of moral dilemmas could be drawn from other resources like 'YouTube', poster, advertisements and magazines like 'Time' magazine.

.

Also, there are very few good South African picture books to use as stimulus for this programme. If this programme was used in previously disadvantaged schools, the young people in these schools might not readily identify with the themes and stories in these picturebooks. Also, making a picturebook accessible for classes as large as 50 or 60 learners, could be problematic.

One way forward is to regard philosophy with children more as an approach to teaching and learning than a 'programme'. In other words, readily available resources could be used i.e., young people's own rich stories and anecdotes. Young people could generate their own starting points for philosophical enquiries. However, the biggest challenge for using Philosophy for Children in the classroom is the difference in the role of the teacher.

In most classrooms in South Africa teachers are generally autocratic in their methodology. They are the ultimate 'authority' on the content being learned and in some cases, they are feared by their pupils because of corporal punishment. Teachers would need to be trained in P4C methodology and mentored if this methodology is going to become embedded in the curriculum. This would be a dramatic shift in the teacher's role. Problems in education tend to be solved through a focus on content and changing or purchasing new classroom resources and textbooks (CAPS is a case in point), but the crucial factor of changes in pedagogy are overlooked.

The challenge of conducting philosophical discussions in overcrowded, small classrooms with 50 + learners should not be underestimated and possible solutions to this significant practical problem need to be investigated further.

Lack of empirical research to support my suggested proposal:

Research is further needed to assess whether P4C indeed would make a difference in developing better moral decisions and actions. This research study has been a conceptual study and I have no empirical evidence as yet to support my findings. It is my intention to develop this further and to do further research in a number of disadvantaged schools with young people to find out if a programme like Philosophy for Children would help develop the thinking tools and dispositions people need to make better moral decisions. This is particularly urgent when considering the specific challenges adolescents face in South Africa – and I would like to know whether this programme could make a real difference in their lives and for those in their community.

Suggestions for the future:

Research in the field:

To set up a research project using P4C with adolescents in disadvantaged schools to see if this programme does make a difference in the moral development of these children and in the communities around them.

Links with the existing curriculum:

To link P4C with the existing curriculum, particularly in Life Orientation, Languages and Natural Sciences, to see if this pedagogy could be integrated in the content and outcomes that are stipulated. In Life Orientation , the curriculum focuses on similar concepts but in a non-philosophical manner. Perhaps looking at concepts differently would also meet the critical outcomes of the South African curriculum and enable teachers to teach in a more democratic manner. This would need further research.

Encouraging Teachers to become better moral citizens:

Using P4C when training teachers in South Africa. I believe this would not only benefit learners, but also their teachers and make schools more democratic and inclusive places for teaching and learning. P4C could help turn schools into places where moral agency is encouraged, exemplified and lived – independent of age. Not only teachers, but also learners could be seen in that sense as moral role models: people who 'walk their talk' and do not moralise.

Encouraging parents to become more involved in the moral development of their children:

Encourage parents to become more involved in the moral development of their children. Using teacher parent evenings show parents what P4C is about and help them to learn how to facilitate discussions with their children, and develop the thinking tools and dispositions their children need, to come to better moral decisions.

Develop South African materials for P4C.

Develop P4C materials, using content that is South African and relevant to children in this country. These materials could also be translated into the 11 official languages so that teachers and children from all over the country would have access to them. Resources would also need to be developed to enable teachers to do P4C with large classes in under-resourced schools.

In conclusion, I argue that the moral education programme P4C, by providing the thinking tools and dispositions needed to make better moral decisions, would help young people in South Africa. It is in line with the democratic vision put forward by the government in 1994. I also argue that this type of education would go a long way in addressing the problems of teacher professionalism in this country. Although the programme would need to be adapted to suit the needs of children from disadvantaged backgrounds, this is not an insurmountable problem and something that could be readily addressed. Further research needs to be done to investigate how P4C would work in classrooms in South Africa and how the programme could be used with large groups of children.

Bibliography:

Arko-Cobbath, A. (2005). Quest *for Democratic Citizenship in South Africa: Curriculum 2005 and Citizenship Education in Perspective*. http://www.pesa.org.au

Biddulph, S. (1998). *Raising Boys.* Finch Publishing.

Black, L. (2009). Adolescents' experiences of living with HIV and AIDS. Downloaded 17/10/2011 from: http://hdl.handle.net/10539/7014444

Bray, R. & Moses, S. (2011). Children and Participation in South Africa: Exploring the Landscape. *Perspectives in Education: Theorising children's public participation : cross-disciplinary perspectives and their implications for education : Special Issue 1 Vol.29*

Brook, D., Morojele, N., Zhang, C. and Brook J. (2006) South African Adolescents: Pathways to Risky Sexual Behaviour. *AIDS Education and Prevention, 18 (3), The Guildford Press*.

Burman, E. (2008). *Deconstructing Developmental Psychology.* 2nd Ed. (London, Routledge).

Campbell, E. (2003). *The Ethical Teacher*. Philadelphia: The Open University Press.

Carlo, et al. K, (1999). Early Adolescence and Prosocial/Moral Behaviour II: The Role of Social and Contextual Influences. In *Journal of Early Adolescence*, Vol. 19(2).

Carrim, N. (2011). Theorising children's public participation: cross-disciplinary perspectives and their implications for education: *Perspectives in Education Special Issue 1 vol 29*

Chilsom, L. (2003). *The state of curriculum reform in South Africa: The issue of Curriculum 2005* www.hsrcpress.ac.za

Christie, P. (2008). *Opening the Doors of Learning.* Heinemann.

Cluver, L., Gardner, F. and Operario, D (2007). Psychological distress amongst AIDS –orphaned children in urban South Africa. *Journal of Child Psychology and Psychiatry 48:8 (2007)*

Coleman, M. (2009). HIV & Aids. Jacana Media.

Convention on the Rights of the Child, (1995). www.unicef.org

Curriculum 2005 www.polity.org.za/polity/govdocs/discuss/curric1.html

Department of Education, (1997). Curriculum 2005. Pretoria Government Printer.

Department of Education, (2001). Manifesto on Values, Education and Democracy (Pretoria, Government Printer).

Department of Education, (2008). The School Pledge.

Department of Education, (2010). Towards the Realisation of Schooling 2025 (Pretoria, Government Printer).

De Wet, C. (2007). Educators' perceptions and observations of learner-on-learner violence and violence-related behaviour: In *Africa Education Review 4 (2)* University of South Africa Press

De Wet, C. (2007). Free State Educators' perceptions and observations of learner-on-learner, learner-on-educator and educator-on-learner school violence: In *Education as Change Vol. 11*(1) University of Johannesburg.

Dobbs, D. (2011 October). Beautiful Brains. *National Geographic*, 220,(4), 36-59.

Dobson, J. (2001). *Bringing up Boys.* Christian Art Publishers.

Education Policy Unit University of Witwatersrand. (1999) Violence in South African Schools

Enslin. P. (2003). Citizenship Education in Post Apartheid South Africa. *Cambridge Journal of Education*, 33(1), 73-83.

Fisher, R. (1998). Socratic Education: A new paradigm for philosophical enquiry? In: *Teaching and Thinking: Philosophical Enquiry in the Classroom.* London, Cassell.

Fleisch, B. (2008). Primary education in crisis: Why SA schoolchildren underachieve in reading & mathematics. Juta Legal and Academic Publishers.

Foreman, M. (1974). War and Peas. Anderson Press Ltd.

Hall, K. (2010). Children in South Africa. Children's Institute. University of Cape Town.

Hammet & Staeheli. *Citizenship Education in South Africa – A Report to Schools.* (2009)

Hannam, P. and Echeverria, E. (2009). *Philosophy with Teenagers*. Continuum

Haynes, J. (2006). The Costs of Thinking. *Teaching Thinking and Creativity, Issue 17, Autumn 2006.*

Haynes, J. (2008). 2nd Edition. *Children as Philosophers*. London, Routledge.

Haynes, J. and K. Murris (2008) The Wrong Message: risk, censorship and the struggle for democracy in the primary school; In: *Thinking, Vol 19, No1, pp* 2 - 12

Haynes, J (2009) Listening to the Voice of Child in Education. In: S. Gibson & J.Haynes. Perspectives on Participation and Inclusion: Engaging Education. London: Continuum.

Haynes, J & K. Murris (2012): Picturebooks, Pedagogy and Philosophy. New York, Routledge Research in Education.

Heartlines, *The Stories that Talk, The Heartlines Read-Aloud Story Book* (2006) The Mass Media Project

Howe. Sarah J.(1999) *Third International Mathematics and Science Study Repeat (TIMSS-R) Executive Summary.* Human Sciences Research Council.

Janks, H. (2010) *Literacy and Power*. Routledge

Jansen, J. (1997). *Curriculum Reform in South Africa: A Critical Analysis of Outcomes Based Education.* Paper presented at a National Conference on outcome-based education held at the University of Durban Westville, March 1997.

Jansen, J. (2004). Autonomy and accountability in the regulation of the teaching profession: a South African case study. *Research Papers in Education. Vol. 19, Issue 1, 2004.*

Jansen, J. (2011). *We Need to Talk.* Macmillan.

Kelly, A.V. (1995) *Education and Democracy: Principles and Practices*. Paul Chapman Publishing.

Lipman, Matthew. (1983). *Lisa.* Universal Diversified Services Inc.

Lipman, Matthew, A. M. Sharp, and F.S. Oscanyan, (1977). *Philosophy in the Classroom*; 2nd ed: Philadelphia, Temple Univ. Press.

Mandela, N. (1994). *Long Walk to Freedom*. Little and Brown.

Manifesto On Values, Education and Democracy www.info.gov.za

Maree, J. and Cherian, L (2004). Hitting the Headlines – The veil on corporal punishment in South Africa. *Acta Criminologica 17 (3) 2004*.

Matthews, G. (1994). Moral Development (Chapter 5). In: *Matthews, G. The Philosophy of Childhood.* Cambridge (Mass), Harvard Univ. Press.

Mlobeli, R. (2007). Unpublished master's research report, University of the Western Cape, Cape Town.

Morrell, R. (2001). Corporal Punishment in South African Schools: A neglected explanation for its persistence. *South African Journal of Education, 2001, 21 (4).*

Mtshali N. (2011, October 31). Fears over sexual misconduct rise among teachers*. The Star, p.3.*

One Hope, (2010). Reaching a Generation.

Pipher, M. (1994). *Reviving Ophelia Saving the Selves of Adolescent girls*: Riverhead Books.

Rachels, J. (2009). Does Morality Depend on Religion? In: Rachels, J. *The Elements of Moral Philosophy (6th ed).* New York: McGraw-Hill.

Ramphele, M. (2001). Citizenship Challenges for South Africa's Young Democracy. *Daedalus,* Vol. 130, No. 1. The MIT Press

School Pledge http://www.polity.org.za

Seedat, M., van Niekerk, A., Jeweks, R., Suffla, S., and Ratele,K., Violence and injuries in South Africa: prioritizing an agenda for prevention*. The Lancet Vol.374, September 2009*.

Stages of Moral Development by L. Kohlberg. Downloaded at 16/10/2011 from: http://faculty.plts.edu/gpence/html/kohlberg.htm

Soudien, C. (2006). *Enhancing our freedoms: Education and citizenship in South Africa* – Paper presented at the Harold Wolpe Memorial Trust Eastern cape Lecture Series

South African Council for Educators Code of Conduct http://www.sace.org.za

South African Council for Educators, (2002). *Handbook for the Code of Professional Ethics.* The Unilever Ethics Centre University of Natal.

South African Constitution http://www.info.gov.za/documents/**constitution**/index.htm

South African CAPS Documents http://www.education.gov.co.za

Splitter,L. and Sharp, A.M. (1995). *Teaching for Better Thinking, The Classroom Community of Enquiry*. Melbourne, Acer.

Straughan, R. (1988). What does it mean to be good? In: *Can we Teach Children to Be Good?* Milton Keynes, Open University Press.

Taiwo, T. and Goldstein, S. (2006).Drug use and its association with deviant behaviour among rural adolescent students in South Africa. *East African Medical Journal, vol. 83 no.9 September 2006*

Waghid, Y. (2009). Patriotism and Democratic Citizenship Education in South Africa: On the (im) possibility of reconciliation and nation building. *Educational Philosophy and Theory, Vol. 41, No. 4, 2009.*

Walkerdine, V. (2001). Safety and Danger. *Hultquest, K. and Dalhberg, G. Governing the Child in the New Curriculum.* New York, Routledge Falmers.

Wilson, J. (1980). Philosophical Difficulties and "Moral Development". In Munsdy, B (ed*). Moral Development, Moral Education and Kohlberg: Basic Issues in Philosophy, Psychology, Religion and Education*. Birmingham: Religious Education Press

Wits Education Policy Unit. (2005). *The State of Teacher Professionalism in South Africa.* Paper prepared for the South African Council for Educators (SACE) by the Wits Education Policy Unit.

Zulu, B.M., Urbani, G. and van der Merwe, A. (2004). Violence as an impediment to a culture of teaching and learning in some South African Schools*:* In: *South African Journal of Education Vol. 24(2) 170 – 175 EASA*