

**SECONDARY SCHOOL TEACHERS' PERCEPTIONS, PRACTICES AND
EXPECTATIONS ON MORAL EDUCATION IN LIMPOPO PROVINCE**

by

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DEDICATION

This manuscript is dedicated to my late grandmother Boikanyo Mosinyi, in Francistown, Botswana, who continues to guide me with her courageous spirit.

STATEMENT OF AUTHORSHIP AND SOURCES

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis which I have qualified for or been awarded another degree or diploma. No other person's work has been used without acknowledgement in the main text of the thesis. The thesis has not been submitted for the award of any degree or diploma in any other tertiary institution. All other procedures reported in the thesis received approval of the relevant Ethics/Faculty Higher Degrees Committee when required.

Signature.....

Date:

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LIST OF TABLES

Description	Page
Table 1.6 Schema outlining the theoretical framework of the study	9
Table 2.2 Summary of methodologies and findings of the studies under review	21
Table 2.3 Studies featuring comparison studies	24
Table 3.7.2 Phases of the process of data collection	45
Table 3.7.2.1 Summary of research questions and data collection instruments	52
Table 3.8 Headings for the interpretation of focus group data	56
Table 4.3 Profile of teachers	66
Table 4.5 Relations of research questions and emerged findings	83
Table 4.6.1 Background information on participant observation	84
Table 4.6.2 Participant observation on moral education approaches	84
Table 4.7 Teacher responses on written documents worksheet	86

LIST OF FIGURES

Description	Page
Figure 1.6.2 Conceptual framework for symbolic interactionism	13
Figure 5.4.2 Illustration of how themes that emerged from the data are tightly interwoven	113

LIST OF ABBREVIATIONS

ACE – Advanced Certificate in Education

DoE – Department of Education

GET – General Education and Training

NGOs – Non-Governmental Organisations

TVET – Technical Vocational Education and Training

LIST OF APPENDICES

Description	Page
Appendix A: Consent to participate in research	137
Appendix B: Interview schedule for teachers	138
Appendix C: Written documents analysis worksheet	140
Appendix D: Classroom observation protocol: moral education strategies	142
Appendix E: Pilot interview schedule for teachers	144
Appendix F: Faculty approval of proposal no: FND 2015/1706	146
Appendix G: Research ethics committee clearance certificate	147
Appendix H: School summary of incidents reported and recorded	148

ABSTRACT

This study explored secondary school teachers' perceptions, practices and expectations on moral education. Specifically, three areas of investigation were (a) teachers' perceptions, (b) practices, and (c) expectations. The purpose of the study was drawn from the fact that our society is currently at crossroads and need to revamp the present education system so that it morphs into a pivotal tool for developing moral values.

The study commenced with an examination of the context, demographics of the schools, teachers and learners. It followed 4 secondary school teachers in Capricorn District of Limpopo Province, over the course of three phases. A critical review and evaluation of empirical studies pertaining to moral education in secondary schools locally and further afield is presented. The theoretical framework of constructivist epistemology and the theoretical perspective of symbolic interactionism guided this study. The research design combined the usual elements of case study (participant observation, individual and focus group interviews), along with documents analysis and records designed to supplement and corroborate data.

Through descriptive thematic and framework analyses applied to data collected, several findings emerged from this study. Firstly, it became clear from teachers' perceptions that there is insufficient theoretical background on foundations of moral education. This finding has several implications for teacher training syllabus that bears further implications on content comprising of philosophical, sociological and psychological foundations of moral education. Secondly, based on teachers' practices of moral education, there is a shortage of teaching skills for moral education. This is an indication of a dire need for them to be exposed to various teaching approaches and their alternatives which has implications on organisation of methodology and evaluation. Thirdly, regarding teachers' expectations in the implementation of moral education for a multicultural society, this study revealed lack of teacher support and calls for their development in this regard. Fourthly, numerous moral agents depicted as stakeholders in moral education can compensate one another in the battle to improve the moral fibre in our schools. Lastly, the moral life that is restricted to the classroom implies supplementation through the adoption of a comprehensive approach to foster moral values beyond the classroom.

Despite the limitations encountered during the execution of this study, such as lack of other moral agents' voices and selection of other contexts, this study's findings warrant further exploration, and publication. The study provided evidence for the claim that secondary school teachers' perceptions, practices and expectations are important constructs that can contribute to the body of knowledge in the moral education literature.

TABLE OF CONTENTS

DEDICATION	(I)
STATEMENT OF AUTHORSHIP AND SOURCES	(II)
ACKNOWLEDGEMENTS	(III)
LIST OF TABLES	(IV)
LIST OF FIGURES	(V)
LIST OF ABBREVIATIONS	(VI)
LIST OF APPENDICES	(VII)
ABSTRACT	(VIII)
TABLE OF CONTENTS	(X)
CHAPTER 1 -2	(XI)
CHAPTER 3	(XII)
CHAPTER 4	(XIII)
CHAPTER 5	(XIV)
GLOSSARY	(XV)

CHAPTER 1: SETTING THE SCENE	
1.1 Background to the study	1
1.2 Statement of the problem	5
1.3 Purpose of the study	6
1.4 Research question	7
1.5 Significance of the study	7
1.6 Theoretical framework	8
1.6.1 Epistemology	9
1.6.1.1 Constructivism	9
1.6.2 Theoretical perspective	11
1.6.2.1 Symbolic interactionism	12
CHAPTER 2: LITERATURE REVIEW	
2.1 Introduction	18
2.2 Summary of research studies in the review	20
2.3 Literature studies on comparative countries	23
2.4 Robustness of the findings	25
2.5 Challenges in conducting research on moral education	26
2.5.1 Difficulties in obtaining significant and representative samples	26
2.5.2 Lack of generalizability of studies	27
2.5.3 Variability within the population of teachers	27
2.5.4 What methods should be used to investigate moral education?	27
2.5.5 Collecting quality data	28
2.6 Potential for more robust studies	28
2.6.1 Increased visibility and awareness	28
2.6.2 Improvement in quality data	29
2.6.3 More nuanced research questions	29
2.7 Goals of and directions for future research	29
2.8 Conclusions	30

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction	32
3.2 Research purpose	32
3.3 Research approach	32
3.4 Research design	33
3.5 Sampling	34
3.5.1 Site of the study	35
3.5.2 Size of sample	36
3.6 Data collection	37
3.7 Data collection instruments	38
3.7.1 Individual interviews	39
3.7.1.1 Piloting and feedback of revised interviews	40
3.7.1.2 Overview of the interview schedule	41
3.7.1.3 Individual interviews procedure	42
3.7.2 Focus group interviews	44
3.7.2.1 Focus group interviews procedure	45
3.7.3 Participant observations	46
3.7.3.1 Participant observations procedure	47
3.7.3.2 Researcher observation field notes	48
3.7.4 Documents analysis and records	48
3.7.4.1 Documents analysis and records procedure	50
3.7.5 Data storage methods	52
3.8 Data analysis	54
3.8.1 Data analysis of individual interviews	55
3.8.2 Data analysis of focus group interviews	55
3.8.3 Data analysis of documents and records	56
3.8.4 Data analysis of participant observations	57
3.9 Trustworthiness of the findings	57
3.9.1 Credibility	58
3.9.2 Transferability	59
3.9.3 Dependability	60
3.9.4 Conformity	60
3.10 Ethical considerations	61
3.10.1 Ethical clearance	62

3.10.2 Consent	63
3.10.3 Biasness	63
3.10.4 Relationship with participants	63
3.11 Timeline for study	64

CHAPTER 4: DATA PRESENTATION AND ANALYSIS

4.1 Introduction	65
4.2 Contextual picture of the schools	66
4.3 Profile of teachers	66
4.4 Presentation of data and findings on the interviews schedule	67
4.4.1 Teachers' perceptions on moral education	67
4.4.2 Teachers' practices of moral education	71
4.4.3 Teachers' support expectations for enhancing moral education	76
4.4.4 School-wide comprehensive approach	79
4.5 Presentation of data and findings on the focus group	80
4.5.1 Consideration of the actual words and their meaning	81
4.5.2 Consideration of the context	81
4.5.3 Consideration of the frequency	81
4.5.4 Intensity of the comments	81
4.5.5 Internal consistency	82
4.5.6 Specificity of responses	82
4.5.7 Extensiveness of comments	82
4.5.8 Big ideas	83
4.6 Presentation of data and findings of the participant observations	83
4.6.1 Background information on participant observation	84
4.6.2 Participant observation of approaches	84
4.6.3 Feedback/Reflection session	85
4.6.3.1 Strengths	85
4.6.3.2 Weaknesses/Challenges	85
4.6.3.3 Responses to weaknesses/challenges	85
4.7 Presentation of data and findings of the written documents	86
4.8 Conclusion	88

CHAPTER 5: FINDINGS AND DISCUSSIONS	
5.1 Introduction	89
5.2 Summary of the findings	89
5.3 Discussions of findings and implications	89
5.3.1 Lack of theoretical understanding of moral education	90
5.3.1.1 Theory	90
5.3.1.2 Implications for teacher training curriculum	93
5.3.2 Shortage of teaching skills for moral education	94
5.3.2.1 Implications for the organisation of methodology	102
5.3.2.2 Evaluation	102
5.3.2.3 Suggested actions	102
5.3.3 Lack of teacher support for the implementation of moral education	103
5.3.3.1 Implications for teacher development	104
5.3.4 Compensating agents in moral education	105
5.3.4.1 Implications for compensating agents in moral education	106
5.3.5 Restricted practice of moral education to the classroom	109
5.3.5.1 Comprehensive approach for the practice of moral education	109
5.4 Alignment of the findings with the theoretical framework	110
5.4.1 Constructivist epistemology	110
5.4.2 Symbolic interactionism	112
5.5 Alignment of literature with findings of the study	114
5.6 Critique from studies based on the findings	115
5.7 Limitations	116
5.8 Suggestions for further research	117
5.9 Conclusion	118
BIBLIOGRAPHY	119
APPENDICES	137
CITATION	150

GLOSSARY

Term

Description

Teacher: defining a teacher is easy but to elaborate what a teacher means could be a daunting task because a teacher is a complex person in one body with diverse roles that make it more complicated. A teacher is someone who imparts knowledge. By setting aside that definition of a teacher, a teacher is a person of different responsibilities and jobs blended into one. One could be a teacher without being able to handle a plethora of responsibilities and a flexible personality to adapt to different situations.

A teacher needs to have all the positive traits available; patient, loving, caring, honest, real, down to earth, friendly, calm, alert, smart, et cetera., because she/he has a lot of responsibilities to take care of and must be able to adapt to different personalities and situations around her/him.

As an educator, a teacher imparts knowledge to people. She/he teaches them to read and write. She/he explains how problems are solved and explains the lesson to the students.

Morality: is antecedent to ethics. It denotes those concrete activities of which ethics is the science. It may be defined as human conduct in so far as it is freely subordinated to the ideal of what is right and fitting. Morality includes conformance to a recognized code, doctrine, or system of rules of what is right or wrong and to behave accordingly. No system of morality is accepted as universal.

Values and attitudes: values constitute the foundation of the attitudes and beliefs that influence one's behaviour and way of life. In addition, they help to form the principles underlying human conduct and critical judgement, and are qualities that learners should develop. Some examples of values are rights and responsibilities, commitment, integrity and national identity. Closely associated with values are attitudes. The latter supports motivation and cognitive functioning, and affects one's way of reacting to events or situations. Since both values and attitudes significantly affect the way a learner learns, they form an important part of the school curriculum.

Moral education: Moral education is an innovative, engaging curriculum designed to develop young people of all nationalities and ages with universal principles and values, that reflect the shared experiences of humanity. The curriculum encourages youth to explore questions core to everyday life, building on the cultural values shared across diverse communities. It promotes character building to develop the next generation of role models and leaders, who contribute positively to the long-term health and well-being of society and the wide world.

Moral values: Moral values are the standards of good and evil, which govern an individual's behaviour and choices. Individual's morals may derive from society and government, religion, or self. When moral values derive from society and government, they may change as the laws and morals of the society change. For example, the impact of changing laws on moral values may be seen in the case of marriage vs. living together.

CHAPTER 1: SETTING THE SCENE

1.1 Background to the study

The past decade has witnessed a great concern in moral education, (Mele, 2005; Park & Peterson, 2006; Wringe, 2006) prompted by perceived global moral decline. A sudden increase in deviant behaviours in modern societies confirmed this moral decline (Arjoon, 2005; Turiel, 2002) and a series of highly publicised violations of ethical conduct in diverse arenas. Behaviours and actions denoting immorality such as crime, drug abuse, victimisation, bullying and rape have been common among learners all over the world. For instance, shooting incidents (Lanata, 2003) and victimisation (Agirdag, Demanet, Van Houtte, Van Avermaet, Bettelheim, 2011; Espelage & Swearer, 2003) in various institutions across contexts raised teachers' eyebrows. Those who deal intimately with the young perpetrators of crime (De Wet, 2007; Masitsa, 2008), theft, substance abuse and watching pornography (Aziza, 2001) are well aware of the long-standing problems within school walls and beyond.

A vast literature on bullying in schools attests to the wide and depth of the problem (Williams & Kennedy, 2012; Blake & Louw, 2010; Fox, Elder, Gater, Johnson, 2010; Fried & Sosland, 2009; Beaty & Elexeyev 2008; Whitted & Dupper 2007; Garandeanu & Cillessen, 2006; Rigby, 2004; Olweus, 2003; Smith, 2000). Bullying in South African schools by pupils and even by teachers has reached 'epidemic proportions' over the past two decades (Du Plessis & Conley, 2007). According to De Wet (2005) bullying infringes upon learners' right to human dignity, privacy, freedom and security.

Another indication of the urgent need to reconsider the issue of morality in schools is the growing problem of dishonesty among students across learning institutions (Koh, 2012). Many authors have deplored the numerous incidents of plagiarism and cheating within academic communities (Embleton & Helfer, 2007; Ferrari, 2005; Simon, Carr, McCullough, Morgan, Oleson, & Ressel, 2004).

The inculcation of moral education is a controversial subject. The way in which moral education is conducted varies across contexts. In Hong Kong and Shanghai moral education comes under the purview of global citizenship education (Lee & Leung, 2006). Likewise, in the Netherlands, schools promote moral education and

citizenship education (Leenders, Veugelers & de Kat, 2012). The teaching of morals in Islamic Education lessons is one of the important aspects in the Integrated Curriculum for Secondary Schools (Balakrishnan, 2010). Its purpose is to create a balanced and harmonious human being with high moral standards (Tamuri, 2007). One aim of education in Turkey is to maintain strong democratic values, and the essential foundation of democracy is most fundamentally based on equality that addresses commitment to collective solidarity (Salmoni, 2004). Like in Turkey, teachers in the US help to maintain democracy and perpetuate certain moral values, such as tolerance for difference and equality (LePage, Akar, Temli, Sen, Hasser& Ivins, 2010).

In Sweden, moral education has always been part of the school curriculum (Thornberg, 2013). However, schools in Sweden do not teach moral education as a specific subject. Instead, it is more or less integrated with other teaching subjects, especially social studies and religion. Moreover, moral education is also expected to be expressed in the informal curriculum, for example, rule setting, counteracting harassment, and discrimination, classroom management. The new direction for moral education in Russia now involves the reinforcement of traditional Russian values (Glanzer, 2005).

In Trinidad and Tobago, the role of moral education has been given importance from the highest levels at the Ministry of Education and elsewhere in the government (Kutnick, 1991). The national mandate for moral education, like any programme, is derived from a number of national documents that are ultimately supported by the Constitution of the Republic of Trinidad and Tobago (Senah, 2006).

In India, Muttha (2012) developed a syllabus for peace moral and value education referred to as 'Mulyavardhan' for standards 1- 4 in view of present day ethical challenges. Teachers are specially trained for imparting 'Mulyavardhan' through innovative and experiential teaching methods. The syllabus has been improved by the Maharashtra government in West India. In 2009, 'Mulyavardhan' was implemented for 8288 children from 159 schools. The over-whelming response from all members of the community during its first year of operation led to its further fortification.

Moral education in the Botswana education system was first introduced as a subject in 1999 in junior secondary schools and in 2010 in senior secondary schools (Dinama, 2012). It was introduced as a result of the Revised National Policy on Education (Botswana Government, 1994) that recommended the separation of moral education from religious education. According to Matemba (2010), Botswana has over the years successfully established moral education as a secularised and independent subject. In Matemba's words, "a secular approach to moral education has on the whole been lauded' and 'in a religiously and culturally pluralistic society seems to be a fairer option" (p.340). It is clear from this evidence that moral education remains a varied and divergent subject across the globe. The most common aspect is the use of curriculum as a vehicle.

The South African government provided the Constitution (1996) through which it called for the promotion of moral education in the society. In support of this, recent curriculum developments in South Africa have witnessed a growing awareness of the need to strengthen moral education. The Manifesto on Values, Education and Democracy (2001) provides educational strategies based on research done on infusing the classroom with a culture of human rights (DoE, 2001b). The School-Based Research Report on Values, Education and Democracy (2002) highlights certain problem areas concerning the culture of human rights within the curriculum (DoE, 2002b). The Framework on Values and Human Rights in the curriculum (2003) outlines the values that should inform teaching, learning and management practices, together with strategies to realise these moral values (DoE, 2003a). The Guidelines for Implementation of Advanced Certificate in Education (ACE) on Integrating Values and Human Rights in the Curriculum (February 2003) serves as a discussion document to assist tertiary institutions and non-governmental institutions (NGOs) in providing an (ACE) on integrating values and human rights into the curriculum. The Values and Human Rights in the Curriculum: A Guide (2005), aims to assist teachers in addressing human rights and values in all learning areas, throughout the General Education and Training (GET) and Technical, Vocational Education and Training (TVET) phases (DoE, 2005).

Prominent in these documents is the need for a moral value system in South Africa. The newly developed learning area, namely Life Orientation has made deliberate efforts to insert topics that address moral issues in the syllabus from Grade 8 to 12.

In these grades, sections on human rights, moral education and democratic citizenship education have to be covered. However, whether these efforts are making any impact remains unknown.

In South Africa, both primary and secondary sources on moral education are increasing steadily. These sources cover issues of moral education in various contexts such as schools, homes and communities across various disciplines and perspectives. Drawing on distinctive perspectives from philosophy, economics, sociology, psychology and education a number of empirical projects and books have contributed to an understanding of morality issues in these contexts.

Swartz and Taylor's (2011) book captures moral education to be concerned with both private and public morality. The volume provides sociological tools for understanding the lived morality of those marginalised by poverty, and analyses the effects of culture, religion and modern secularisation on moral education. Additionally, Swartz's (2009) volume shows how partial-parenting, partial-schooling, and pervasive poverty contributes to youth morality.

Drawing on a multi-layered ethnographic study of the moral understandings of a group of impoverished South African township youth, Swartz (2011), engaged in the research of youth morality. In another study, Swartz (2011) reflected on the experience of being turned inside out through examining personal and political location in moral research.

More recently, a number of empirical projects have contributed to an understanding of morality in school contexts. Bhana's (2014) study of the schools' potential to improve the educational, moral and social outcomes for young people raises some moral questions for teachers in South Africa. The imperative of working with teachers is presented as a way forward to facilitate the broadening of moral education to include an interrogation of heteronormativity which has evaded the focus of South African moral education. The other contribution includes Bhana's (2012) study of parental views of morality and sexuality and the implications for South African moral education adds the notion of 'alliances' of schools and parents in promoting morality. The paper presents further warrant for working with parents in the development of moral education premised upon sexual rights.

Furthermore, Kamla, (2011) has paid attention to how teachers and parents could be equipped with skills to teach learners about moral and values; Matlala, (2011) deals with the influence of social factors on South African black adolescents' moral development. In addition, Klopper's (2010) elucidates 'the relationship between exposure to violence and moral development amongst adolescent learners'. Moreover, Swartz's (2010) article captures how sociology of moral education contributes to understanding the relationship between poverty and morality, including the social reproduction of morality, and its relevance to moral education research and practice.

Other empirical studies include Hendricks's (2007) study dealing with the promotion of moral development using teachers' perceptions and practices in a rural primary school. This study argues that teachers in different contexts that may not necessarily share either the values or understand their role as held by policy-makers.

Finally, Coetzee, Louw and Jooste's (2005) learners' perceptions of morality in secondary school looks at variables influencing the development of morality such as gender, culture, lifestyle, sexual experience and religion. The results of the research will help give clear understanding of the youth's perception of morality, which could then be incorporated into combating immorality, through developing programmes in this regard.

Despite these comprehensive sources in place, scanty attention is paid on teachers' perceptions, practices and expectations of moral education in secondary schools. Closer to this research project, are developments of programmes (Coetzee et al, 2005), school contexts (Bhana, 2010, 2014), Hendricks (2007), Kamla (2011), Klopper (2010); contributing factors (Swartz & Taylor 2011), (Swartz, 2009) to the exclusion of teachers' expectations. Based on the above reviewed primary and secondary sources, most of them are predominantly addressing the problem of immorality without positioning it within the teacher training syllabus.

1.2 Statement of the problem

It is obvious from the above strategic documents written by the DoE that the country is aware of the need to broaden moral education in secondary schools. However, despite these efforts, the escalation of cases of moral decadence in schools raises a

serious research concern. The moral decadence ranges from violence and its related behaviour (Klopper, 2010; De Wet, 2007; Harber, 2001), criminal activities (Masitsa, 2008, De Wet, 2003b) and indiscipline cases (Kgosana, 2006; Thompson, 2002; Van Wyk, 2001). However, so far, what I can see is government efforts at the level of documenting policy. These strategic documents may have an impact on secondary teachers' perceptions, practices and expectations of moral education. It is this fundamental concern that sparked this research project.

1.3 Purpose of the study

The purpose of the current study is to describe and analyse teachers' perceptions, practices and expectations of moral education in secondary schools. The relevance of moral education today in the context of the South African society cannot be underscored given the widespread concern about the collapse of family structures and the demise of family role models as agents of moral education. The adoption of a materialistic philosophy of life and the increasingly influential role of the media have contributed to the disintegration of the moral fiber of society. Using a theoretical framework of constructivist epistemology, symbolic interactionism and related reviewed studies the understanding of teachers regarding the issue of moral education has been investigated through a case study.

Concomitant to this purpose, the study had to establish teachers' understanding of moral education, in order to provide logical and comfortable home bases for its content, methodology, evaluation and other suggested ideas. The study further develops an integrated teacher training syllabus which embraces both theory and methodology that are both necessary for the teaching of moral education in secondary schools. This will assist teachers to know the varieties of moral education teaching approaches and the results obtained with each technique. Supplemental to the integrated teacher training syllabus, the study allows other moral agents to apply successful models of moral education and raise the level of expectations of teachers to develop dissatisfaction with current levels of moral education. Curriculum planners should attempt to lead in this matter and develop consensus in the community for teaching moral values.

1.4 Research Question

My researcher's central question is: 'What are secondary school teachers' perceptions, practices and expectations of moral education'? Kvale (1996) draws a distinction between the research question and sub-question. For this reason, the sub-questions that were put to the participants were:

1.4.1 What are teachers' perceptions on moral education?

1.4.2 How do teachers describe their practices of moral values?

1.4.3 What kind of support mechanisms do teachers need for enhancing moral values?

After having considered the research question, I determined the case. Miles and Huberman (1994) define the case as, "a phenomenon of some sort occurring in a bounded context. The case is "in effect, your unit of analysis" (p.25). Asking the above-mentioned questions helped me to determine what my case is; whether I want to "analyse" the process of moral education.

In order to maintain this, I followed the suggestion of Yin (2003) and Stake (1995) that placing boundaries on a case can prevent the explosion from occurring. The boundaries indicated what would and would not be studied in the scope of this research project. These boundaries indicate the breadth and depth of the study and not simply the sample to be included (Baxter & Jack, 2008).

While directing attention to the three specific questions, the study also examined the significant differences that may be attributed to variables such as sex of teachers, the secondary school contexts, complexity of schools, which included the size and the location of the schools within various community settings.

1.5 Significance of the study

This study has significance for a number of reasons. To my knowledge, it is the first comprehensive study of its kind to describe and analyse secondary school teachers' perceptions, practices and expectations of moral education in secondary schools of Limpopo Province. Second, it revealed a wide range of perceptions and practices of moral education emanating from secondary teachers, which may be helpful in

forming an integrated Teacher Training Syllabus to prepare teachers for implementation of moral education. The Teacher training syllabus will be used to develop and review the curriculum pursuant to its actual circumstances of implementation. Its members should include stakeholders such as parents, administrators, school principals, in-service teachers, universities, curriculum planners, educators from relevant sectors or organisations, representatives from Examinations and Assessment authorities and personnel of relevant departments of Education concerning the teaching of moral values. Third, the study suggests the best way in which the teacher training syllabus and modes of implementing moral education can be positioned across the school curriculum for best practices. This may shed light to teacher education institutions that are hard pressed to find viable and dynamic ways to address moral decadence in schools in general, but South African schools in particular. Fourth, the study highlighted the need for professional support for secondary teachers with regard to moral education.

1.6 Theoretical Framework

This section presents the elements of the theoretical framework under constructivist epistemology and symbolic interactionism that guided this study. The alignment of the theoretical framework with this study is discussed in Chapter 5.

The theoretical framework of a research project relates to the philosophical basis on which the research takes place, and forms the link between the theoretical aspects and practical components of the investigation undertaken. The theoretical framework, therefore “has implications for every decision made in the research process” (Mertens, 1998, 3). The starting point in developing a research proposal according to Crotty (1998) is to identify the methodologies and methods that will be utilised in the research project and then to justify their choice. The theoretical framework entails the methods, methodology, theoretical perspective and epistemology underpinning the research (Crotty, 1998).

In identifying the theoretical framework for this study (see Table 1.6.1) the schema of epistemology, theoretical perspective, methodology and methods outlined by Crotty (1998, 4-5) was used. Taking into account the purpose of this research and the questions posed, it was considered appropriate to encapsulate this study within the

epistemology of constructionism and from the theoretical perspective of symbolic interactionism as illustrated below.

1.6.1 Epistemology

As indicated in Table 1.6 below, the three epistemological constructs outlined in Crotty's (1998) conceptual framework are objectivism, subjectivism and constructivism. In providing an outline and justification for the preference of constructionism for this study, it was also considered appropriate to mention the other two positions that provide an examination of the philosophical basis, nature and limits of human knowledge.

1.6 Schema outlining the theoretical framework of the study

Epistemology Paradigm	Theoretical perspective	Methodology	Methods of data collection
Constructivism Objectivism Subjectivism (Crotty, 1998)	Interpretivism Symbolic interactionism (Mead, 1934)	Qualitative Case study design	Individual and focus group interviews Participant observations Documents analysis and records

1.6.1.1 Constructivism

In contrast to objectivism and subjectivism, constructivism can be applied comfortably to the social cultural world as the cornerstone of constructionism is that "reality is socially constructed" (Mertens, 1998, 11). The focus of this epistemology is that: "truth, or meaning, comes into existence in and out of [one's] engagement with the realities in [one's] world. There is no meaning without a mind. Meaning is not discovered, but constructed. In this understanding of knowledge, it is clear that different people may construct meaning in different ways, even in relation to the same phenomenon. In this view of things subject and object emerge as partners in the generation of meaning" (Crotty:1998, 8).

One of the assumptions underlying constructionism is that the social world is without meaning prior to one's experience of it. Meaning is not created, but constructed in

an interconnectedness of objectivity and subjectivity. Imaginativeness and creativity are exercised in relation to the objects one encounters. The mind is actively involved in the process and individual perspectives, perceptions and experiences play a vital role in constructing one's reality (Blumer, 1962).

From the paradigm of constructionism, the individual is not a passive recipient of a set meaning, but an active, resourceful and reflective participant in the construction of meaning. In this encounter with the world, the individual makes use of a range of attributes and skills as part of the process. Therefore, one's concept of things and events therefore, can be attributed to the type of engagement that occurs with objects and events, and how one relates and directs attention to them (Charon, 2001; Denzin & Lincoln, 1994).

The construction of meaning is not a socially constructed static reality, but an on-going phenomenon. This social construction of meaning is linked to symbols that have a social origin, character and convention, and within various cultures, these conventional meanings provide the guidance and mechanism for human behaviour. In this sense, "culture is best seen as the source rather than the result of human thought and behaviour" (Crotty, 1998, 53).

It is believed that there is a historical and biographic component to this encounter with the social and cultural world, and in this encounter one develops one's social construction of reality (Burger, 1963; Berger & Luckman, 1970). Berger and Luckman's (1970) historical aspect relates to being born at a particular time in history into a physical social world, which already has developed a social cultural world of meaning and an inherent system of symbols and conventions. The biographical aspect related to individuals' social/cultural journeys within the subcultures within a segmented portion of the overall social world in which they live out their lives; a world which itself is in a cycle of continual social renewal and cultural development.

Mead, who is considered the father of symbolic interactionism, contends that through this journey, one develops a defined view of the world, one's social construction of reality, which he terms one's generalised other of society. This is a dynamic construct that is in a continual state of fluidity and development (Meltzer, 1972).

I worked from a constructionist epistemology. Therefore, he placed her focus on

gaining an understanding of persons' interpretations of reality derived from social interaction and interpersonal relationship; Mead's generalised other. Such research is characterised by a purpose to discover the interpretations of reality within particular social/cultural contexts. In this respect, the researcher usually provides details relating to the "backgrounds of the participants and the contexts in which they are being studied" (Mertens, 1998: 14). I am very cognisant of persons' involvement with the objects and events being investigated and explored, and see these persons as a vital part of the events and situations under investigation, and integral to the outcomes emerging from the research undertaken. In many instances, there is interaction between the researcher and the participants.

There is a range of methodologies and methods used in constructionist-based research, although there is biasness towards qualitative type research. However, this does not necessarily exclude the use of qualitative methods to gain information relating to the study, and in particular gathering data relevant to the context in which the research takes place (Tam, 1993; Wiersma, 1985). The researcher approaching a problem from a constructionist epistemology usually applies the notion of triangulation, which "involves the use of multiple methods and multiple data sources to support the strength of interpretations and conclusions" (Mertens, 1998: 354). In this respect, data are usually gathered from multiple samples through a variety of methods. This is done so that consistency in the data gathered from various sources can be evaluated, and the possible differences that might be attributed to particular settings and contexts in which the research takes place, can be identified. The methods used may include various types of interviews and observations, and the review of records and documentation. In presenting the findings of studies undertaken from a constructionist epistemology, it is also usual for the researcher to provide direct quotes from participants who take part in the research to support the inferences drawn from the data (Wiersma, 1985; Stainback & Stainback, 1984).

1.6.2 Theoretical Perspective

In moving across Table 1.6.1 from left to right, the second component encountered on the schema of the theoretical framework is the theoretical perspective. The theoretical perspective is related to the underlying philosophical assumption about the researcher's view of the human world and the social life within that world (Crotty,

1998). Coming from a constructionist epistemology, the purpose of this research and the three questions posed, the theoretical perspective underlying this study aligns itself to interpretivism under the particular banner of symbolic interactionism.

The interpretive approach to explaining human social cultural reality has its roots in the sociology of Weber who placed “the study of society in the context of human beings acting and interacting” (Crotty, 1998: 68). From this perspective, human beings are viewed as social beings that interact socially with each other, and the outcomes of this interaction develop the fabric of society, the cultural world in which individuals live out their lives and identify themselves within that society (Blumer, 1972). In this sense, society is “central to forming what the human being is” (Charon, 2001: 2000). Figure 1.6.2 illustrates symbolic interactions.

1.6.2.1 Symbolic interactionism

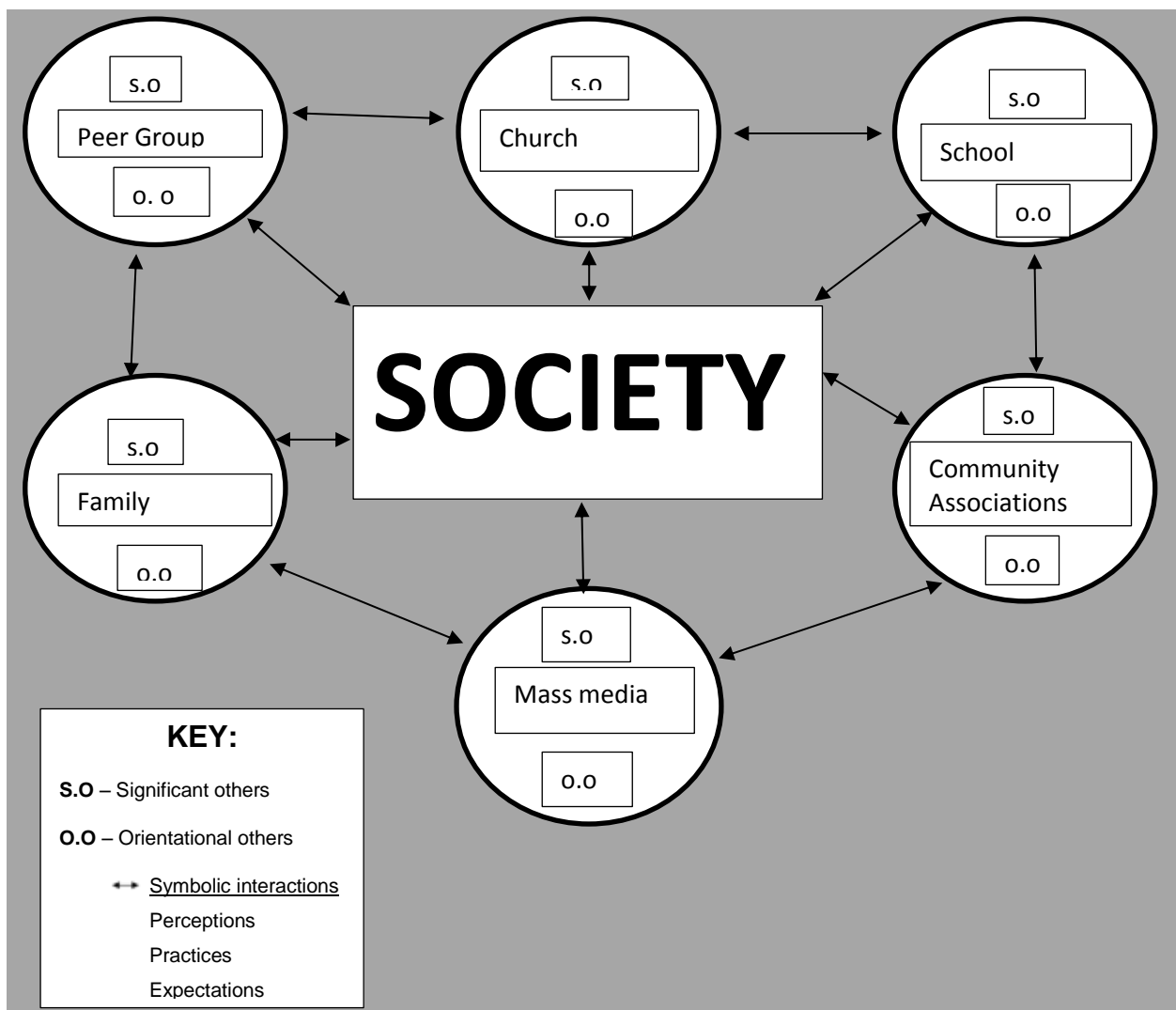
Symbolic interactionism is a prominent exponent of a constructionist epistemology. Symbolic interactionism posits that through the interaction with the world, and particularly through interaction with other persons, one develops an understanding of the world, or what Mead (1934), the father of symbolic interactionism calls a ‘generalised other’ of society (Charon, 2001; Meltzer, 1972).

Figure 1.6.2. provides a conceptual framework from which to examine symbolic interactionism. The framework depicts a society into which individuals are born; a society, which through its historical development and the social interaction of people within it, has already established meaning through symbols and cultural conventions. Individuals encounter this society through various cultural units; subsets within the segmented portion of the world in which they live out their lives. The framework posits that individuals experience only a small part, or segmented portion of the overall social cultural world. This segmented portion is very much influenced by the cultural journey of individuals and the experiences they have. These include being exposed to cultures of other countries and ethnic communities; cultures themselves, which have gone through a historical social cultural journey.

In each of these subsets encountered within this segmented portion of the world, the interactions with others or what Mead calls the social other (Manis & Meltzer, 1972), and particularly with significant and what Denzin (1966) and Kuhn (1964) refer to as

orientational others, contribute to the development of individuals' social construction of reality, or generalised other of society. The significant others, that individuals encounter within these subsets of the cultural world, are considered to be those people with whom they interact for a short period of time in a "highly role specific sense" (Denzin, 1996: 186). In addition, these interactions happen in circumstances that are often determined by the situation, and the roles of individuals and others in the interaction are fairly well defined.

Figure1.6.2. Conceptual Framework for Symbolic Interactionism



Orientational others are others:

“To whom [individuals are] most fully, broadly, and basically committed, emotionally

and psychologically;...others who have provided [individuals] with [their] general vocabulary, including [their] most basic and crucial concepts and categories; ...others who have provided and continue to provide [individuals] with [their] categories of self and other, and with the meaningful roles to which such assignments refer;....others in communication with whom [individuals'] self-conception is basically sustained or changed (Denzin, 1996:186).

Therefore, orientational others have a more long-term historical relationship, as is the case with close family members, such as a parent. However, it must be remembered, that the orientational others within families are not necessarily confined to parents, other members of the extended family can be very influential in developing individuals generalised other of society, for example, grandparents or particular aunts and uncles who have a long term relationship with individuals. In the school setting, this could be members of a School Governing Body (SGB) who interact and work with each other. Similarly, in particular situational contexts, relationships that on the surface might be viewed as a relationship with a significant other could very well be better described as an orientational other relationship. For example, this may happen where a learner encounters a particular teacher through a number of contexts within a school, such as across a number of grades, in sporting activities, extra- curricular activities and may be in other role within the local community.

The family unit is the first subculture encounter individuals have with this social cultural world, and it is believed that this first encounter in the family is the main source of individuals' primary socialisation (Berger & Luckman, 1970). Following the family, one of the major subcultures of secondary socialisation encountered is the school that has its own conventions and symbolic set of rules and social principles that regulate what goes on and how people relate to each other. On Figure 1.6.2, other subgroups are presented, each of these in turn helps to shape one's generalised other of society. The subgroups presented on Figure 1.6.2 are not a finite portrait of all subunits but an example of the possible subcultures individuals might encounter on their own biographical, social cultural journey. Other subcultures could play a part. For example, the influence of the mass media and significant and orientational others within the media could very well be another unit with substantial influence.

On Figure 1.6.2, arrows indicate symbolic interaction taking place in many directions. There is interaction between people within the subsets, between the subsets and people within society, between subsets and subsets, between people within subsets and society, and between people and society as a whole. In an interaction with society as a whole, society itself carries with it the generally accepted norms, rules and conventions. This interaction process has a degree of complexity and is a very fluid and dynamic process.

For the symbolic interactionist perspective, this socialisation process and social cultural journey, is based on symbols: “human society is based on symbols...symbols create and maintain the societies within which we exist”. They are used in socialising us; they make our culture possible; they are the basis of ongoing communication and cooperation; and they make possible our ability to pass down knowledge from one generation to the next (Charon, 2001:62).

Language plays a crucial role in symbolic interaction (Berger & Luckman, 1970; Hertzler, 1965). Through language, individuals can interact with others, and internally within their own minds, develop perspectives of the world and guide their perceptions. They can also interpret and guide situations and events within their environments, create and resolve issues and problems. Individuals also use language to name, distinguish and categorise symbols and identify roles.

From the perspective of symbolic interactionism, as individuals encounter objects, events, situations and people, the interaction process goes through a number of phases (Charon, 2001). The initial phase in this process is the perception of the object or event. This perception itself is influenced by the ability to comprehend all the aspects and elements of what is happening in the interaction and the perspectives one brings to the interaction. These perspectives have a large influence on individuals’ actions in the social cultural world, and carry with them certain biases, assumptions, value judgments, and ideas (Charon, 2001) which have developed over time through one’s historical and biographical journey to date. This perception then goes through a further interpretation in what symbolic interactionism describes as the definition of the situation (Thomas, 1972).

This definition of the situation is an important aspect of symbolic interactionism. In this process, individuals interact with the external world and internally within

themselves, mentally taking into account the roles they play in the situation or event and the roles of others. As indicated above, this often involves the use of language and internal conversation with themselves, internalising the situation or event and placing themselves in the role of others, (something similar to Convey's (1989) empathic listening technique). It is after this summing up of the situation that one takes action and individual behaviour occurs. Sometimes the generally accepted definition of the situation may be linked to a particular moral or ethical stance (Charon, 2001; Goffman, 1959) and "expressed in public opinion and the unwritten law, in a formal legal code, or in religious commandments and prohibitions" (Thomas, 1972:332).

Through this process, individuals develop an understanding of how they believe the social cultural world in which they live operates; Mead's generalised other of society. In addition, through this process, individuals gain an appreciation of where they, as individuals, fit into this understanding of the world. They develop a concept of themselves (*Me*) and their understanding of themselves in the roles they play in their social cultural world. Mead in his work speaks of the (*I*) as well as the (*Me*) (Charon, 2001; Meltzer, 1972) and both these are depicted on Figure 1.6.2. The (*I*) is generally referred to as "the impulsive tendency of the individual... the initial spontaneous, unorganised aspect of human experience thus, it represents the undirected tendencies of the individual" (Meltzer, 1972:10). However, it is the (*Me*), the self- perceptions developed from feedback from others (Cooley, 1972; Goffman, 1959; Kinch, 1963) as a result of the considered responses and actions to objects and situations in the social context, that play a crucial role in the development of a generalised other and an understanding of the individual's place in society.

For the symbolic interactionism, individuals build up an understanding of how the world operates through interactions with others, and particularly significant and orientational others within the subcultural units in which they live out their lives within a segmented portion of the whole society. However, they are not immune to the influences of the wider society. This is because this wider for this wider cultural environment is itself influencing the subcultures and those within them, particularly in carrying with it a set of norms, rules, and conventions that have been developed over a period of time. Moreover, these factors help to define situations and the roles of those in them from the perspective of what is usually, socially and culturally

acceptable. In encountering objects, events and situations in this social cultural environment, individuals define the situation within themselves; a definition which is itself influenced by the perspectives they have built up through their own biographical journey to date, and their actions and behaviour is the result of this interactive objective and subjective process. This process is one of continual engagement and development, and through it, individuals continue to construct, reconstruct and renewing their generalised other of society and their identity of self within that of society.

This theoretical framework was chosen to underpin this study, because it was considered that the development of a generalised other of society is closely linked to the moral fiber of the society in which one lives out one's life. It was also considered that this development of understandings of the moral fiber is closely aligned to the interpersonal interactions and encounters one has with persons with regard to their morals, and how one defined the situation when having to deal with and resolve moral issues.

For secondary teachers, this development of understandings is also closely linked to interpersonal interactions with significant others who support them in carrying out their moral roles. The context of this study with teachers carrying out their moral roles within a system of schools aligned to particular morals aligns itself to this theoretical framework. Taking this into consideration, the notion that one's generalised other is not a static phenomenon, but is in a state of continual change and development, also aligns with the changing nature of moral education as it is developed and renewed to cater for the needs of the people it serves with various schools.

The next chapter reviews and evaluates empirical studies pertaining to secondary school teachers' perceptions, practices and expectations on moral education.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The purpose of this chapter is to critically review and evaluate those empirical studies pertaining to moral education in secondary schools. Specifically, this review forms part of this qualitative case study to examine teachers' perceptions, practices and expectations of moral education in secondary schools. This is the first in a series of reports that focuses on teachers' perceptions, practices and expectations of moral education in public secondary schools in the South African context.

At the end of the search process, the researcher selected a total of 22 articles for review. All of the sources that were reviewed agree that morality can be taught in schools. The context of the 22 articles varied from large scale samples (Le Page et al., 2011; Temli et al, 2011; Lee & Leung, 2006), with mixed methods (Koh, 2012; Davis, 2011; Temli, 2011)., carried out in urban/rural settings (Leenders et al., 2012) to smaller scale samples (Bhana, 2012; Dinama, 2012; Davis, 2011; Kamla, 2011; Hendricks, 2007; Tamuri, 2007; Kutnick, 1998), primarily focused on engaging teachers in moral education, conducted in classrooms. The common denominator was that each of the reviews emphasised supporting teachers in the process of moral education.

The purpose of this literature review is to examine the overall state of moral education in South Africa and further afield, its positives and negatives, and its future in public secondary schools in an attempt to gauge its overall effectiveness. The review was conducted by critiquing a wide array of literature of a high scholarly nature, drawn completely from peer-reviewed journals.

Analysis of this literature review took the form of a between-study literature analysis (Onwuegbuzie, Collins, Leech, Dellinger, & Jiao, 2010). A between-study literature analysis involves comparing and contrasting information from two or more literature sources. Although the most common information to compare was the findings among empirical works, in this project, every component, or at least multiple components of a work were compared with every/multiple components from other works. In this case, 22 article were selected for the literature review. As a result, a

between-study literature analysis stemming from a multiple literature analysis was used to yield an appropriate synthesis that requires representation and legitimation.

Specifically, the researcher followed Leech and Onwuegbuzie's (2007; 2008) seminal framework of representation and Denzin and Lincoln's (2005) enhancement of legitimation. Moreover, the researcher contends that these concepts represented the first step in an attempt to help the researcher analyse and interpret literature in an optimally rigorous way. Using multiple source types allowed the researcher to combine the information from various sources in order to understand better the phenomenon of moral education. In other words, using multiple source types allowed the researcher to get more out of the data, thereby generating more meaning and, in turn, enhancing the quality of syntheses.

In applying the above frameworks, the researcher divided current empirical research in moral development into two waves. The first wave unfolded the revival of moral development as a lively research field in social science led by the cognitive-developmental approach of Piaget and Kohlberg in the latter 19th century. Piaget focuses on stage-based moral education (Piaget, 1932/65), while Kohlberg's framework is based on moral reasoning.

The second wave of research focused on critical specifics. Controversies reviewed in stage theories of moral development focuses on major rivalries in moral philosophy, critical and feminist theory. Turiel (1983) and Gilligan (1982) represent these theories. Specifically, Turiel (1983) delved more deeply into domain theory while Gilligan (1982) documented consistently a theory of care. These four articles provided historical perspectives on research on moral development, as well as summaries of findings in various studies and recommendations for further research.

In an attempt to locate this study within the second wave, the researcher identified at least a set of 20 published articles dating from 1988 to 2016. These studies were selected on the basis of the following criteria:

- (1) Teachers were the subjects examined.
- (2) The articles described formal research studies with articulated research questions, strong methodologies and multiple data sources.

(3) The research questions examined moral education in secondary schools.

(4) The articles were published in peer-reviewed journals or referenced in articles in peer-reviewed journals.

While the selected studies do not constitute a comprehensive literature review, they nevertheless represent some of the most frequently cited studies in the field of moral education and provide a snapshot of approaches to examining moral education.

Furthermore, seven of the chosen studies featured comparison countries in a table form (Table 2.2). For example, Thornberg's (2013) comparison between Sweden and Turkey, Le Page, Akar, Temli, Sen, Hasser and Ivins's (2010) comparison between Turkey and United States of America, Lee and Leung's (2006) comparison between Shanghai and Hong Kong, et cetera. In the ensuing section a summary of these studies is discussed.

2.2 Summary of research studies in the review

Research studies in this project are descriptive in nature with the purpose of understanding moral education in secondary schools. Furthermore, in South Africa and afield, there is an astounding amount of published studies on moral education that the researcher categorised into three types:

(1) Studies that focus on teacher's perspectives/perceptions (Thornberg, 2013; Davis, 2011; Temli, et al., 2011; Sharma & Mohite, 2007; Tamuri, 2007; Coetzee, Louw & Jooste 2005; Beddoe, 1981). According to Lee, (1991), perception may be biased or passively objective.

(2) Studies focus on the perceptions and practices (Leenders, Veugelers & de Kat, 2012; Johansson, 2011; Hendricks, 2007; Higgins, 1995).

(3) Lastly, studies that involve comparisons of philosophies, practices and challenges (Bhana, 2012; Dinama, 2012; Kamla, 2011; Lee & Leung, 2006).

The researcher has noted with great concern that the majority of studies are of the first type, and are narrower in scope as compared to the second type. The current study fits well into the third type which covers the perceptions, practices and expectations and is comparatively much broader in scope than the first two types. In

the following section, a summary of studies' methodologies and findings is presented.

2.2 Summary of methodologies and findings of the studies under review

Study	Sample	Methodologies	Findings
Njoku (2016)	300 teachers	Quantitative questionnaire	Commitment in teachers' behaviour
Ogundele et al (2016)			Strategies
Avwerosuoghene (2013)	-	-	Methods/approaches
Thornberg (2013)	52 teachers	Qualitative/interviews	Role modelling
Bhana (2012)	37	Ethnography	Parents build alliance with schools
Dinama (2012)	Purposively sampled 5 teachers	Qualitative, interpretivist	Approaches in teaching moral education.
Koh (2012)	Phase 1: 183 participants Phase 2: 62 participants	Longitudinal Survey/interview Five point Likert-type questions	moral reasoning
Leenders et al. (2012)	Rural 120, town 96, major city 48 teachers	Survey/questionnaire	Moral education approaches
Davis (2011)	34 teachers	Q methodology: mixed method approach	Character as the moral dimension of self
Le Page et al (2011)	2200 teachers junior high schools	Longitudinal: 3 phases Qualitative, quantitative. Questionnaire, survey, interviews, classroom observations	Inter-cultural awareness and tolerance.
Temli et al. (2011)	824 teachers	Qualitative, quantitative. Survey, questionnaire, open ended items	Cooperation among schools, family, mass media, community in the implementation of moral education.
Kamla (2011)	6-8 teachers	Qualitative Quantitative	Home, school do not convey positive value system to

			learners
Ma (2009)			Moral character
Tamuri (2007)	22 teachers	Qualitative	Few weaknesses in terms of implementation. Practices influencing moral development: role modelling, teaching core values in class and in assemblies
Hendricks (2007)	8 teachers	Qualitative	
Lee & Leung (2006)	720 Hong Kong teachers 561 Shanghai teachers	Convenience sampling, questionnaire, survey	Problems and difficulties: lack of support from school and government, lack in self- efficacy.
Coetzee et al (2005)	340 participants	Quantitative	Influencing variables Developing programmes
Weissbourd 2003			Modelling, students engagement, complex interaction
Higgins (1995)		Qualitative	Common and unique moral values teachers desired to transmit to their students
Kutnick (1990)	Representative sample of teachers	Survey	Teachers rarely drew upon any specific curriculum
Kutnick (1988)	Small scale of teachers and training teachers	Survey	Training for good morality
Lockwood (1988)			Pedagogical barriers to moral education

Supplemental information in Table 2.2 above spread across Temli et al (2011), Lee and Leung, (2006), tables and figures, Davis (2011). One could easily skip over these supplements as one read the article, but one should not ignore them.

There are a few longitudinal studies on moral education but at least two are particularly relevant to this project. Firstly, a detailed study by Lee and Leung (2006) examined the perceptions of educators in respect to global citizenship education. In order to understand findings from the questionnaire survey and to tap information

beyond the questionnaire, eight rounds of focus group interviews were held in both places after preliminary analysis of the survey findings. The findings showed the perceptions, practices and expectations of the teachers in Hong Kong and Shanghai. Secondly, Koh (2012) conducted her study on moral reasoning as phase 1 and moral motivation as phase 2. Thirdly, a longitudinal study conducted by Le Page et al (2010) is part of a larger, longitudinal study that has three phases that include qualitative and quantitative methodologies. From surveys to interviews to classroom observations, the same teachers were followed over the course of a few years to determine whether their attitudes or practices change during that time. In this way, researchers will have a chance to see how teachers put their moral beliefs into practice. The authors make the argument that education should foster students' identity development, and teach how to participate in society in a moral way with the help of domain-specific knowledge and skills while paying attention to social differences among students (Schuitema et al., 2007). I bemoan the scarcity of longitudinal research on moral education in Africa. In addition, there are only a few studies on comparative countries.

2.3 Literature studies on comparative countries

In addition to the studies reviewed, nearly all the research was conducted in single countries, and only six studies feature comparison countries as shown on Table 2.3. More importantly, five of the studies compared align with the title of this research project, in that they capture perceptions, practices and support, and address the three research questions respectively. For example, Beddoe's (1981) finding focuses on the role of teachers' perceptions in moral curricula and relates to sub-question one of this research project. Furthermore, a school is regarded as a society in the larger community that aligns with theoretical perspective of symbolic interactionism in Chapter 2, Figure 1.6.2.1. Higgins (1995) depicts practices and conflicts teachers faced in transmitting norms and values to their learners, which links to question two of this research project. Both Thornberg (2013) and Kutnick (1990) stress virtues and critical approaches in the teaching of moral education. Lee and Leung (2006) discovered lack of training on the part of teachers as part of lack of support from schools and government, which is closely related to question three of this research project. Le Page (2011) discovered differences on a conceptual

framework. For example, morality and moral education were defined as is done in the definition of key concepts at the start of this research project.

2.3 Studies featuring comparison countries

Study	Comparison Countries	Similarities/Contrasts
Thornberg (2013)	Sweden and Turkey	Neither the Swedish nor the Turkish teachers' report could be associated with a critical approach to values education.
Le Page et al(2011)	Turkey and United States of America	Agreement on basic issues in moral education They differed on defining morality, moral education and development, moral action and global issues
Lee & Leung (2006)	Hong Kong and Shanghai	Both support global citizenship education in their schools, despite lack of training, lack in self-efficacy, pressure from the exam-oriented curriculum, lack of support from the school and government, et cetera.
Higgins (1995)	Russia and United States of America	The focus for both moved to the common and unique norms and values the teachers desired to transmit to their students, the practices they used and the moral conflicts they faced.
Kutnick (1990)	Trinidad and Tobago	Both took a virtues approach in their teaching of moral education.
Beddoe (1981)	Trinidad and Tobago	For both, research and development in moral education curricula will be informed by teachers' perceptions. School as a society and in the larger community.

Similarly, almost all of the studies in this review utilised qualitative method and very few studies are quantitative in nature (Le Page, 2010), (Coetzee, Louw & Jooste 2005); mixed method approach, (Davis, 2011) et cetera. Some studies were based on small sample sizes, for example, 22 (Tamuri 2007); 34 (Davis, 2011); 52 (Thornberg, 2013). However, other studies were able to draw from broad samples in the more recent studies, such as Temli, Sen, Akar (2011) 824; (Le Page 2010) 1100; Lee & Leung (2006), 561 for Shanghai and 720 for Hong Kong; Coetzee, Louw & Jooste (2005) 340. Comparatively, this study has drawn data from the smallest sample of four teachers.

2.4 Robustness of the findings

To assess the robustness of the research findings, the researcher examined the methods used in the studies to make claims of moral education in secondary schools. Robust studies were those that went beyond a single country (Thornberg, 2013; Le Page et al., 2011; Lee & Leung, 2006, and used multiple data sources (Koh, 2012; Temli et al, 2011) to establish connection between perceptions and practices and a particular finding. Moral education studies reported a range of findings, including teacher behaviour (Njoku, 2016), approaches (Avwersuoghene, 2013, Ogundele, 2016; Dinama, 2012; Leenders et al., 2012); context (Temli et al; Weissbourd, 2003; Beddoe, 1981; barriers (Lee & Leung, 2006); Lockwood, 1988), character education (Davis, 2011; Ma, 2009). Each of the critiqued studies reported on one or two of these outcomes. Interestingly, none of the studies the researcher reviewed reported outcomes/findings on all of these variables. This is a concern because it indicates that none of these studies demonstrated a link between the findings.

The literature on moral education suggests that each of these findings is important in supporting teachers in enacting reformed based moral practices in their classrooms. More importantly, supporting teachers in promoting the findings and engaging them in authentic moral education experiences, the two most infrequently addressed features, may likely be the missing link in helping teachers enact moral-based instruction in their own classrooms. In addition, a focus on comprehensive approach will undoubtedly help teachers feel more comfortable in handling moral issues

school-wide. Moreover, the majority of the articles focused on only one or two of these variables.

In order to connect the outcomes, researchers may need to move beyond 'automatic biases' regarding methods, and employ the most robust and appropriate research methods to answer a particular question. For instance, certain studies may require surveys, or interviews while observation or a combination of methods may be appropriate for other studies. For example, in attempting to access teachers' perceptions, a researcher might use a Likert - style questionnaire in order to understand the phenomenon from the teachers' perspective. Teachers' self-report can be followed-up with classroom observations and teacher interviews in order to confirm teacher self- report.

2.5 Challenges in conducting research on moral education

Although challenges in conducting research studies on moral development are many, a good foundation for further inquiry has been established by the studies conducted to date. In the studies included in this review, researchers utilised strong methodologies and multiple data sources to glean as much information as possible despite study limitations. The studies represented in this review included descriptions of a number of limitations in conducting research on moral development. The following is a summary of the limitations.

2.5.1 Difficulties in obtaining significant and representative samples

Because teachers are highly mobile, researchers have difficulty maintaining a statistically significant sample size for studies that take place over time. In addition, some teachers move before a study is completed, which reduces the sample size, and selection bias becomes an issue when the study includes only teachers who remained unavailable for the duration of the study. As a result, most studies are of short duration, and few are longitudinal that could build knowledge of the long-term impacts of moral education. In this study, the researcher has been able to retain the four participants until completion of data collection.

2.5.2 Lack of generalisability of studies

Studies on moral education are very content-specific. There has been great variability in the broader context in which studies have taken place from location-to-location. As a result, research findings to date on moral education in secondary schools are inconsistent. Consequently, research studies including this one are not generalisable beyond the location, time, and specific participants.

2.5.3 Variability within population of teachers

Most studies treat teachers as homogeneous participants. However, there is great variability among teachers, including such factors as culture, religion, personality, and quality of teaching. In this study, the differences between teachers are graphically demonstrated in Table 4.2 as context, age, gender, qualifications, and teaching experience. Furthermore, their interview responses and observations made in their classroom practices prove that teachers in this study are heterogeneous participants.

2.5.4 What methods should be used to investigate moral education?

It is evident from the researcher's discussion of the various meta-theoretical assumptions that the researchers contributing to this review have employed different methodologies in their research. However, arguments about methodology do not dominate the discussion in this project. Perhaps this should not be surprising since debates that took place in the field 20 years ago about the superiority of different research strategies. For example, clinical interview format, paper-and-pencil questionnaires and experimental observations of pro-social behaviour have given way in recent years to a general acknowledgement of the potential benefits of using multiple methodologies (Edwards & Carlo, 2005). This transformation has yielded a rich pool of new information that promises to provide a complex and differentiated conceptualisation of moral education.

Power, Nuzzi, Narvaez, Lapsley, and Hunt (2008), emphasise cognitive-developmental and information-processing approaches to assess the cognitive components of moral development. In contrast, Kagan (1982) advocates longitudinal research on the interaction of physiological predispositions and emotional dispositions relevant to moral education. Eisenberg (1980) provides a synopsis of

her multi-method approach that relies on observational technique, self-report, and multiple-reporter measures. Similarly, Staub (1978) relies on research findings from various methodologies but extends his analysis by reflecting on case studies of individuals and societal level events. In contrast, Hart (2005) uses a case study approach and also borrows heavily from personality traditions using large, archival data. In this study, the researcher uses collective cases study approach in examining four cases to understand their similarities and differences.

2.5.5 Collecting quality data

A significant challenge in conducting research on moral education is that of obtaining quality data. Information collected from surveys and interviews is self-reported and less reliable than information provided by normed tests. The unavailability of data on moral education collected by the school circuits and districts forced many researchers to rely on teachers to report on their students' moral education. Dinama (2012) specifically cited the reliance on female teachers as limitation to the study, while Le Page et al. (2010) relied on teachers who self-selected to participate. The last issue that needs to be discussed is the rate of return of the surveys.

Lastly, although the challenges in conducting research studies on moral education are many, a good foundation for further inquiry has been developed by the studies conducted to date. In the studies included in this review, researchers utilized strong methodologies and multiple data sources to glean as much information as possible despite study limitations.

2.6 Potential for more robust studies

2.6.1 Increased visibility and awareness

With the foreclosure crisis that erupted in the first decade of the 21st century, the issue of moral education has attained heightened visibility. As a result, the general public, researchers and politicians are more aware of the challenges specific to secondary school students. As programmes and foundations consider how best to target resources to support moral education, interest in creating a body of empirical knowledge of the students has increased. One of the findings for this study suggests teacher support for the betterment of moral practices in the classrooms.

2.6.2 Improvement in data quality

Government data systems and proficiency in data analysis should improve. Education departments' data should enable researchers to study larger samples with the potential to encompass multiple districts. If government databases become more robust, including tracing every teacher with a unique teacher identifier, researchers will be able to conduct longitudinal studies of moral education. Data analysis in education departments should lay the groundwork for research. This will increase collaboration in data collection and better coordination of data across agencies.

2.6.3 More nuanced research questions

Even though studies to date are not generalisable beyond the time and context in which they were developed, some common themes have emerged that are generating more nuanced research questions in their recognition of the diversity that exists among secondary students. These questions are leading researchers to explore the differences among subgroups of secondary school students including why some students display high levels of moral functioning while others do not. In turn, researchers may seem eager to apply these differences among student subgroups to researching issues of student resilience and the design of effective interventions

Lastly, as a greater canon of knowledge on moral education is created through descriptive studies, researchers can be more systematic in gathering and applying evidence to examine the efficacy of policies and interventions. It is hoped that this review of key research studies of moral education will contribute to a national conversation among researchers, educators, and policy makers to better understand this action. As a result, goals and directions for future research are created.

2.7 Goals and direction for future research

Research to date has established the complex dynamics that affect moral education in secondary schools, and new directions have emerged to define the array of relationships among these variables. Dinama (2012) reinforces the need for a longitudinal study aimed at capturing teachers' experiences over a period of time. Ideally a large multi-site study would provide a more comprehensive understanding of this action over time. Moreover, Lee and Leung (2006) suggest three lines of

further inquiry. Firstly, the focus of further analysis of education reform documents should be based on the comparison of policy documents and curricula. Secondly, the study of moral education should not be confined to the arena of government education policy, subjects of civic education and the like, and teaching activities in publicly funded schools. Attention should be paid to the educational developments in other areas that may unintentionally bring forth the desired learning outcome of moral education. Finally, education for values should be set at the top of the research agenda in the study of moral education. Temli, et al., (2011) recommend cooperation among schools, family, media, and people with whom learners were in close relationship as essential in the implementation of moral education. A more well-rounded focus on the introduction of effective programmes in moral education could influence the quality of life both in the school as a society and in the larger community.

As a greater canon of knowledge on moral development is created through descriptive studies, researchers can be more systematic in gathering and applying evidence to examine the efficacy of policies and interventions. It is hoped that this review of key research studies of moral development will contribute to a national conversation among researchers, educators, and policy makers to better understand moral development and ways to improve their practice at secondary schools.

2.8 Conclusion

From my targeted review, it is apparent that there is a need for more published empirical research on moral education. The existing studies reviewed in this project, report a range of outcomes. These include role modelling (Thornberg, 2013), schools, families, media, close relationships (Bhana, 2012; Temli et al, 2011), schools, parents, media, peers, local community, entertainment centres (Swartz & Taylor, 2011; Tamuri, 2007), lack of support from schools, families and government (Kamla, 2010; Lee & Leung, 2006), school, society, community (;Beddoe, 1981), tolerance (Le Page, 1990); approaches in teaching moral education (Dinama, 2012; Leenders et al., 2012). However, to the best of the researcher's knowledge, no existing study reports on all of these. I did find that studies reviewed in this study aligned with many of the outcomes of this study, depicting context (Temli, 2011; Tamuri, 2007; Beddoe, 1981), strategies (Dinama, 2012; Leenders et al, 2012) and

support (Lee & Leung, 2006). However, no single study the researcher reviewed incorporated all the features of moral education as advocated in this study. Future research studies should attempt to explore which of the features of moral education identified in literature are most crucial in moral education. Further research design might help to elucidate the most important features of moral education and investigate the connections between those features.

A limitation of this targeted critical review is that the researcher did not consider the extent of the interactions between various features of moral education defined in the literature. For instance, is there a relationship between context and strategies? This kind of analysis was beyond the scope of this study. I suggest that a future critical literature review might look at the interactions between variables to determine recommendations for the most effective combinations of features in moral education programmes.

The next chapter explains the qualitative research methodology as the suitable strategy to conduct this study.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter begins with a statement of the research purpose. I then outline the qualitative research approach and the rationale for using a case study design in this study. Thereafter, I present the exposition of the case study design. Finally, the ethical considerations related to this research and assessment framework for trustworthiness of qualitative data are described.

3.2 Research purpose

As explained in Chapter 1, the overall purpose of this research was to describe and analyse how secondary school teachers perceive, practice and the kind of support they expect to implement on moral education in secondary schools of Limpopo Province. This gave rise to the following research sub-questions:

- What are teachers' perceptions of moral education?
- How do teachers describe their practices of moral values?
- What kind of support mechanisms do teachers need for enhancing moral values?

3.3 Research approach

We are not adequately benefiting from the emerging trends in educational practice because "process can neither be understood nor measured with the rational or experimental research model" (Caine & Caine, 1991:21). Therefore, we urgently need more qualitative measures in education. Babbie (2001) agrees with Caine and Caine's (1991) proposed need for more qualitative research in education and stated that through observations a breadth and depth of understanding about human experience are gained. There are research questions where the breadth and depth of educational practice within the classrooms settings cannot be appropriately represented with the numbers of qualitative data. Similarly, Anderson (1998) concurs that studying and interpreting human experiences in authentic settings cannot be best represented quantitatively. In addition, Anderson (1998) asserts that qualitative research is a form of inquiry that explores phenomena in their natural settings and uses multi-methods to interpret, understand, explain, and bring meaning

to them (p.119). Patton (1990) extends this by noting that qualitative research “is an effort to understand situations in their uniqueness as part of a particular context and interactions there” (p.1). Furthermore, McMillan and Schumacher (2001) and Yin (1989) viewed using the qualitative methodology as being the preferred strategy for research studies dealing with contemporary phenomena within a real-life context. Considering these ideas, the most appropriate method for conducting this study on secondary teachers’ perceptions, practices and expectations of moral education was to use qualitative methodology. The emphasis of this study was on the responses to the qualitative research instruments addressing secondary teachers’ perceptions, practices and expectations of moral education.

The theoretical framework that forms the link between the theoretical aspects and practical components of this study strengthened the choice of this methodology. It was mainly guided by epistemology of constructivism (Crotty, 1998) and theoretical perspective of symbolic interactionism (Mead, 1935) underpinning the research (Table 1.6.)

This qualitative research methodology facilitated description and analysis of moral education in public secondary schools using a variety of data collection sources such as individual and focus group interviews, classrooms observations, and documents analysis and records. This ensured that the issue is not explored through one lens, but rather a variety of lenses, which allowed for multiple facets of the phenomenon that is to be understood (Baxter & Jack, 2008).

3.4 Research design

This qualitative research took the form of a case study design. Yin (1988) suggests that case studies ‘reveal the multiplicity of factors [which] have interacted to produce the unique character of the entity that is the subject of study’. There were compelling reasons for my choice of a case study design. Burns (1990) in Haigh (2000), identifies some merits in choosing a case study design. Firstly, case studies generate rich data usable in later research investigations. Since research on moral education is not extensive in South Africa, this would be an advantage. Secondly, although not generalizable, data may hold insights for the general population, or thirdly, evidence which refutes generalizations. This research was conducted in rural and semi urban, previously disadvantaged settings and may hold data which

are relevant in other settings. Fourthly, Haigh (2000) cites Burns as stating that 'case studies may generate anecdotal evidence that can illustrate general findings' (p.1).

Merriam (1998) points out that the strength of this approach is that it allows for an integrated yet contained research project which has a clear focus and defined limits. The case study method can provide a comprehensive understanding derived from its descriptiveness and heuristic quality. Hence, it is 'strong in reality' (Adelman, 1980), particularly in that 'voice' is given to the participants as lengthy quotations can be used in case studies to let the participants themselves 'speak' their reality. In this regard, subtleties and complexities can emerge as identified also by Cohen & Manion (1994).

The case study design has limitations however, especially in that people are naturally biased or selective in their information sharing and even in their hearing. Inevitably the subjectivity of the interviewer also affects how data are collected and analysed

3.5 Sampling

This study was guided by purposive sampling to select the four participants. In purposive sampling I rely on my own judgement when choosing members of population to participate in the study. Purposive sampling is a non-probability sampling method and it occurs when 'elements selected for the sample are chosen by the judgement of the researcher. Researchers often believe that they can obtain a representative sample by using a sound judgement, which will result in saving time and money' (Black, 2010). In addition, I used my own judgement in order to choose teachers who could participate in individual and focus group interviews. In this study, personal judgement was used to choose cases that helped me researcher to answer the three research sub- questions.

The type of purposive sampling used is homogeneous, and focused on one particular subgroup in which all the sample members are similar. This homogeneous sample is created on the basis of occupation. A homogeneous sample is chosen because the research question that is being addressed is specific to the teachers, which is subsequently examined in detail. Purposive sampling is one of the most

cost-effective and time-effective sampling method available, but it is unable to generalise research findings.

The purpose of the next section is to outline and elaborate upon some specific theoretic issues in relation to data gathering categories such as the site of the study and sample size needed for this qualitative study.

3.5.1 Site of the study

As part of the research setting, it was important for me to consider the context and demographics of the secondary schools, its teachers and learners. However, it is important to note that the goal of this research is not to generalise to all contexts, but instead to offer some insight into schools that were sampled. Current demographic data for the Limpopo Province show secondary learners making up the majority of the public school learner population at a total of 684 899 (344 882 females and 340 017 males) respectively (2015 Snap Survey). Teacher demographic data for the Capricorn district show that approximately 9 045 teachers are in the system, with an overwhelming majority (5794 of teachers being female, and 3251 being male) (2015 Snap Survey).

The physical and social/cultural diversity within the area administered by the Capricorn District meant that there was access readily available to teachers who were carrying out their roles in a variety of settings within the overall context of the study. These settings included secondary schools with large and small learner populations, a variety of local social/cultural environments ranging from farm, rural, township, and urban environments.

Some teachers of secondary schools within Capricorn District were invited to take part in this study. These teachers were well known to me and I have developed a professional relationship with them over the years. The number of teachers carrying out their role in various settings within the overall context of the study allowed data to be gathered from a number of participants, and along with data gathered via individual interviews, focus group, participant observations and documents analysis and records, contributed to the application of triangulation to the study. The context of the study and the participants involved also allowed an analysis of particular variables relating to the three specific research questions.

The Capricorn District selected as the site for this research study is located across farm, rural, urban and townships of Limpopo Province. As reflected in the provincial data, the schools selected for this study had 9045 teachers.

3.5.2 Sample size

As the epistemological stance, theoretical perspectives and methods applied in this study require, participants were selected purposefully. Both participants and the research setting were selected because the characteristics and attributes of the participants and the settings were appropriate for the context and purpose of the research (Wiersma, 1991).

As the research participants influence the quality of data collected and the inferences that can be made from that data, it was essential to select participants from whom it was most likely that information and evidence relevant to the purpose of the research and research questions could be obtained (Denzin & Lincoln, 1994). In this respect, the participants who took part in this study provided a sample closely related to the purpose of the study, with teachers carrying out the specific roles within the school environment being examined. From this perspective, it was appropriate to expect that the participants would provide data relevant to the purpose of the study.

As by Ritchie and Lewis (2013) note, a “central aspect of interpretive work is the process of theoretical sampling” and in this study of secondary school teachers, the selection process had two components – one driven by theoretical issues (that is, current research in the field, epistemological frames, and intellectual tradition), the other by practical issues (that is, accessibility, location, time)” (p.198). With the help of purposive sampling I was able to attend to practical considerations in participant and site selection. Patton (2002:40) asserts that purposive sampling is “information-rich and illuminative” in terms of giving insight into a phenomenon as rich information is provided by those who manifest characteristics of interest to the researcher (Best & Khan, 2006).

Since teachers have possibilities to interpret and understand moral education, it was interesting to document examples of divergent perceptions, practices and expectations of moral education in secondary schools. In this regard, I selected secondary schools with a perspective to obtain the greatest possible variety in terms

of location across rural (teachers 1, 2) township (teacher 3, 4), size (large), and cultural background (multi-ethnic). The reason that I focused on teachers is that they make the curriculum, and consciously or not, they tend to influence their students' moral education.

At the outset of my conversations with the district where this research was conducted, it was decided that the teachers selected for this study would have diverse classrooms. This consideration allowed a significant population of diverse learners in the classrooms of the teacher participants. Therefore, my intention was to ensure that my research would not single out the interactions of the teacher with only very few learners while at the same time allowing for a rich experience in diverse classrooms.

Teachers selected for participation in this study had a minimum of 10 years teaching experience. Given these criteria, principals helped to support teachers that not only met the above-referenced considerations, but that might also be willing participants in this study. I chose to utilise the advice of the principals because they knew the developmental needs of their staff well, and were in a position to support participants they thought would make particularly "information-rich cases for study in-depth." (Patton1990).

Once a list was generated of interested parties, I held an informal meeting after school during which I explained the purpose and details of her research agenda. Attendees were given a brief outline of my study, the goals, and explanation of what their role would be with regard to interviews, reflective activity, participant observations, documents and records. Initially, a pilot was conducted with 8 teachers. By the time the study began, only four were certain that they wanted to continue and did so by completing all interviews, reflection activities, participant observations, and availing relevant documents. The data collection period extended over a month.

3.6 Data collection

The data collection phase of this study lasted nearly four weeks – two weeks to conduct individual and focus group interviews and teacher reflection activity (November – December 2016), one week of participant observation (February 2017),

and finally, one week to analyse documents and (March, 2017). Documents and school data related to this study included personal (incident reports), physical (posters related to various learning areas) and public records (mission statements and policy manuals) were analysed (Appendix D). Extensive and careful field notes were transcribed, analysed and organised throughout the data collection process

3.7 Data Collection Instruments

As a qualitative study informed by constructivist epistemology, multiple strategies for data collection, analysis and interpretation were used. Typically, in case study research, strategies for data collection include interviewing, observation and document analysis (Merriam, 1998). In addition, Schultz (2008) underscores that the use of 'multiple modes of inquiry' provides for the use of multiple theoretical lenses and methodologies for data collection and analysis to gain a richer understanding of the essence of the experience or phenomenon being explored. Similarly, the use of different data sources helped me to "validate and crosscheck findings" (Patton, 1990, p. 224). Furthermore, Denzin (1998) explains that triangulation of data is an effective way to sustain trustworthiness.

Undertaking this study from an interpretive approach and from an aspect of case study design, lends itself readily to gathering understandings from a constructivist perspective. This study gathered information through an interpretive approach, which provided qualitative data through interviews, participant observations and discussions, and by reference to documents and records. Data were collected and analysed through multiple modes of inquiry including individual and focus group interviews, participant observations, supporting documents and records.

However, by using the notion of triangulation and data-gathering from a number of subjects in different settings from various sources and via various means, the criticism by objectivists and positivists of this study not providing scientific knowledge can be substantially alleviated (Mertens, 1998; Stainback & Stainback, 1984; Tam, 1993; Yin, 1994; Wiersma, 1991; Wilson, 1997). Nevertheless, in using this interpretive approach, I needed to be cautious about generalising the findings of this study beyond the sample and the context of this study.

3.7.1 Individual Interviews

The interview has become the main data collection procedure closely associated with qualitative, human scientific research (Eglander, 2012). In this study, interviewing from a descriptive, perspective was used as a specific mode of data-gathering that is integrally related to the research process as a whole. I tended to choose the interview owing to my interest in the meaning of moral education as a phenomenon as it is lived by the participants

Therefore, conducting individual and focus group interviews was one of the methods I used to gain an understanding of the participants' perceptions, practices and expectations of moral education. As Seidman (1998) argues, "If a researcher's goal is to understand the meaning people involved in education make of their experience, then interviewing provides a necessary, if not always completely sufficient, avenue of inquiry' (p.4). My goal was to understand teachers' perceptions, practices and expectations of moral education.

The specific 'phenomena' that I focused on is moral education, and is more particularly based on the teachers' perceptions, practices and expectations. The central question was: 'What are secondary school teachers' perceptions, practices and expectations of moral education on Limpopo Province? However, Bentz and Shapiro (1998) and Kensit (2000) caution that the researcher must allow data to emerge. For this reason, the actual questions that were posed to participants for individual and focus group interviews were captured on Appendix B covering three specific areas of investigation as teachers' (a) perceptions, (b) practices and (c) expectations on moral education.

Kvale (1996) draws a similar distinction between the research question and the interview question. Furthermore, it was important to keep in mind that the findings may, or may not, illustrate that participants' perceptions, practices and expectations contribute to moral education. In this regard, Jon Kabat-Zinn argues that "inquiry doesn't mean looking for answers" (cited in Bentz and Shapiro, 1998, p.39).

This study employed a multi-method approach, encompassing individual and focus group interviews, teacher reflection activity, participant observations and document analysis and records. Therefore, I made interviews my primary data collection

method as it was vital that the voices and views of teachers be heard. It was most unlikely that the existing documents would be a reservoir or conduit for those voices and views.

Taking from Giorgi (2009), my main task as the interviewer was to keep the descriptive criterion in mind throughout the data collection process. This interview has its foundation in the presence of a subject-subject relation and the subject-phenomenon relation, while staying within an overall single mode of consciousness. This task was demanding since it required me to make constant intentional shifts, that is, between the subject-subject relation and the subject-phenomenon relation. It is suggested that through critical reflection upon my previous interviews I can become a more present interviewer. Kvale (1983; 1994; 2009 with Brinkmann) has written books and articles on interviewing that are most cited in the entire field of qualitative research, including a general guide to qualitative interviewing that guided this study.

Nevertheless, because I played a dual role as a participant observer and researcher, the findings may have been influenced. On that account, I paid close attention to the biases my expertise and beliefs presented. In this regard, I sought consultation about evidence of bias with two colleagues. In addition, I sought the expertise of a colleague to verify coding of the data for identification of themes.

3.7.1.1 Piloting and feedback of revised interviews

The participants asked to be part of this pilot included eight secondary school teachers, who were involved in the initial interview process before the revision. After reconstructing the interview schedule, a copy of the revised document was forwarded to eight participants for critique, further comment and feedback. The revised interview schedule was sent to the participants involved in the pilot, in the format in which it was planned to conduct the interview schedule to participants of the study. The revised interview schedule was also accompanied by a consent, which outlined the title of the study, its purpose and procedures, risks and benefits, alternative procedures, voluntary participation and confidentiality.

The feedback from this pilot indicated that the revised interview schedule was very comprehensive, clearly set out and covered the areas that had been part of the

discussions prior to its revision, and for which advice was being sought by teachers. One of the teachers who took part in the pilot commented on the comprehensive nature of the document, while others had personal discussions with me to comment on various aspects of the revised interview schedule. Most teachers made suggestions by commenting on the document itself.

Resulting from this pilot and the feedback received, further minor adjustments were made to the revised interview schedule before it was printed in its final interview format. These adjustments included the following: (Appendix E)

- In item B, dealing with perceptions the sub-question was revamped to be more focused, and to allow easy analysis of data.
- In item C, dealing with practices, the words classroom and school-wide were removed. After the pilot interviews, there were some changes made to the interview sub-question on practice only because the teachers being interviewed found the sub-question to be too broad and unclear.
- In item D, which dealt with expectations, classroom and school were removed, so that teachers could not be restricted based on context.
- On the feedback received, a number of minor presentation adjustments and word changes were made to make items and the general presentation of the interview questions clearer and more presentable. This included printing on the front cover the word confidential and the consent to take part in the study.

In addition, pilot interviews were conducted to ensure clarity and alignment with research question and sub- questions. The pilot interviews were conducted with eight teachers that were promoting moral education at other schools.

3.7.1.2 Overview of the interview schedule

The front cover (Appendix A) of the interview schedule included the title of the study, indicated that the responses were confidential, that taking part in this study was voluntary and involvement in the study could be withdrawn at any time. The first section (Appendix B) of the interview schedule, namely, general information, provided items for the participants to explain how they pursued the teaching profession. This section also provided items to gather information of the participants' length of service in teaching and qualifications in moral values education. Other

items in this section provided questions to gather information on how teachers perceive moral education, their practices thereof, and the kind of support they would need. Having provided the instrument of this qualitative nature, the interview schedule also gave the participants the opportunity to provide additional comments to the items listed and areas covered in it.

The semi-structured interview questions corresponded with the research questions and were aligned with the research process. The interview prompts were open-ended. Follow-up questions were used when needed for clarification or to invoke further responses to the questions.

The interview questions were reviewed for clarity and content by members of the School of Education, Faculty of Humanities Higher degree committee (20 June, 2016) Appendix F and Ethical Clearance (TREC) (03 November, 2016) Appendix G.

3.7.1.3 Individual Interview procedure

In preparation for her interviews, I gathered background information on the participants and their context. Furthermore, I drew a list of three questions that covered their perspectives, practices and expectations on moral education in preparation for the interviews. In scheduling for the interviews, I communicated with the participants for the purpose of the interviews and the likely duration, and decided on a date, time and place. I left enough time between interviews to allow writing up my notes.

In the first portion of the research individual semi-structured, interviews were conducted to elicit practising teachers' perceptions, practices and expectations of moral education. Interviews enabled me to probe on answers given and to observe the body language of participants. Semi-structured questions addressed teachers' description of their perceptions, practices of moral education in their classrooms and the kind of support they needed. Moreover, the teachers also reflected about their points of weaknesses and strengths in using moral education approaches. The interviews ranged in duration from 30 to 45 minutes.

Formal and structured interviews were conducted with the four participants. Each interview was conducted individually. Interviews were conducted at the beginning (pilot) and end of the study. The interview meetings accommodated the schedules

of the participants, which included time slots that were during school hours. Therefore, the interviews provided data to answer all three of the study's sub-questions.

The structured interviews were audio-recorded by me. I transcribed each interview. Following the transcription of each interview, each participant was asked to review the transcription of his or her interview. This member-checking helped to ensure the accuracy of the data. The interviews provided me with a context and therefore a better understanding of the phenomenon under discussion.

Prior to beginning classroom observations, each teacher was interviewed. This interview served to introduce them to each other for me to gain an understanding of the teachers' backgrounds and their experiences in teaching to date. The initial interview also helped me to establish a relationship of trust and openness with the teacher participants. Each interview was transcribed allowing for regular member checks and my review. Detailed notes of participant observations, informal conversations, experiences in the schools, and my reflections were also kept allowing critical moments to be captured and recorded.

Firstly, multiple moral education approaches were observed. For each approach observed, the related activity was recorded. Secondly, the teachers identified opportunities they experienced in using the related approach. Lastly, the points of weaknesses experienced in using the approaches were noted.

The process of conducting the interview started with introduction of me and my study. I then asked the participants for permission to record the interviews. Essentially, the participants had to sign the consent form before I gave them assurances about anonymity and confidentiality. I made some introductory conversation to put the participants at ease. Specifically, the interview schedule consisted of three sections of which the first covered an opening statement, and the second general biographical details and three questions about teachers' perceptions, practices and expectations of moral education. The concluding section comprised reflections on teachers' perceptions, practices and expectations of moral education in their schools.

All the time, I tried to be non-judgemental and kept a neutral tone. In conclusion, I invited the participants to talk about or reflect upon any points that were not addressed. I closed the interviews by asking the participants if they agree to check my summary of the interviews later on.

Kvale (1999) remarks with regard to data capturing during the qualitative interview that it “is literally an interview, an interchange of views between two persons conversing about a theme of mutual interest,” where the researcher attempts to “understand the world from the subjects’ point of view, to unfold meaning of peoples’ experiences” (p.1-2).

3.7.2 Focus group interviews

Another data collection method that I used was focus group interviews. Morgan (1997) describes focus groups as a research technique that collects data through group interaction on a topic. Focus groups serve as the principle source of data and can be used in multi-method studies. They also allow the investigation of perceptions in a defined area of interest. I have used focus groups in order to get more in-depth understanding of participants’ response in a group setting.

I was guided by Morgan’s (1992) ‘rules of thumb’ to capture the most common choices made with regard to each of the decisions made. According to these rules of thumb, focus group method often (a) use homogeneous strangers as participants, (b) rely on a relatively semi-structured interview with high moderator involvement, (c) have 6 to 10 participant per group, and (d) have a total of three to five groups per project. These rules constitute a descriptive summary of how these rules are often done. In reality, this research project matched the first two of these criteria and used the same teachers that were interviewed individually.

I chose participants to form one focus group after having conducted the individual interview in order to allow participants to explore themes which arose from the individuals and to express their ideas or feelings. The group comprised of four participants. Glaser & Strauss, (1967); Patton (1990) guided me in selecting four participants through purposive sampling under 3.5. Some of the four participants majored in Life Orientation, and have more than ten years of teaching experience in secondary schools.

As it is the case with any other research method, focus groups have some disadvantages as well. Group discussions may be heavily influenced by one or two dominant individuals in the group. Also, some numbers of focus group may be discouraged from participating in discussions due to lack of confidence or not articulate communication skills. Moreover, the nature of primary data obtained through focus groups are greatly influenced by environmental factors such as design of the room, room temperature, time of the day etcetera. This is not to say that I should not use focus group to collect primary data for this thesis.

Table 3.7.2 Phases of the process of data collection

Phase	Method of data collection	Number of participants
1	Individual and focus group interviews	4
2	Participant observations	4
3	Documents analysis	4

3.7.2.1 Focus group procedure

The first few moments in focus group discussion were critical. In a brief time, I had to create a thoughtful, permissive atmosphere, provide ground rules, and set the tone of the discussion.

The participants were selected purposively based on my invitation. They were selected based on the following criteria: a degree qualified either recently or currently in progress to at least majored in Life Orientation. The participants were selected based on these criteria and upon willingness to participate, using a snowball approach (friend get friend). The potential participants were contacted via word of mouth. Following explanatory statement, consent forms were given out before the focus group discussion took place. Once the participants agreed to take part in the discussion, they signed the consent forms and returned them to me. They then entered the focus group discussion located in the University of Limpopo, School of Education research seminar room.

Lunch was provided before the focus group to break the ice and introduce them so that they got acquainted and would be more participative in the discussion. The

discussion would proceed with some ice breaker question. The participants in a focus group were given a piece of paper to jot down what they initially thought of the word 'morality'. Then, they handed the papers to me for safekeeping. Later, research questions regarding teachers' perceptions, practices and expectations of moral education were asked.

There are many sources of focus group data, including actual text, audio-tapes, video tapes, notes taken by the researcher (Krueger, 1994). The data for this focus group was collected through notes taken by me. The focus group took approximately between 45 minutes to 1 hour to complete

3.7.3 Participant Observations

Participant observation was another method for collecting qualitative data in this study. This section explains how participant observations were made at the conclusion of all individual and focus group interviews. The objective of the participant observation was to collect data in a natural setting. In using participant observation, I was the instrument for the data collection. Challenged by a limited time frame for conducting participant observations, I decided to conduct overt classroom observations on a sample of four teachers, which occurred during a one-week period, March 2017. This has allowed me to keep the sample size to what would be possible through interviews to four.

Participant observations were conducted to gather supporting evidence to teachers' interview responses. In addition, I used these observations to gather evidence to support the practice as one area in which this study focused as captured by sub-question 2. The original plan was for me to conduct formal observations as a follow-up to the individual and focus group interviews.

To record specific observation data related to the formal interviews, I developed a comprehensive participant observation protocol (Appendix C) to be used to collect data. The protocol included three sections, namely, teacher background, classroom observation, and teacher feedback/reflection. The participant observation activity was designed to measure the extent to which teachers are using the approaches for moral education. The participant observation was overt in that the participants were informed about the observation taking place.

In this study I was actively involved in participant observation of the teachers being researched. In conducting qualitative research, “the researcher is the primary instrument for data collection and analysis”, (Merriam, 1999:52). I played a dual role of participant observation and researcher. Stoddart (1986), echoes that being non-obvious is simplified by taking part in the on-going activities of the participants without bringing specific attention to oneself. Being a non-obvious informal participant observer provided me with a unique lens that was influenced by my expertise and background. Therefore, my expertise enabled me to fulfil the role as a participant observer and researcher with more ease than someone without this expertise.

3.7.3.1 Participant observations procedure

I spent one full period per day in the classrooms of the participant teachers. When classes were in session, I was in the classroom. Most of the time, I was observing, while on other times I was interacting with learners in small groups or individually. The teacher participants in this study were very gracious about sharing their classrooms with me and encouraged me to be and interact wherever and whenever I wanted to interact. When classes were not in session, I would just reflect on my observations, gather my thoughts, and record my experiences.

During this time, I asked the teachers to complete a reflective exercise about the moral education approaches in the classrooms I was observing. This activity asked the teachers to provide feedback by reflecting about their experiences in using approaches for moral education. Then, I asked them to list strengths, weaknesses, and challenges they faced in using teaching strategies. Finally, I asked them to complete the worksheet (Appendix C) for each observation made. With this activity, I sought an understanding about how the teachers participating in this study practised moral education in their classrooms, their strengths, their weaknesses, and what they saw as their ability to contribute to the class as a community.

To record specific observation data related to the sub-question 2, I used the created participant observation instrument presented in Appendix C. I used qualitative methods to analyse the data collected from the direct participant observations. Thereafter, qualitative data was summarised and included in the analysis to supplement and clarify documents and interview analysis.

At the conclusion of my observation time in the schools, summative individual interviews were also held with each of the four teachers. During these interviews (semi-structured in nature), I asked several questions that emerged from my observations and experiences in their classrooms. I asked for clarification, extension, and explanation of certain classroom events, in addition to some more general questions I developed that she thought were pertinent to the research.

3.7.3.2 Researcher observation field notes

In addition to the interviews, teacher reflection activity and observations I made frequent field notes of occurrences both in and outside the classrooms. These include casual conversations and other similar events that might have a bearing on the study. Field notes, interviews, reflection activity, participant observations and documents complemented each other by closing the gaps where one method or perspective might be lacking. These instruments would provide for rich, comprehensive, and well developed account of the phenomenon under study (Dinama, 2012).

I kept a journal of observation field notes and discussions. After each informal observation I recorded my observations in the journal. Maykut and Morehouse (1994) corroborated this data collection technique. They stated, "The keen observations and important conversations one has in the field cannot be fully utilised in a rigorous analysis of the data unless they are written down" (p.73). The descriptions of the setting and informal discussions were recorded as specific examples of observed behaviours and quotations.

3.7.4 Document analysis and records

Organisational and institutional documents have been used in qualitative research in many years (Bowen, 2009). What has been glaring was some indication that document analysis has not always been used effectively in the research process, unlike in this study. Corbin & Strauss, (2008) guided me to use this data collection method effectively. Rapley, (2007) asserts that document analysis data should be examined and interpreted in order to elicit meaning and gain understanding, and develop empirical knowledge.

In gathering data from an interpretive approach, it was common for her to collect data relating to the purpose of the study through reference to documents and records (Mertens, 1998; Wiersma, 1991; Wilson, 1997). Through the advice of Atkinson and Coffey (2004), I carefully considered particular purposes of documents in this study. More importantly, the documents review process provided me with a systematic procedure for identifying, analysing, and deriving useful information from these existing documents. Documentary evidence was combined with data from other sources used in this study to minimise bias and establish credibility.

Rationale for document analysis in this study is that it is used in combination with individual and focus group interviews, teacher reflection activity and participant observations as a means of triangulation. I drew upon two sources of evidence in order to seek convergence and corroboration. By examining information collected through individual and focus group interviews and document analysis, I corroborated findings across data sets and therefore reduced the impact of potential biases that could exist in this single study. According to Patton (1990), triangulation helps me to guard against the accusation that a study's findings are simply an artefact of a single method, a single source, or a single investigator's bias.

I developed a document review protocol, checklist or examination form that could be systematically used to ensure that valuable information was identified, analysed, coded, and documented (Appendix D). I had to make sure that space was included at the top of each protocol, checklist, or form to describe the document and where it was stored if additional information was later required. As each document was analysed, I completed the protocol and checklist, to verify that all useful information was documented. When all of the relevant documents have been reviewed, the researcher documented the findings of the reviews. In particular, I identified specific instances where information from different documents disagreed, instances where multiple documents contained similar information, where additional information was located, and what information might be collected directly through interviews. Some document analysis like Mission and Vision provided data on the context within which teachers operated. In addition, bearing witness to past events policy manuals provided background information as well as historical insight. Such information and insight helped me to understand the historical roots of moral education and indicated the conditions that impinged upon it.

Information contained in used documents suggested some questions that needed to be asked and situations that needed to be observed as part of this research study. In that way I demonstrated how one method could complement another in an interactive way. In other words, document analysis helped to generate new interview questions.

Information and insights derived from the documents were valuable additions to a knowledge base. Therefore, I browsed archives for documents to be analysed as part of the research process. In addition, I used documents and records to supplement data from individual and focus group interviews. These analysed documents provided a means of tracking change and development (Teacher 1's school policy 2001, changed in 2017 when new principal was appointed). Where various drafts of these documents were accessible, I compared them to identify the changes. I also examined periodic and final reports to get a clear picture of how moral education fared over time.

3.7.4.1 Documents review procedure

My methodical search for relevant documents over several months proved to be fruitful. I reviewed approximately three types of documents, placed them in context, and coded them for analysis. I identified the documents to be examined, and explained the analytical procedure employed for interpretation. Example of written document analysis worksheet is given in Appendix D.

Documents such as physical (flyers, posters), personal (incidents reports) and public (mission statements and policy manuals) were analysed as a way to verify findings or corroborate evidence from the participants. Fortunately, documentary evidence was corroboratory rather than contradictory. In this case, I was not obliged to explore further. Because of convergence of information from different sources, readers of this research report would have greater confidence in the trustworthiness (credibility) of the findings.

By drawing upon documentation and records, this study was obviously constrained by what was available and its quality. Some of the documents from which I mined data were incomplete, fragmentary, and selective in that only the positive aspects of moral education were documented. While acknowledging their potential flaws, I

confirmed through this study that documents have a major advantage of over interviews that is, their lack of reactivity. Moreover, the documents analysed in this study did not have potentially distorting effects of my presence as a qualitative researcher in the field in terms of behaviours, attitudes and feelings. To be sure, the diverse sources of data gave a more complex picture of secondary teachers' perspectives, practices and expectations on moral education than would have been given by a single data source. The triangulation of data sources (which included documents), countered threats to trustworthiness such as reactivity, my bias and those of participants. In this study, I also included other trustworthiness techniques such as direct observation so that the process of model development would be both visible and verifiable.

For the most part, interview participants referred to these documents rather than provide me with copies. However, I obtained copies of the following documents, physical (namely flyers, posters), personal (namely incident reports, newspapers) and public documents (namely mission statements, policy manuals). All of these documents were rich sources of data for this study.

The documentary data were analysed together with data from interviews so that themes would emerge across all three sets of data. A thorough, systematic review of documents provided background information that helped me to understand the practice of moral education in secondary schools. The documentary data served to ground the research in the context of moral education and related phenomena being investigated (namely, three related concepts: perceptions, practices and expectations).

Apart from providing contextual richness in the research, documents were particularly useful in pre and post interview situations. In this regard, I used data culled from documents to check interview data or vice versa. Documents supplied prompted for asking additional, probing questions. In addition, information contained in documents also suggested events or situations that needed to be observed, for example, the reciting of the mission statement at the assembly. Therefore, as incomplete and uneven as they were, the reviewed documents augmented the interviews and therefore served a useful purpose of answering the research question.

Having explained the three data-gathering methods and their relevant procedures, namely, individual, focus group interviews and reflections, participant observations, documents analysis, the data storage will be explained next.

Table 3.7.1.2 below summarises data collection instruments in relation to each of the three research sub-questions.

3.7.2.1 Summary of research sub-questions and data collection instruments

Research Questions	Data Collection Strategies
What are teachers' perceptions on moral education?	Interviews (individual, focus group), field notes
How do teachers describe their practices of moral values?	Interviews (individual, focus group), participant observations, field notes, documents analysis and records
What kind of support mechanisms do teachers need for enhancing moral values?	Interviews (individual, focus group), field notes

3.7.5 Data - storage methods

Field notes are a secondary data storage method in this qualitative research. Because the human mind tends to forget quickly, field notes by me are crucial in qualitative research to retain data gathered (Lofland & Lofland, 1999). This implies that the researcher was disciplined to record, subsequent to each interview, as comprehensively as possible, but without judgemental evaluation. Furthermore, Lofland and Lofland (1999, p.5) emphasise that field notes "should be written no later than the morning after".

I recorded, with the permission of all interviewees, all interviews (Arkley & Knight, 1999; Bailey, 1996). Each interview was assigned a code, for example "Teacher 1, 22 November 2016." When more than one interview took place on a specific date, the different interviews were identified by an alphabet character, (Teacher 2, 22 November 2016). I recorded each interview manually on a separate interview schedule sheet. Furthermore, I labelled each interview schedule with the assigned interview code. After each interview, I immediately revised the recording and made notes. Lastly, I then transcribed key words, phrases and statements in order to allow the voices of research participants to speak.

The method followed in this study is based on a model or scheme developed by Schatzman and Strauss (1973), supplemented by Burgess (2002). At least four types of notes were made. Firstly, observational notes captured what happened and were important enough to me to make. Bailey (1996) emphasises the use of all the senses in making these observations. Secondly, theoretical notes attempted to derive meaning as I thought and reflected on experiences of participants. Thirdly, methodological notes served as reminders, instructions or critique to me on the process. Lastly, analytical memos served as end-of-a-field day summary or progress reviews.

At this juncture, it is important to note that field notes are already “a step towards data analysis.” Morgan (1997, pp.57-58) remarks that because field notes involve interpretation, they are properly speaking “part of the analysis rather than data collection”. As a result, it is very important that I must, to the greatest degree possible, prevent the data from being permanently categorised or ‘pushed’ into my bias about the potential contribution of teachers’ perceptions, practices and expectations on moral education. The writing of field notes during the research process compelled me to further clarify each interview setting (Caelli, 2001; Miles & Huberman, 1994).

In this study data storage methods included field notes and filing of hard copy documents. I opened a file with divisions for the various interviews and filed the following hard copy documentation:

- The informed consent agreement (Appendix A), interview schedule (Appendix B), Participant Observation schedule (Appendix C), Document analysis protocol (Appendix D), Pilot interview schedule (Appendix E), Faculty of Humanities Higher Degrees Committee (Appendix F), Ethical Clearance (Appendix G) and Incident report (Appendix H).
- The field notes that I made subsequent to each interview.
- Any notes and sketches that the participants made during the participant observation, which the participants gave to me.
- Any additional information that the participants offered during the interviews, for example brochures, incident reports, mission statements, policy manuals.

- Any notes made during the 'data analysis' process, for example, grouping of units of meaning into themes.
- The draft analysis of the interviews that I presented to the participants for validation.
- The confirmation of correctness and/or commentary by the participants about the analyses of the interview.
- Any additional/subsequent communication between the participants and me setting and conforming appointments.

The next section will highlight data analysis.

3.8 Data Analysis

Like every qualitative study, this research project required decisions about how analysis should be done. The decisions were influenced by the study design. In this section, I treated analysis as part of design. Furthermore, I adopted a basic principle of qualitative research that analysis should be conducted simultaneously with data collection. This would allow me to focus on the individual and focus group interviews, participant observations and documents, and to decide on how to test the emerging conclusions.

Data analysis began during the data-collection process to uncover emergent themes, patterns, and practices. This preliminary analysis allowed me to conduct member checks to clarify data from individual and focus group interviews, participant observations and documents. Moreover, as Merriam (1998) notes, "the design of a qualitative study is emergent and flexible, responsive to changing conditions of the study in progress" (p.8). By being responsive to emergent themes, I was able to ask clarifying questions, pursue other data sources, and explore the validity of emerging themes (Ritchie & Lewis, 2013).

The data collected from this study were analysed on an on-going basis using the constant comparative method (Glaser & Strauss, 1967). This non-mathematical data analysis process was used to guide me through identifying themes and patterns within individual cases and across the four cases (Maykut & Morehouse, 1994). Similarly, Yin (1994) suggested using a case-oriented replication strategy for analysing the results of case study data. Therefore, these approaches provided me

with the means to analyse each individual case for emerging themes and patterns and then compare those results with additional cases to identify emerging themes and patterns.

Interpretive analyses in qualitative research hold that the “meaning of human action is inherent in that action, and that the task of the inquirer is to unearth that meaning”, (Schwandt, 1997, p.134). Merriam (1998) argues that interpretive research considers education to be a process and schooling a lived experience. In this way an interpretive mode of inquiry seeks to gather data and thick description of the experiences that are the foci of the study. From this data, themes and meaning are uncovered and illuminated.

3.8.1 Data analysis of individual interviews

In preparation for using Glaser and Strauss’s (1967) constant comparative method and Yin’s (1994) replication strategy, results from the individual interviews were organised separately for each case. The data collected were organised and assembled by date, data collection method, research question, and interview questions. This has helped the researcher to identify change and growth.

Analysis of data was done according to the sections on the interviews. The results of the second section of the participants’ biographical data and responses about perceptions, practices and expectations of moral education were presented. In the last section, I wanted teachers’ reflections about the variables, in order to cater for the unexpected findings under discussion.

3.8.2 Data analysis of focus group interviews

For the analysis of focus group interviews, this study followed Krueger’s (1994) framework analysis, but also incorporated some key stages of framework analysis described by Ritchie & Spencer (1994). Framework analysis as described by Ritchie & Spencer (1994) is ‘an analytical process which involves a number of distinct though highly interconnected stages.’ The five key stages outlined are: familiarisation; identifying a thematic framework; indexing; charting; mapping and interpretation. Krueger (1994) provides seven established criteria, which suggest the following headings as a framework for interpreting coded data: words, context, internal consistency, frequency and extensiveness of comments, big ideas. These

criteria are reduced to the following five headings in a later publication (Krueger & Casey, 2000): frequency, specificity, emotions, extensiveness, big picture. A modification to the latest criteria is recommended for this study that includes the concepts of word, context and internal consistency; therefore, making eight criteria rather than five (Rabiee, 200). This study follows the above-mentioned criteria for interpretation of focus group data.

Table 3.8 Headings for the interpretation of focus group data

Krueger (1994)	Krueger & Casey (2000)	Rabiee (2004)
1. Words		1.Words
2. Context		2. Context
3. Internal consistency		3. Internal consistency
4. Frequency and extensiveness	1. Frequency	4. Frequency
5. Intensity of comments	2. Motion	5. Intensity of comments
6. Specificity of responses	3. Specificity of responses	6. Specificity of responses
7. Big ideas	4. Extensiveness 5. Big picture	7. Extensiveness 8. Big picture

3.8.3 Data analysis of documents

The analysis of documents was instrumental in refining ideas, identifying conceptual boundaries, and pinpointing the fit and relevance of categories (Charmaz, 2003). I reviewed line, phrase, and paragraph segments from the documents and interviews to code the data. The initial coding of the content of the documents was based on three groups of search terms: 1. Perspectives. 2. Practices. 3. Expectations. The constant comparative method guided the data analysis. Only when all the evidence from documents, observations and interviews created a consistent picture of moral education in secondary schools was I satisfied that the processes of data collection and analysis were complete.

3.8.4 Data analysis of participant observations

At the conclusion of the research period, data were analysed for emergent themes and used to develop a coherent and meaningful account of moral education practices in the classrooms, with respect to its contribution on the construction of teachers' perceptions, practices and expectations.

Guided by literature in moral education, data analysis sought to interpret the daily interactions of teachers and learners in the classrooms as reflections of greater moral context. In addition, analysis concentrated on the classroom, to investigate the practices of teachers on moral education. Member checks were conducted regularly following interviews and transcripts were provided to the teacher participants to ensure that the research record of interviews and discussions were accurate and representative of their intentions and conceptions.

In the concluding section, I tried to attach meaning and significance to the analysis. A starting point was to develop a list of important findings I have discovered because of categorising and sorting the data. Tables helped me to show how all the themes fitted together. Creating such a model revealed gaps in the investigation and connections that remained unclear. Accordingly, these might be areas I can suggest for further study. Feedback is given in the Chapter 5 on discussion of findings, mainly by using a narrative format.

3.9 Trustworthiness of the findings

This study followed numerous frameworks that have been developed to assess the trustworthiness of qualitative data (Guba, 1981; Lincoln & Guba, 1985). Specifically, the researcher used strategies for establishing credibility, transferability, dependability and conformity have been extensively written about cross fields (Krefting, 1991; Sandelowski, 1986, 1993) and general guidelines for critically appraising qualitative research that have also been published (Forchuk & Roberts; Mays & Pope, 2000).

For this research project, several basic key elements of the study design were integrated to enhance the overall study quality or trustworthiness. Numerous strategies that promote data credibility or "truth value" were also included. As data were collected and analysed, I integrated a process of member checking, where the

researcher's interpretations of the data were shared with the teacher participants. The participants were given an opportunity to discuss and clarify the interpretation, and contributed new and additional perspectives on moral education.

Trustworthiness, as noted by Erlandson, Harris, Skipper, and Allen (1993), is a purposeful and careful consideration of the various aspects of an inquiry and is established through techniques that give truth-value, consistency, applicability, and neutrality. The qualitative researcher seeks to establish credibility, which is related to authenticity and equated to internal validity, and transferability, which is equated with external validity, dependability, and conformability, which is equated to objectivity (Mertens, 1998).

3.9.1 Credibility

Regarding credibility and authenticity, the test is to see "if there is a correspondence between the way the participants actually perceive social constructs and the way the researcher portrays their viewpoints' (Mertens, 1998:181). Therefore, I should present a balanced view, be cognisant of one's own biasness and be fair in presenting the views of others. To comply with this notion of validity, the study applied strategies of triangulation. This was done by gathering data through the interviews from a number of participants in a variety of settings within the overall context of the study, by having the interview instrument gather data of a qualitative nature, and by supplementing and corroborating this data gathered from other sources such observations and documents.

Triangulation of data sources or data types is a primary strategy that was used to support the principle in this study that education be viewed and explored from multiple perspectives. The collection and comparison of this data enhanced data quality based on the principles of idea convergence and the confirmation of findings (Knafl & Breitmayer, 1989). While the interview instrument gathered data at a particular period of time, it also allowed participants to make comments about past experiences and their feelings about moral issues pertinent to the study. More importantly, the use of open-ended questions allowed data of a qualitative nature to be provided, added credibility and authenticity to the study.

In addition, the data provided from my diary entries provided information relating to the purpose of the study over a period of time. This gave a prolonged and substantial engagement with the participants and with moral issues pertinent to the study. Krefting (1991) supports prolonged or intense exposure to the phenomenon under study within its context so that rapport with participants can be established and so that multiple perspectives can be collected and understood and to reduce the potential for social desirability responses in interviews. In addition, my biases have been clearly stated in the theoretical perspectives underlying this study and my professional relationship with the participants has been stated clearly. All these measures and strategies within the research design helped to provide credibility and authenticity to the study and attributed validity in relation to the study's findings.

Prolonged or intense exposure: I also planned for opportunities to have both prolonged and intense exposure to the phenomenon (moral education) within the context of the school and established rapport with participant teachers. This has helped me to collect and understand multiple perspectives and to reduce potential for social desirability responses in interviews (Krefting, 1991).

I had to ensure that enough detail is provided so that readers can assess the validity or credibility of the work. As a basic foundation to achieve this, I had a responsibility to ensure that:

- The research question and sub-questions are clearly written and substantiated.
- The research design is appropriate for the research question.
- Purposeful sampling strategies appropriate for the study have been applied.
- Data are collected and managed systematically.
- The data are analysed correctly (Russell, Gregory, Ploeg, DiCenso, & Guyatt, 2005).

3.9.2 Transferability

Validity issues associated with transferability focus on the degree to which the results of the study can be generalised to other situations. In many aspects, this is a perception made by those who read the account of the research. However, from the researcher's point of view, what is required here is a careful outline of the time, place

and context of the research; a thick description (Mertens, 1998; Merriam, 1998). In this study, a careful outline of the context of the study has been provided as well as a clear description of the social/cultural settings of the participants who took part in the study. In Chapter 4, data were gathered to clarify the profile of teachers and settings in which they carried out their roles within the overall context of the study. These measures were taken in the research design, methods and strategies used, and the application of triangulation to the study to provide support to the transferability of the findings of this study.

3.9.3 Dependability

Dependability issues of validity relate to whether the results are consistent with the data gathered and whether the processes used in the study are appropriate. Krefting (1991) refers to this as double coding. To support compliance with this aspect of validity in the study the following steps were taken:

- The justification of the processes used in this study has been provided in the outline of the theoretical framework in Chapter 1.
- The adjustment of the interview instrument to align it with the context of this study has been outlined extensively, earlier in this Chapter 3.
- My relationship to the participants has been clearly explained and triangulation has been applied to methods and sources used to collect data.
- Qualitative analyses applied to the data and the participants' comments made from which particular references were made are provided in Chapter 4.

Additional strategies included double coding at analysis stage. I chose to implement a process of double coding where a set of data were coded, and then after a period of time, I returned and coded the same data set and compared the results (Krefting, 1991).

3.9.4 Conformity

In examining the validity attribute of conformability, one is questioning whether the data and interpretations of that data are figments of the researcher's imagination or can be traced to a chain of evidence (Guba & Lincoln, 1984; Mertens, 1998; Yin, 1994). In this study, many of the strategies already outlined contribute to strengthen

validity in relation to this aspect. This includes the development of the theoretical framework aligned to the purpose of the study and the three specific research questions posed. The development of the theoretical framework also includes the outline of the researcher's relationship and interactions with the participants, a clear outline of the context of the study and the settings and roles in which the participants experienced their social/cultural world, application of triangulation to the data collection, and outline of the analyses procedures applied to the data.

From the above analysis, it is argued that the features necessary to support the validity of a study undertaken from a constructionist epistemology. More importantly, and an interpretative theoretical perspective such as symbolic interactionism is embedded within the design of the study, the methods used and the strategies applied to gather and analyse the data collected.

In this research project, trustworthiness was established by using different ways to guard against bias in the findings, for instance by employing more than one data collection methods and comparing the responses I received in order to show up similarities. I sought to elicit the responses from the participants at a specific time and place, in a specific interpersonal context, therefore getting richness and depth of the data (Savin-Baden & Fisher, 2002). I also aimed at reporting the participants' perceptions, practices and expectations accurately by making use of direct quotations in the findings in Chapter 4.

3.10 Ethical Considerations

Ethics has become a cornerstone for conducting effective and meaningful research. As a result, the ethical behaviour of individual researchers is under unprecedented scrutiny (Best & Kahn, 2006; Field & Behrman, 2004; Trimble & Fisher, 2006). The ethical considerations I adhered to was informed by recent literature. Ethical issues form an integral part of the research planning and implementation process (Lincoln, 2000; Fine, Weis, Weseen & Wong, 2000, Mertens, 1998). One of the purposes of research, especially from the theoretical perspective of symbolic interactionism, is to develop understandings that are trustworthy and which are arrived at in an ethical way (Merriam, 1998). In this regard, the major issues for consideration in this study were privacy and well-being of the participants, and the necessity to give a clear

outline of the study to participants so that their involvement was taken on a voluntary basis (Mertens, 1998; Schrumacher & McMillan, 1984).

For the purpose of this research project, I have identified ethics as a separate component of research design. In real sense, ethical concerns have been involved in every aspect of the design. The researcher has particularly tried to address these concerns in relation to methods, purpose, research questions, validity concerns, and her theoretical framework.

3.10.1 Ethical clearance

Associated with these ethical considerations was the necessity to obtain the required clearances from the appropriate authorities to undertake the study, including gaining the authority of the participants' employer.

To comply with these ethical considerations, the University of Limpopo research office conducted the workshop on 8th July 2016 on how to complete an application for ethical clearance electronically. Thereafter, the application was made on the appropriate forms and with the necessary accompanying documentation to the University of Limpopo Ethics Committee, to obtain clearance to conduct the study. After receipt of the approval from the University Ethics Committee, a request will be made to the Limpopo Department of Education to conduct the study. Approval to proceed with the study is attached to the final submission of the study.

These requests for approval set out details of the study and included the title of the study, the researcher and her contact details, the major supervisor of the project and his contact details, background to the study, purposes of the research, the research design, proposed methodologies and procedures, and information regarding confidentiality of the research. In addition, in relation to the privacy issues, details of the storage and disposal of materials gathered during the project were outlined.

In addition, accompanying these applications for approval were copies of the letter I had drafted to send to participants (Appendix A). The letter indicated approval of the study had been obtained from the University of Limpopo Ethics Committee, that consent to take part in the project was voluntary and participants could withdraw at any time. In addition, these letters provided details of persons they could contact if they had any questions, concerns or complaints about the study, or the way they

were treated during the project. The outline of this consent to take part in the study was also printed on the front of the interviews schedule (Appendix B).

3.10.2 Informed consent

Like every researcher, I had the responsibility to protect participants in this research study by obtaining informed consent from the participants to avoid deception. Consent involved the procedure by which an individual might choose whether or not to participate in a study (Best & Khan, 2006; Jones & Kottler, 2006). In following the procedure, her task was to ensure that participants had a complete understanding of the research purpose, procedures, risks, benefits, alternative procedures, voluntary participation, confidentiality, privacy, and contact person (Appendix A).

In this research study, direct consent was the most preferred because agreement was obtained directly from the participants involved. Direct consent met the requirements for informed consent by involving three elements, namely, capacity, information and voluntariness. All three elements should be present for consent to be effective (Drew & Hardman, 2007). It is also important to understand that consent would be seldom permanent and might be withdrawn at any time. The act of withdrawing consent would include the elements of capacity, information and voluntariness.

3.10.2 Biasness

In relation to the gathering and interpretation of information, another ethical consideration was associated with my possible bias. In relation to this issue, my theoretical position is outlined in the study. In addition, the possible bias in selecting participants was annulled by using purposive sampling. As well as this, all ideas and issues raised by participants associated with the purpose of the study were given an equitable hearing, and in relation to the latter, all comments returned with the interviews schedule are provided in the storage file.

3.10.4 Relationship with the participants

One other ethical consideration to be aware of in this study related to my relationship and the participants. The professional basis of this relationship has been outlined earlier. Furthermore, personal contact or contact by phone was made with the

participants inviting them to take part in the study, these discussions included the voluntary nature of that involvement, and the right participants had to withdraw from the study at any time. It was emphasised in these discussions that any person's decision to take part or not to take part in the study would not in any way influence or jeopardise the professional working relationship that existed between the researcher and the people involved.

3.11 Timeline for the study

This study was conducted from June 2016 through September 2017. It can be used to inform practitioners of how teachers' perceptions and practices of moral education are influenced by the kind of support they receive from various sectors of education and the community. Presentation and analysis of the findings follow in Chapter 4.

CHAPTER 4: DATA PRESENTATION AND ANALYSIS

4.1 Introduction

The purpose of this chapter is to report the presentation and analysis of the data collected for this study and to provide a description of how secondary school teachers' perceptions, practices and expectations can contribute to the body of knowledge on moral education. The study was conducted in an attempt to describe and analyse how moral education is perceived and practised by secondary school teachers and the kind of support they expect in implementing moral education.

Given the difficulty of reporting the findings on a complex phenomenon such as moral education, the researcher has taken pains to create a format that is readily accessible to the reader. For this reason, the chapter provides a comprehensive description of what actually happened in the field in the most possible way to enable the readers, including teachers who were non-participants to feel as if they had been active participants in the research and can determine whether or not the study's findings could be applied to their own situation. Additionally, in order for readers to fully understand the findings of this study, they are compared to what can be found in published literature. To a certain extent, this has situated the new data generated by this study into pre-existing data.

This report followed Anderson's (1998) strategy of a general qualitative research approach, which "organises the data into descriptive themes" (p.158) and Yin's (2003) cross-case synthesis. The descriptive analysis of data was from interviews, focus groups, researcher field notes, participant observations, and supporting documents. The report addressed each sub-question to ensure that it remains focused and deals with the main research question: What are secondary school teachers' perceptions, practices and expectations on moral education? In the next section, profile of teachers is discussed.

I began with a contextual picture of the schools, and then presented and discussed the themes that emerged in response to each of the research sub-question. These themes were illustrated by the actual words of participants and were supported or otherwise augmented by the participant observations. Finally, I attempted to draw

together the themes and captured the essence of teachers' perceptions, practices and expectations on moral education.

Although perceptions, practices and expectations were originally framed as three research sub-questions, the data that speak to them are integrated in this chapter in order to preserve continuity. Moreover, since this is a case study, the data are structured in terms of individual participants as well as in terms of themes in order to reflect subtle differences and convey a sense of this particular context.

4.2 Contextual picture of the schools

Limpopo province is predominantly rural, comprising of 6 districts, with Capricorn being one of them. As reflected under provincial data in 3.1, the four participants and focus group of six were selected among 9045 teachers in the system. There are more rural schools than urban/township schools. I sampled four schools purposively as explained in 3.5. Table 4.4.1 indicated that the classes are overcrowded, from 70-90 learners in a class respectively and are multi-ethnic.

4.3 Profile of teachers

This section presents teachers' profile showing insightful cross-teacher analysis indicating context, age, gender, qualifications in Life Orientation or related fields, and teaching experience as shown in table 4.3. The second section presents data from interviews, focus group, participant observations and supporting documents.

4.3 Profile of teachers

Teachers from Schools	Age	Gender	Qualifications in Life Orientation	Teaching Experience
Teacher 1 (rural)	48	M	ACE	25
Teacher 2 (rural)	55	M	ACE	30
Teacher 3 (urban)	33	F	Major subject in degree	10
Teacher 4 (rural)	57	F	ACE	22

In this study, as in any qualitative study the data collection and analysis occurred concurrently. The data were grouped and matched based on the themes and patterns that emerged through the analysis process. Four themes were identified with supporting data. Three of the themes were directly related to the research sub-questions. In addition, one theme emerged that was not necessarily disconnected from the research question. This theme is the comprehensive approach to moral education, which in the researcher's opinion is also relevant to the main research question.

In order to focus on the main research question, 'What are secondary school teachers' perceptions, practices and expectations of moral education?' the findings were reported by organising the chapter into the three sub-questions that reflect the essence of the research question addressing: perceptions, practices, expectations of teachers on moral education. Table 4.5 illustrates the relations between the research sub-questions and emerged findings. In the next section, the data and findings of the interviews will be discussed.

4.4 Presentation of data and findings of the interviews schedule

In attempting to remain as subjective as possible, the researcher relied on collected data to develop themes for analysis. Three themes emerged and the researcher looked for overlapping characteristics and synthesised these characteristics into a discussion of effective moral education. The themes included teachers' perceptions on moral education, practice of moral education and compensating agents in moral education.

4.4.1 Teachers' perceptions on moral education

Research Question 1: What are teachers' perceptions on moral education?

Based on the data from the interviews all four teachers interviewed gave different interpretations of what moral education is. The teachers remarked positively about the role that moral education should play in the future lives of learners.

When teachers were each asked about their perceptions of moral education, they were unanimous as indicated by the following quotations: For example, Teacher 1's answer was: "moral education is a way of helping children acquire the virtues or

moral habits that will help them individually to live good life and at the same time become productive, contributing members of their communities. Moral education should contribute not only to the learners as individuals, but also social context of a community. Moral education should be rendered at homes and schools by teachers, elders and parents. It is best taught by practising what is right and in the presence of the child. It is best taught practically.” (Transcript 2: p. 2). This teacher further added that many overworked, frayed parents, doubting their capacities as moral mentors, are looking to schools to take on a larger role in their children’s moral lives. Brooks and Freedman (2002:22) found that social analysts’ interpretation of ‘lack of character’ in youth today, is since “many parents lack the requisite skills to teach manners and values”, not because of bad parenting or because of broken families. They assert that families, on the other hand, who have the skills, simply may not (have) enough time to do so”. (2002:23).

Similarly, when Teacher 2 was asked the same question, his answer was: “even though moral education is the covert curriculum, teachers are often, at times bound to make it overt throughout their professional lives. Moral education should count to the overall performance of learners together with the educators’ because if the likes of respect, discipline and values are perfected and practised, mutualism is reached and the environment becomes harmonious making it good in terms of performance. This moral education should be included as intended curriculum so that learners are taught how to treat and respect other learners as well as their teachers as elders because there are some households that do not have such conducts as respect to elders or peers, in short, ethics. Moral education shapes individuals and leads to a very good well- being because people (learners and educators) are morally rooted, they tend to experience less stress and thus live a healthy lifestyle”. (Transcript 2: p.1). The teacher further explained that child- headed families, due to various reasons contribute in weakening the partnership between schools and parents. Parents are the most important influence on children’s moral development. Schools that are serious about moral development will engage parents in respectful and

meaningful ways, and convey to parents that they are part of a moral community – a community where, among other things, parents have responsibility for children other than their own child.

Except for a break of three years, Teacher 3 has taught at an urban secondary school for 12 years. She spoke very enthusiastically of the learners and about the wider school community. She saw her role as mediator of values centred on a maintained relationship with both the individual learner, but more especially, with the learners' families. She informed the researcher that she knows some of the learners' homes and their parents. Her role involved engaging with her learners' homes and maintaining hope amidst the challenging realities the community faced. This, she said, earned her deep respect from the learners and their parents. In answering the same question, Teacher 3 said (Transcript 2, p.1), "according to my understanding moral education focuses on teaching children morals in a sense that they grow well and become morally right, good mannered, well behaved, non-bullying, and socially acceptable citizens. Moral education is important because it helps learners to know what is right and wrong. As learners are the future of the country, they need to know their morals values in order to live in a civilised society. They will live peacefully and harmoniously among themselves". This teacher was specific in her response, because greater attention was placed on response referring to her personal experience by saying 'according to my understanding'.

Emboldened, teacher 4 has been teaching for 22 years. She sees the role of the teacher as to solidify the 'good old' values parents have taught at home which revolve around respect for others and nurturing care towards others. The teacher stated flatly 'to develop a moral identity in learners is most fundamental and central for schools to strengthen teacher-learners' relationships'. What makes so much of moral education these days irrelevant, if not a travesty, is that it has no impact on these relationships or on parents own moral mentoring capacities. Teachers can promote habits and routines that build dispositions to care for others, and they can work to create democratic communities – opportunities for learners, guided by adults, to create moral norms and rules for the classroom or school, to solve ethical dilemmas in the classroom, and to determine sanctions

In reaction to the same question, teacher 4 (Transcript 2, p.2) stressed: "moral education is a practical curriculum that should be delivered by the teacher as a role model. The teacher should practice good morality so that the learners should be able to imitate him/her. Moral education should be able to prepare learners to become responsible citizens and be relied upon in the development of the community".

What is evident from these brief stories is that, schools, families, and the communities should work together as compensating agents of moral education. What is startlingly clear is that contexts are often depicted in existing moral education literature; Rosenblum's (1999) and Damon's (1998). Damon (1998), whose opinions are based on a wealth of research, emphasises family, school and in some cases, peer relations as crucial contributors to the development of children's moral values. Chein (1972) stresses the home, school, and community, while Sullivan (2012) stresses the mass media. Pring (2001) uses the term 'atmosphere' of the school to represent context.

In line with the above literature, the data revealed that the teachers perceived that moral education impinges upon various contexts. These incorporated the home, the school and the community. Cooperation among the schools, families and communities and other contexts that the learners were in close relationship with, were found to be essential in the implementation of moral education.

I noted that the teachers blamed the parents for not working with the schools on moral issues (Field notes, December 9, 2016). I further noted that teachers were prepared for shaping learners into socially accepted citizens.

The concepts that emerged from an accumulation of evidence and cut across the various discussions are the schools, teacher and communities. In support of the schools several researchers agreed that they should contribute to learners' moral education (Johansson, 2011; Le Page et al. 2010; Dill, 2007; Hendricks, 2007; Weissbourd, 2003; Nucci, 2001; Pring, 2001, Jackson et al., (1998).

I obtained this information from unofficial comments that the teachers sometimes made during the participant observations. I also observed on several occasions four

teachers involved in the study arranging to support learners with various moral values (Field notes, December 12, 2016). This support appeared to be a very 'normal' part of the school's professional culture. This, perhaps, was why some of the teachers interviewed did not mention that parents helped to encourage collaboration. These educators had created a somewhat nourishing school context for moral education. However, collaboration was encouraged to be a healthy part of the school's culture. In literature, teachers have been depicted as significant contributors to the moral education of their learners (Johansson, 2011; Revell & Arthur, 2007; Hendricks, 2007; Schuitema, 2007; Weinstein et al., 2004; Solomon et al., 2001; Lickona, 1992).

As a conclusion, the answers to the above sub-question indicate to me that the participants do not have much clarity about content in moral education. In their perceptions of the concept 'moral education', which bears philosophical foundation, they cannot draw a line between content and methodological issues. For example, role modelling, as mentioned by teacher 4, is an approach. The same thing applies to community, (teacher 4), socially acceptable citizens (teacher 3) and social context (teacher 1) that form the sociological component of moral education content.

This is an indication that the participants are not exposed to content and methodology in moral education. Future teacher training should include syllabus which exposes teachers to these critical issues.

4.4.2 Teachers' practices of moral education

Research Question 2: How do teachers describe their practices of moral values?

Teachers were unanimous in identifying their practices of moral education. Though most of the teachers initially appeared unconfident or apologetic as they came for the interview, each teacher was articulate and clear about what they believed in terms of this research sub-question. The teachers may have used different wording for similar ideas. They speak themselves in the following section.

I find it crucial to heed from a moral point of view what takes place in the practice affairs of the teachers' classrooms. As the study progressed, the teachers spoke about how they practised moral education in their classrooms, and various teacher roles within moral values approaches were depicted from the data representing their

responses such as caregiver, model, non-violence, honesty, rules, kindness, respect and responsibility.

In their relationships with individual learners and with their classes, teachers could maximise their positive moral influence through these complementary moral values. As caregivers, models, ethical mentors, the teachers are expected to treat learners with love and respect, encouraging right behaviour, and correcting wrongful actions. These moral values are interrelated, for example, respect and responsibility are fundamental moral values. Moreover, at the same time, the data revealed that not all the teachers practice the same moral values.

The following moral values' practices seemed particularly prevalent: respect, responsibility, honesty, kindness, role modelling and discipline. Teachers pointed out the importance of using the hidden curriculum to their practice of moral values. Teacher 1 created a caring atmosphere by identifying learners' problems, and handling them with confidentiality. The teacher considered nature of the problems and indicated that some of them were handled in class while others were personal.

In their responses, Teacher 1 uses ice breaking to form everlasting groups and build confidence among them. Teacher 2 uses group activities, and allows learners to share responsibilities, twists around the groups while Teacher 3 mentioned that learners can acquire moral practices from teachers. Consequently, Teacher 4 says in a caring classroom community students are trained to respect and care about each other. Lickona (1991) says developing a caring classroom community promotes the core values

Teacher 1 mentioned: "Teachers can help in eradicating problems such as dishonesty, violence, jealousy and cheating from learners' lives. They can also help to deal with tough situations in the life of the school. Teachers can be key agents to learners' motivation. They should implement the important values of honesty, hard-work, respect for others, kindness and forgiveness." This answer is in direct alignment with the findings of Lickona (1991) who regards care-giving as treating students with love and respect. Caring school climates encourage social and emotional bonding and promote positive interpersonal experiences, providing the

minimum grounding necessary for the formation of character (Gramsci, 1971). Furthermore, teachers create a basis for children through encouraging caring relationships in schools that bridge from adult to child through which mutual influence can occur (Chein,1972).

When asked about practices of moral values, Teacher 2 said: “moral values are personal, in other words each and every individual has his own moral values distinctively. This simply means that teachers are rooted in various moral values which can be transferred to learners throughout the teaching and learning process in an unintended manner. Each teacher possesses different moral values that help to shape learners positively. For instance, one teacher may stress respect, while another one may encourage honesty and others may value dignity”.

I noted that when discussing with Teacher 3, she stressed that: “teachers practice what they teach learners. For example, as teachers’ express morals verbally, learners should understand what’s good and bad. The teachers’ practices of morality will encourage learners to feel obliged to behave morally and they will automatically imitate them”. The teacher also added simple everyday actions, like treating all students fairly and taking an interest in all of them (even those who may be seen as ‘difficult’). (Field notes December, 2016).

Teacher 3 also expressed her role model by demonstrating a high level of respect and responsibility both inside and outside the classroom. She promoted modelling by respecting colleagues and learners. Furthermore, this teacher regarded respect as a fundamental moral value. The teacher also exchanged love and respect in a form of gifts to learners and colleagues on birthdays. In addition, the researcher observed that teachers fostered morality by good examples to prevent the evil from being fostered by bad examples. Teacher 4 said that she models moral principles by taking time to discuss morally significant events in the classroom. Lickona (1991) says modelling encourages right behaviour.

Teacher 3 gave learners extra lessons based on performance in order to upgrade their marks. Corrective measures were used jointly with the local police. Teacher 2

mentioned that it is difficult to correct wrongful actions owing to the abolishment of corporal punishment. Teacher 3 used the Department of Education School summary of incidents Form D1 to record wrongful actions, and submitted them every month end (Appendix H). Lickona (1991) says an ethical mentor should correct wrongful actions. According to Lapsey and Narvaez (2006) schools characterised by a strong sense of community report decreased discipline problems and less drug abuse, delinquency, and bullying. Conversely, they also report higher attendance and improvements in academic performance. Student attachment or bonding to school improves school motivation (Gramsci, 1971) and discourages delinquency (Welsh, Greene, & Jenkins, 1999) and victimisation of teachers and students (Gramsci, 1971).

In my observation field notes, I noted that teachers tried to explain to the learners the importance of selecting the appropriate company. (Field notes, January 8, 2017). These observations prompted me to also note that it appeared that learners were strongly influenced by the company they keep. It is also interjected into this discourse the idea that children can rise above their surroundings. This is usually said about learners who cannot avoid bad company. What is implicit in all of this is the belief that a moral point of view, or lack thereof, is mediated through social influences. There is nothing astounding here, except that teachers tend to forget the effects of normative influence. Pictures of positive role models were used to inspire altruistic behaviour among the learners, ranging from politicians, academics and community members.

In support of the above mentioned moral value, Sternberg (1998) indicated that modelling is a perfect tool for teaching morals among the children that teachers call to task and should continue to. In addition, teaching for expertise involves direct instruction through role modelling, Chein (1972). School adults can model positive moral and social skills in a range of ways (Weissbourd, 2012).

In practising the value of caring, Teacher 4 committed learners to make inputs in decision making, and amended them accordingly. She also drew a line between personal and general issues before involving the learners in decision making. The teacher drew a year programme and applied task rotation for certain issues that could be handled by the class leaders. Whenever there were problems, the teacher

consulted with the class prefects. Teacher 4 used class meetings to engage students in classroom decision-making and taking responsibility for making the classroom the best it can be. In her own words, Teacher 4 says “the teacher should set rules in the classroom. The teacher should also explain to learners the importance of morality to their future lives. At the same time, the teacher should reflect on himself in order to set a good example of being obedient at all times”.

According to Teacher 4, rules were formulated together with the learners and group leaders helped to monitor and enforce those rules whereas teacher 3 left it to the learners to create rules together, and deemed it fit to let learners form part of their own rules. In line with this teacher, rules and consequences are used to develop self- control, and generalised respect for others.

Furthermore, teachers emphasise the use of discipline strategies that are not simply punitive. They indicated that students should be held accountable for their actions. More importantly, violations of school values and rules can provide opportunities for students to reflect on why the incident occurred and what should be done differently next time.

All these teachers regard involvement of learners in decision-making as important to practice democracy in a small setting. According to Kavanaugh (1983), another best practice among teachers as a way of teaching morals to children is enhancing learners’ social and emotional skill development. Social and emotional skills facilitate everyday life, affecting decision- making.

I noted that the teachers are facing the challenge of whether to allow moral formation to occur opportunistically - letting learners learn what they will, for good or bad, come what may - or to foster an intentional, transparent, and deliberate approach that seriously considers the moral dimensions of teaching and schooling.

Pring (2001) supports education as a moral practice, taking place on the ‘moral atmosphere’ of the school. In addition, research underscores that moral values saturate the daily life of classrooms (Ryk, 1998; Goodlad, 1992; Hansen, 1993; Strike, 1996).

Teacher 1: Through Life Sciences and Technology infuses some of the moral dilemmas that scientific and technological developments can cause. According to Teacher 2, African culture is reflected in the African language in many ways. The culture is very polite, reserved and dignified. Teacher 3 used Maths to promote group participation while Teacher 4 used English to encourage empathy when teaching about a short story on 'swimming partners' and stress the moral of the story. Lickona (1991) calls it teaching values through the curriculum, using the ethically rich content of academic subjects as vehicles for values teaching

In reflecting on teachers' practices of moral education, the responses lead the researcher to conclude that moral education can be infused across the curriculum, both overt and covert as indicated by teacher 2 and also in the life of the school. In literature, values education and the curriculum is supported by Halstead & Xiao (2010)

Literature buttresses the use of ethically rich content of academic subjects as vehicles for moral values teaching. In their article, 'Curriculum as a moral Educator' Wynne and Ryan (1993) argue that the curriculum, especially history and literature can foster young people's emotional attraction to goodness. It can help them learn to love good people and good ideas.

4.4.3 Compensating agents in moral education

Research Question 3: What kind of support mechanisms do teachers need for enhancing moral values?

This is not a trivial question. When asked about their challenges and frustrations, teachers revealed their desperate need for support from and cooperation with all stakeholders. Many teachers are dealing with daily stresses, including large class sizes, inadequate materials, and isolation that can sap the very qualities that are fundamental to shepherding learners' moral growth: empathy, patience, consistency and moral idealism.

One teacher puts it, there's 'a high wall separating the culture of learners and the culture of teachers'. Some teachers are very tuned in to student dynamics, while other teachers can't effectively mentor learners because they don't know who's

being ostracized or bullied, who's in a destructive romantic relationship, or when and where a fight between learners will break out.

While teachers may spend a great deal of time talking about pedagogy, they are not commonly expected to talk about how they might improve their relationships with learners, what they are modelling, or their capacities as moral mentors. Teachers typically aren't given time or support to talk about why certain learners don't seem to respect them, or how they might better mentor learners who drive them crazy. While many teachers are quite naturally self-reflective, effective moral models and mentor, other teachers are not mindful. However, they receive no feedback about what they are modelling for learners.

All four teachers indicated that schools could not recruit the help they need from other key formative institutions that shape the values of the young, including families, faith communities and the media. All of the four teachers referred to how school support was a significant theme that emerged from the data. The teachers reported that their reflections targeted the two areas of support, through key formative institutions, and teacher education. They added that public policy should act to strengthen and support families, and that parents should prioritise the stability of their families and the needs of their children their priority.

Teacher 1 simply stated, inclusion of moral education through the curriculum, and stressed that formal implementation of moral education will bring change and close gaps while Teacher 2 stated staff development and teacher rehearsals. Teacher 3 stated the importance of parental collaboration through the value of education.

When asked about the kind of support needed for learners' moral development, Teacher 1 said: "schools need to promote positive education by rewarding good behaviour, promoting moral and civil education among learners. There is also a need to identify priority values such as respect, responsibility, commitment, integrity. The role of the teacher should be extended to that of counsellor, spiritual guide and role model." This teacher was wondering how students could be sensitively engaged in considering the role of religion in the origins of moral development in our nation. He was concerned as to how learners can be encouraged to use their intellectual and moral resources, including their faith traditions, when confronting social issues

(for example, what is my obligation to the poor?) and making personal moral decisions (for example, should I have sex before marriage?).

This teacher was concerned about lack of a positive, cohesive moral culture in schools, and added that it is absolutely essential to have moral leadership that sets, models, and consistently enforces high standards of moral values. Without a positive school-wide ethos, the teacher stressed that they would feel demoralised in their individual efforts to teach good values.

In expressing his frustration, Teacher 2 insisted that “since moral education is a hidden curriculum, it is not always the case that learners are directly instructed. Therefore, for those who are not aware of the hidden curriculum, they should be educated directly about such. This is where the role of the Government comes in because they are involved with the design of the curriculum. Curriculum specialists as well as other organisations such as Non-governmental organisations can also provide support for enhancing moral values. By adding moral education to the overt curriculum would mean enhancing the pace at which the nation is shaped through the learners.” This teacher was concerned that moral education is so complex that it requires personal growth as well as skills development. Yet teachers typically receive almost no pre-service or in-service training in the moral aspects of their craft. This teacher does not feel comfortable or competent in the moral values domain. He felt that teacher education institutions and school staff development programmes should meet this need.

I noted that the teachers expressed their enthusiasm about seeing good moral education practice at schools on several occasions (Field notes, January 15, 2016). I also observed the teachers’ enthusiasm and increased positive energy as they talked about the kind of support that they expect. (Field notes, January, 2017)

Teacher 3’s response to the need for support to promote moral development sounded like a clarion call for cooperation and coordination among all stakeholders. “the parents should also take part in moral education since teachers do not spend much time with learners. Parents should make sure that their children are well

mannered and respectful in order for them to be free when sending them to school, knowing that their children can relate well with other people. The media could also help since most children spend much time on social media these days'.

To quote him, Teacher 4 said: "schools should form support groups that should discipline learners, and also create moral education awareness campaigns. Teachers and parents should work together to maintain discipline among learners. A healthy relationship between the teacher and the community will make the job easier for both parties. Both learners and parents should be given copies of school and classroom rules and the consequences of learner who break the rules". Rusnak and Ribich (1997) supports this view that much is to be gained when the school, parents and the community work together to ensure that the child learns the moral values and acquires the training in all the aspects of their lives. They found that learners learnt values if teachers prioritized the mediation of values.

In addition, I noted that while informally talking with four teachers about their practice, the teachers discussed how they had thought about what steps to take to improve it (Field notes, January 15, 2017). The teachers stated that this thinking was prompted when they discovered that some learners fail to meet the moral expectations. Mathison (1998) found that "teachers are frustrated by what they perceive to be a lack of moral education in the homes of their students". The school or teacher's role as moral educator becomes even more vital at a time when millions of children get little moral teaching from their parents".

4.4.4. School-wide comprehensive approach

In closing the interview, teachers indicated that besides making full use of moral life of classrooms, a comprehensive approach should be adopted to call upon the school as a whole to foster moral values beyond the classroom. Although this is beyond this research project, I noted it, as the teachers drew to her attention that documents such as mission statements are both school-wide and classroom based. The comprehensive approach can be used to create a positive moral culture in the school, by developing a school-wide ethos through the leadership of the principal, staff, meaningful student government that supports and amplifies the moral values

taught in the classroom. In support of this, researchers stress that moral values are embedded inextricably in school and classroom life (Campbell, 2003; Hansen, 1993; Fenstermacher, 1990; Tom, 1984).

4.5 Presentation of data and findings on the focus group

The following extracts taken from the focus group responses provide a demonstration of how Rabiee's (2004) criteria for interpreting coded data was applied in this study. The extracts are followed by seven headings for the interpretation of focus group data.

Teacher 1: 'I regard moral education as a way of acquiring virtues or moral habits which can be rendered at homes and schools. Indeed, moral education contributes to the quality of society'.

Teacher 2: 'I contend that moral education is the covert curriculum and should be made overt through the use of different approaches. The teaching and learning process is therefore unintended. Moral education shapes individuals and leads to better well-being. A special appeal is made to curriculum specialists, NGOs to provide influential support in enhancing moral values'.

Teacher 3: 'I think that moral education focuses on teaching children morals. Well, teachers should practice what they preach. Teachers should work together with parents, media so that they can help one another'.

Teacher 4: 'Moral education is a practical curriculum that should be transferred to the learners by the teacher through role modelling. I find it important that teachers, parents, support groups and moral education awareness campaigns should work jointly to build the future of our learners'.

Teacher 2: 'Certainly, the main focus of moral education is to help children acquire moral habits that will assist them to live good lives. In this regard, there are countless practices and approaches teachers can use to instil moral values in the classrooms. Additionally, the most important support mechanisms should be initiated by parents.

Teacher 4: 'I perceive moral education as an agent of behaviour and social change, and helps to learners' positive well-being. Of course, the use of personal stories and

religious verses can help in this regard. In addition, moral education can be promoted through the use of priority values.

4.5.1 Consideration of the actual words used and their meaning

When the participants talk about the term 'moral education' it becomes evident that their actual experience shows little relationship with their understanding of the term. There seems to be a belief that moral education involves a lot more sociological (society, communities, homes, school), psychological (environment) and methodological issues (practical) than the philosophical understanding of the concept. The implication is that this term needs to be re-defined in order to come to terms with its implementation.

4.5.2 Consideration of the context

The wording of my questions and subsequent comments made by participants in the group influenced the context within which the comments were made. The participants were never asked directly to talk about their actual experience of handling immoral issues in the classroom, although when the conversation got round to talking about how they practice, and what they thought about the future support, it seems that they need to recount their syllabus. They also talked about the need for support groups beyond education in moral education.

4.5.3 Consideration of the frequency

Frequency relates to consideration of how often a comment or view is made. In this study most of the participants talk at length about the long term goal of moral education. For example: Teacher 2: 'Moral education leads to a good well-being and thus learners live a healthy lifestyle'. Teacher 4: 'Moral education helps learners to develop positive well-being'.

4.5.4 Intensity of the comments

The researcher considered the depth of feeling in which comments or feelings were expressed; the following are examples of how teachers feel now. All the participants describe their current state of moral values teaching quite positively. For example:

Teacher 1: 'Moral education is a way of helping children to acquire the virtues or moral habits'. Teacher 2: 'Each teacher possesses different moral beliefs that help to shape the learners in a positive way'. Teacher 3: 'Moral education is important because it helps learners to know their moral values in order to live in a civilized society'.

4.5.5 Internal consistency

I considered any changes in opinion or position by the participants. For example, following quotes about teachers' support mechanisms for enhancing moral education clearly indicate participants' views to an extent of consensus:

Teacher 3: 'The parents should also take part in moral education since the teachers do not spend the whole time with learner. The media could also help since most children spend much time on social media'. Teacher 4: 'Teachers and parents should work together to make sure that learners are disciplined.' Teacher 1: 'The most important mechanism is parental support. The role parents play in their children's lives is vital more especially if it forms part of their children's education'.

4.5.6 Specificity of responses

I placed greater attention on responses referring to personal experience as opposed to hypothetical situations. For example: Teacher 3: 'according to my understanding moral education focuses on teaching children morals'. Teacher 1: 'I will start by looking at issues of 'diversity'.

4.5.7 Extensiveness of comments

The term extensive refers to the number of participants who express a particular view. In this study some participants talk at length about our communities. For example: Teacher 4: 'learners should later develop the community'. Teacher 1: 'learners should become contributing members of their communities'.

The participants also talk extensively about differentiating between wrong and right. For example: Teacher 4: 'Teachers should build learners' behaviour in school so that they can know the difference between wrongs and rights'. Teacher 3: Moral education is important because it helps learners know what is right and wrong'. Mal: 'Moral education is best taught by practicing what is right and wrong'.

4.5.8 Big ideas

I consider larger trends or concepts that emerge from an accumulation of evidence and cut across various discussions. I then refocus on the big picture of moral agents (home, school, community, media, peers, non- governmental organisations, and curriculum specialists) and curriculum issues (theory and methodology). For the purpose of this research, I focus on teachers as moral agents.

Table 4.5 Relations of research questions and emerged findings

Research Sub-Questions	Findings
What are teachers' perceptions on moral education	Moral education theory (philosophy, psychology, sociology)
How do teachers describe their practice of moral values?	Moral education approaches/practices
What kind of support mechanisms do teachers expect for enhancing moral education?	Teacher development Compensating agents in moral education
Additional finding	School-wide comprehensive approach

4.6 Presentation of data and findings on the participant observation

In this section, the data findings are presented according to the three sections of the observation protocol: background, classroom observation, teacher reflection (Appendix C). To document evidence on the use of the strategies in the classrooms by teacher participants, I conducted classroom observations in sample schools across the four schools in March to April 2017. Furthermore, I adopted qualitative method to analyse the data collected from the classroom observations.

In spite of the challenges faced, the results of the participant observation are encouraging. The findings reveal that the majority of the teachers used various approaches such as values clarification approach and role modelling on daily basis. These approaches are discussed under teacher training syllabus in chapter 5.

4.6.1 Background information on participant observation

The table below shows the distribution of these teachers disaggregated by total number of learners, length of observed period, grades taught and learning area taught.

4.6.1: Background information on participant observation

Teachers observed	Total number of learners	Length of period	Grade level taught	Learning area taught
1	87	1 hour	12	Life Sciences
2	90	45 minutes	11	English
3	78	1 hour	10	Mathematics
4	70	1 hour	10	Life Orientation

4.6.2 Participant observation approaches

Items 2-3 of the observation protocol show teachers' use of approaches in relation to the researchers' observations of activities in the classroom. For each approach used by the teachers, the researcher recorded an activity on how the approach was applied during the observation period.

Table 4.6.2 below shows the results of the classroom observation. It is important to take note that each moral approach was followed by an activity. Some of the moral approaches appeared common across the teachers. For example, respect and honesty were mentioned by teacher 1 and 2; ethical mentor was mentioned by teacher 3 and 4.

4.6.2: Participant observation on moral education approaches.

Moral education approaches used	Observations activities
Teacher 1: Rationalist	non-violence, handle dispute
Teacher 2: Cognitive developmental approach, moral dilemmas	Personal stories and literature
Teacher 3: Role play	Generated empathy by interacting with others who are playing roles Explored human relations
Teacher 4: Values clarification approach	Dialogue and discussions

4.6.3 Feedback/Reflection Session

Immediately following the participant observation, teachers were asked to reflect about their experiences in their practice of moral values. Protocol items 2 – 3 asked teachers to reflect on strengths, weaknesses/challenges, and responses to challenges they faced.

4.6.3.1 Strengths

Teachers viewed the use of the moral values as the major strength of their moral practice in the classrooms. In this regard, they pointed out that they integrate the moral values, and use more than one value in the class. They regard the moral values of respect, responsibility and role model as fundamental and unavoidable at all times. All the moral values on the above table were practiced on daily basis.

4.6.3.2 Weaknesses/Challenges

Teachers identified weaknesses or challenges in implementing the moral values such as discipline, non-violence, honesty because of large numbers. For example, English teacher has 90 learners while Maths teacher has 78 learners. Some learners may take advantage of large numbers and copy classwork from others. Teachers pointed out that moral values such as honesty and kindness may be difficult for them to practice as a result of their limited resources.

4.6.3.3 Responses to Weaknesses/Challenges

Teachers identified several measures they recommend to respond to the challenges. To address discipline and non-violence problems, the teachers reported that they reinforced strategies, such as making students participate by writing the rules, making permanent groups by putting at least two active participants in each group. Some responses to the challenges will be answered in details under the research question 3.

In spite of the challenges identified, the results of the classroom observation are encouraging. The results show that teachers are infusing moral values through the use of various approaches, but that they still need formal training to apply them consciously. Specifically, of the four teachers observed, all of them used fundamental values and the learning areas while integrating the strategies. The four

teachers observed used the learning areas topics along with the strategies that were appropriate for the content they were teaching during the observation.

In the next section, the data findings of the written document analysis worksheet will be described.

4.7 Presentation of data findings on the supporting documents

In this section, the findings are interpreted by me to give voice and meaning around supporting documents for moral values in secondary schools. Data are presented according to the three sections of the written document analysis worksheet. These include the type of document, unique physical characteristics of the document, date(s) of the document, author (or creator) of the document and the position/title held, the audience for which the document was written and document information (Appendix C). Analysing these documents incorporated coding content into six themes in the following table 4.7.

4.7 Teacher responses on written documents worksheet

<p>4.7.1 Type of document Personal Documents Physical Evidence Public records</p>	<p>Teacher responses Newspapers, incident report Posters Mission and vision statements, policy manuals, classroom rules, code of conduct</p>
<p>4.7.2 Unique physical characteristics of the document</p>	<p>. Typed . Handwritten on a rock . Letterhead Emblem for Limpopo Provincial Government Department of Education, Department of Basic Education Vision 2025, Department of Arts and Culture, The African Union School Mottoes, for example – Service through knowledge, Aim and achieve, A re nweg Sedibeng.</p>
<p>4.7.3 Dates of the document</p>	<p>Personal: Newspapers: Community Bonus: 3-9 August 2016 Sowetan: 20 November 2013 Capricorn voice: 24-26 April 2013 Physical evidence: not dated Public records: not dated</p>

4.7.4 Author of the documents	Posters: Department of Arts and Culture, Department of Justice and Constitutional Development Newspapers: media reporters Mission and Vision: School Governing bodies Code of conduct and rules: SGBs
4.7.5 Document audience	Community, teachers and learners
4.7.6 Document information	Personal documents . Newspapers: Capricorn voice – mentorship, politeness, truthfulness, helpfulness Bonus - empathy Sowetan – Drug abuse . Photos: long serving teachers, political figures awards Physical evidence: – Bill of Rights, The African Union Anthem Public records: Mission – mutual respect, tolerance, non-discrimination and caring, moral and aesthetic values, responsibility Vision – discipline, respect for human rights, accountability, democracy Classroom rules – respect, responsibility

Most of the supporting documents are neatly typed with letterheads and emblems for various schools and departments, for example Department of Basic Education Vision 2025 that serves as a basis for schools' vision statements, Department of Arts and Culture, Justice and Constitutional Development, the African Union Anthem, and the Bill of Rights. The documents capture moral values and are informative for all stakeholders, parents, teachers, learners and the community. Some newspaper cuttings do not have dates, while vision and mission statements and school policies need to be reviewed.

Many schools post values on walls and reiterate the importance of values in classrooms, during assemblies, and other school events. One does not see posters proclaiming values in these schools. These values live and breathe. People are more likely to greet one another in the hallways, offer to help one another, take pride in one another's success. In schools, teachers do not just ignore students making

derogatory remarks in the hallways. These practices become part of the fabric of the school, permeating day-to-day activities.

4.8 Conclusion

It is obvious from the visit to the schools and the discussions with teachers that moral education practice has drawn the attention of teachers. Moral values are being mediated and internalized unsuccessfully. There is no formal syllabus for the training of teachers as moral mentors.

Many complexities surfaced. The teachers mentioned that there have been many signs of healthy changes which have emerged over the years. However, they raised the attitude and behaviour of the modern child at their schools as very troubling. Sometimes teachers mentioned the support of parents as being a gift, and in other schools, teachers cited the lack of parental involvement and care as debilitating.

The learners themselves displayed an acute awareness of moral values their teachers nurture them. However, these values are mainly social and behavioural. When learner discussed their dreams and choice careers, this was held in tension by what teachers disclosed that when the learners leave to higher learning institutions, they sometimes loose the values taught, and succumb to the dominant social norms which almost annihilate the possibility of a career and decent future.

The next chapter presents the findings and discussions of this research study.

CHAPTER 5: FINDINGS AND DISCUSSIONS

5.1 Introduction

This chapter presents the findings and discussions of this research study that described and analysed secondary teachers' perceptions, practices and expectations on moral education in Limpopo Province. The chapter is presented in eight parts: (a) summary of the findings; (b) discussion of the findings and implications (c) alignment of the study with the theoretical framework (d) alignment of literature with findings; (e) critique of the findings; (f) limitations; (g) suggestions for further research; and (h) conclusion.

5.2 Summary of the findings

In this study I purposely offered the description and analysis of secondary school teachers' perceptions, practices and expectations on moral education in Capricorn District of Limpopo Province. My choice to work on this topic should be interpreted as a sign of optimism. Caring about morality in a multicultural society, the welfare of the learners, and other good causes is a normal good.

This study reviewed that other researchers, guided by different methodologies and theoretical frameworks as discussed under Chapter 1 and 2, have so far paid insufficient attention to this topic. Subsequent to the review, the findings of this study revealed that for morality to prevail at schools, teachers need to be developed. This requires their good understanding of the foundations of moral education and how these interact with relevant approaches and other successful evaluation procedures. Furthermore, teachers should be supported in their practice of moral education in schools, and that this should extend beyond the classroom and involve other role-players to compensate the process.

5.3 Discussion of research findings and implications

The following section discusses this study's findings based on the research question and sub-questions. Firstly, from teachers' perceptions on moral education, it is clear that they need to be trained so that they can make distinctions between foundations of moral education (philosophy, sociology and psychology). In China the initial training of teachers is undertaken at three levels of teacher training institutions:

teachers' universities, colleges or schools (Xiaoman & Cilin, 2004). Secondly, the way the teachers described their practices, indicated to me that they still need to be exposed to various teaching approaches in moral education, such as the values clarification approach and its alternative role playing model, the cognitive-developmental approach and the rationalist programmes. Thirdly, many interest groups have been mentioned in support of teachers' implementation of moral education, playing compensating roles in our multicultural society. Each finding is supported by various literature references

5.3.1 Lack of theoretical understanding of moral education

Teachers need to study the disciplines upon which their teaching subjects rest as well as the pedagogical skills required in imparting knowledge about their subject matter. Similarly, they need to understand the meaning of morality, its conceptual bases and its distinctive features. Together with this, they need to develop sets of teaching approaches that are consonant with the goals of moral education.

The implication here is that the Integrated Teacher Training Curriculum must make room for content and methodology which are both necessary for the teaching of moral education in schools. In the next paragraphs, theory will be examined as well as its implications for the Integrated Teacher Training Curriculum.

5.3.1.1 Theory

When teachers are considered successful in terms of selected teaching-learning criteria, their success can be accounted for in many ways: a well-organised lesson plan, a variety of activities, the relevance of audio-visual aids used and so on. But a whole plethora of technical skills can fall flat if a sense of commitment and enthusiasm is lacking. Moral education is involved in developing a moral attitude, seeking to modify ways in which we perceive the world. We are dealing equally with the cognitive and affective domains.

The outcomes of a school moral education programme are not easily evaluated. But difficulty of evaluation should not preclude the inclusion of the programme. What it suggests, however, is that the teacher training curriculum makes available to trainee opportunities to understand and master the relevant content. The special nature of morality, its importance to the life of human beings makes this essential if

we are to secure the commitment and enthusiasm of teachers to the moral education programme. The organisational implications of theory are discussed under philosophy, psychology and sociology.

(a) Philosophy

This is the first component in the theory section of the syllabus for teacher training in moral education. In order to examine the concepts of morality as distinct from other domains of knowledge, teacher trainees need to be exposed to the philosophical bases of morality. For example, they need to study different interpretations of the term 'morality' in different contexts. Does morality refer to a set code of societal norms, relativistic view or universal moral principles that hold good across space and time? These are some of the critical issues they have to come to grips with. A study of connected issues in philosophy such as notions of indoctrination, authority, responsibility, the ethics of punishment versus reward, are some essentials if the practising teacher is to understand his content and teach it meaningfully.

The Teacher Training Syllabus should include several items within the Philosophical Foundations component that lend themselves well to the teaching of moral philosophy. For example, Axiology which is the study of what ought to be, and this can be described in terms such as 'good' or 'right' which can bring the whole area within the province of moral philosophy. Moral philosophy should offer a close scrutiny of the values that are unthinkably propagated and perpetuated in the classroom. For this reason alone, if one disagrees with others, an examination of first principles should form a crucial part of a teacher preparation programme.

(b) Psychology

The second component in the theory section of the syllabus for the training of moral education teachers should be psychology. People who subscribe to the notion that psychology is a scientific, value-free discipline may question the relevance it has in the training of teachers of moral education. If we remind ourselves of psychological studies that have given us insights into the moral development of the child, its relevance cannot be overlooked. Through psychological studies we discover that the normal child is born amoral, that is, he is neither moral nor immoral. The moral dimension, even without a planned moral education programme, is subconsciously

developed through several processes such as imitation, suggestion and identification. There is evidence of this from contrastive studies made of the influences of heredity and environment on the individual personality. The feral child brought up among animals away from the influence of human beings becomes bestialised. Environment creates the climate that allows morality to take root and grow. To leave this growth to chance is to shirk our responsibilities. We plan for the intellectual and physical needs of the child, much of it based on the findings of modern psychology. There is no reason to ignore that need which distinguishes us so distinctively from other forms of life.

Modern psychology has awakened us to the sequential stages of a child's development. Teachers need to understand the conclusions made by such studies. If conditioning is taught as a general principle, it must be assessed not only in terms of intellectual growth but also in terms of the moral dimension. Teachers must understand and evaluate the implications of the active, self-directive potential of the human mind, as demonstrated by the developmental psychology of Piaget (1966).

In fact, the title such as 'Character and Personality Training in Teacher Education' bears explicit testimony to the fact that there is widespread acceptance of psychology as an integral component of any teacher preparation programme in the teaching of moral education. Character and personality development are within the framework of moral education and rightly so. The justification for this marriage is a psychological one. Without going into involved explanations one can point out that personality and character are central themes in psychological investigations. However scientifically carried out, one comes up with findings that development towards a certain personality or character type, for example, a psychopath, is less desirable than some other type. The claim for psychology as a value-free science breaks down here as it does in so many other areas. This should not be seen as a weakness since 'The formation of schemata of values is surely the supremely characteristic activity of the human personality' (Bull, 1969; p.9). The personality is expressed in terms of values and one is unable to discuss these without putting a premium upon one value or class of values rather than another. Similarly studies of character development and character types have traditionally examined moral traits such as honesty, tolerance, compassion, as the most important manifestations of

character, Hartshorne & May (1930). As in the case of philosophy, some sections of the Psychological Foundations component should include principles of moral development, in particular, sections on Basic Concepts of Child Growth and Development, Characteristics of Development and Needs and Developmental Tasks.

(c) Sociology

The third component in the theory section of the syllabus should be sociology. Here, too, powerful insights can be obtained. One cannot discuss character and personality development, relating them to moral values, merely in terms of the individual in isolation. The development of personality is a function of inter-personal relationship. It grows out of an individual's interaction with the society within which he lives. Society's mores, its pattern of values, inevitably shape and regulate the growing child's scheme of values. As a result, the social and moral are inextricably woven together. In South Africa, we have a plurality of socio-cultural patterns that overlap in some areas and remain distinctive in others.

An organised and informed consideration of these patterns is crucial in terms of yielding information as well as in terms of inter-group understanding of our unique socio cultural environment. Teachers need to understand this in order to be able to adapt and apply their methodological tools with effect. Again, items in the Sociological Foundations component should include this dimension and others added where required.

5.3.1.2 Implications of theory for teacher training curriculum

The philosophical, psychological and sociological foundations provide logical and comfortable home-bases for the theory and content discussed under content earlier. The content items and their emphases in the syllabus, the number of hours allocated for each item, as well as follow-up activities and reading lists need to be planned for with the assistance of consultants. This is by no means a simple task, and calls for people to step with great care and consideration.

Equally problematic is the question of methodology courses. Working on the principle that every teacher be involved, no matter the area of specialisation, it would appear that every methods lecturer needs to be trained to handle the moral education component. This could well be a long-term goal. In the short term,

however, individuals may be identified whether according to their own interest or through their association with Life Orientation methods. Life Orientation content lends itself admirably as a take-off point for the teaching of moral education. This core of moral education methodology personnel can then work with method lecturers and formulate course components, possibly on a team-teaching basis.

5.3.2 Shortage of teaching skills for moral education

The next major issue to consider is that of practice. As for any other teaching subject, teachers must be equipped with teaching skills that are suited to the teaching of moral education. Without the school's moral education syllabus, it is not possible to speak in specific details. I can, however, discuss some general approaches.

As in many other subject areas, it is not possible to state categorically that one approach is superior to another. It is particularly true of moral education where hard empirical data are scarce and where outcomes, in the usual sense, are difficult to evaluate. Teachers, therefore, should be led to examine several approaches trying them out on their own.

Literature identifies three major approaches to moral education in the public schools. These groupings are determined largely by the content (philosophy, sociology, psychology) and teaching methodology of the program in question. The three approaches as identified by Jansen and Knight (1981) are values clarification, cognitive development, and analysis of public issues. Ryan (1986) identified the three major methods as values clarification, the cognitive-developmental approach, and ethical reasoning.

a) The values clarification approach

The values clarification approach is another popular strategy. Value Education based on Value clarification approach originated in 1960's, ushered by Ruth et al. (1966), and Oliver and Shaver (1966). The purpose of this approach is to get learners to clarify their own values without advocating any one set of values. The individual learner is given opportunities in the classroom to force his own values into the open by consciously thinking about and discussing them. No attempt is made by the teacher to influence learners' own values or to prompt them into action. The focus is

on the process, means, rather than ends. As the major exponents of this approach point out 'We shall be less concerned with the particular value outcomes of any one person's experiences that we will with the process that he uses to obtain his values' (Simon and Kirschenbaum, 1973). Unlike the cognitive-developmental approach, the teaching strategies of this approach do not possess an underlying theoretical structure. It focuses on a discussion of values and a deep, affective commitment to those values.

Here the role of the teacher is said basically to help the learner to clarify his value; the main purpose being able to help the learner use rational thinking and develop awareness of not only their personal but also of social values. Values clarification does not tell a person what his values should be, or what values he should live by; but it simply provides the means to discover what values to live by.

The process of valuing is based upon satisfaction of the seven criteria listed below (Raths, Harmin, and Simon 1978 pp. 27-28,)

- (i) Choosing freely. If something is in fact to guide our lives, whether or not authority is watching, it will probably have to be freely chosen. If there has been coercion the results are not likely to stay with us too long, especially when we are out of the range of the source of that coercion. It seems that values must be freely selected if they are to be fully valued. Put another way, the more a person feels that a value has been actively and freely selected, the more she is likely to feel that the value is central to her.
- (ii) Choosing from alternatives. This definition of values is based on choices made by individuals, and obviously, there can be no choice if there are no alternatives from which to choose. Thus, we say that it makes little sense to include something in the value category when the person involved was aware of no options. Likewise, we would say that the more alternatives open to us in a choice situation, the more likely we are to find something we fully value. When we approach an issue by brainstorming possible options, for example, we increase the likelihood that a value will emerge.
- (iii) Choosing after thoughtful consideration of the consequences of each alternative. The selection of an alternative impulsively or thoughtlessly does not lead to values of the type we are defining. For a value to guide a person's

life intelligently and meaningfully, we believe it must emerge in a context of understanding. Only when the consequences of each of these alternatives are understood and considered is a choice not impulsive or thoughtless. There is an important cognitive factor here. The more we understand about the consequences that flow from each alternative, the more we can make an informed choice, a choice that flows from our full intelligence. Thus we prefer to exclude from the term values those choices not making full use of intelligence.

- (iv) Prizing and cherishing. The values we are defining have positive tones. We prize a value, cherish it, esteem it, respect it and hold it dear. We are happy with our values. A choice, even when we have made it freely and thoughtfully, may be a choice we are not happy to make. We may choose to fight in a war, but be sorry that circumstances make that choice reasonable. In our definition, values flow from choices that we are glad to make. We prize and cherish the guides to life that we call values. We judge them positively.
- (v) Affirming. When we have chosen something freely, after informed consideration of the alternatives, and when we are proud of our choice, glad to be associated with it, we are likely to want to affirm that choice when asked about it. We are willing that others know of our values. We may even be willing to champion them. If on the other hand we are ashamed of our choice, if we would prefer that no one ever knew about it, we would be dealing with something not as positive as a value, but with something else. We prefer, then, to exclude from the term 'values' those choices that we are ashamed to affirm to others.
- (vi) Acting upon choices. Where we have a value, we believe it should show up in aspects of our living, in our behaviour. We may do some reading about things we value. We may form friendships or join organizations that nourish our values. We may spend money on values. We very likely budget time or energy for them. In short, for a value to be present, life itself must be affected. Nothing can be a value that does not, in fact, give direction to actual living. The person who talks about something but never does anything about it is acting from something other than a value, in my definition.

(vii) Repeating. When something reaches the level of a value it is very likely to influence behaviour on a number of occasions in the life of the person who holds it. It will show up in several different situations, at several different times. We would not think of a behaviour that appeared only once in a life as representing a value. Values tend to be persistent. They tend to show up as a pattern in a life.

This model analyses relationship between values and behaviour. Mostly, lack of values in learners ends in their maladjustment and also the various problems are exhibited in school or home. This model points out how we see ourselves in relation to society. Supporters of the theory further state that those who are clear about their relation with society exhibit positivity, eagerness, and diligence, while those who are confused exhibit tendencies of negativity, inconsistency, drifting and over-dissenting Hersh (1982).

One of the salient qualities of the values clarification approach that made it so attractive to its proponents was the premise that values are a matter of personal choice and, therefore, practitioners took no stand concerning any supreme value to be inculcated in children. According to Feldmesser and Cline (1982, p.16), commenting on the attractiveness of values clarification, "...its supporters regard it as being more 'neutral' and thus more acceptable for use in the public schools...."

Through well-defined activities, students clarified their own values. Teachers were instructed to remain neutral in discussions through the fear that for a teacher to add another voice to a retinue of already conflicting advice would only "add to the problem" (Raths et al., 1978, p. 22). If through the process the student clarified the values of parents, western culture, or religious teaching it was done inadvertently. The developers of this approach identified three major teaching strategies of dialogue, writing, and discussion along with 19 other ancillary teaching strategies.

(b) Role playing model

Role playing model is an often opted for alternative to the aforementioned value clarification model. The model demands much more active participation from learners but, is considered to be more effective as well. Role playing was formulated by Shaftel and George Shaftel (1967). Some ideas have also been incorporated from the works of Chesler and Fox (1966). As given by Joyce (1978), role playing

helps learners explore human relations. This is done by enacting problems and then discussing the enactment, learners together can explore feeling, values and problem solving strategies. Role playing as a model of teaching has roots in both personal and social dimensions of education. This helps individuals resolve personal dilemmas with the assistance of social groups. With regard to the social dimensions, individuals work together and analyse social situations, with special reference to interpersonal problems.

Herein, some students are given the part of role-players, while the rest are observers. Each person puts himself in the position of another person and then tries to interact with others who are playing roles. Doing so generates not just sympathy, but empathy. We learn to put ourselves in others' shoes and consider problems with different perspectives. As empathy, sympathy, love, and friendship are generated during the interaction, role playing will be effectively carried out. Thus in order to have clear understanding of oneself, understanding of others too, is essential. As Joyce puts it, 'The essence of role playing is the involvement of participants and observers in a real problem situation and the desire for resolution and understanding that this involvement engenders.'

(c) The cognitive-developmental approach

A second approach to the teaching of moral education in the public schools is the cognitive-developmental approach. Kohlberg, a pioneer in this approach, is perhaps the most well-known researcher in the field of moral education. Kohlberg (1971, p.152) postulated that the principle of justice is on a higher level than law because the laws that a society develops may be deduced from that sense of justice. Moral philosophy must be used to define the highest state of moral development as being justice.

Traditional psychology, according to Kohlberg, (1975, p. 675), taught that moral development was a product of both childhood environmental conditions and family background. The optimal conditions for moral development were thought to be affection and authority in the home coupled with equal emphasis upon warmth and firmness. The process of moralization was based upon the child's perceptions of parental and societal expectations rather than upon the "rational nature of the rules involved."

Kohlberg's cognitive-developmental theory of moralization included six moral stages subsumed into three major levels. The three levels are the pre-conventional level (stages 1 and 2), conventional level (stages 3 and 4), and post conventional level (stages 5 and 6). Kohlberg (1976, p34-35) presented the three levels and six stages as follows:

Level I—Pre-conventional

Stage 1-- Heteronomous morality

Stage 2-- Individualism, Instrumental purpose, and Exchange

Level II--Conventional

Stage 3--Mutual interpersonal expectations, relationships, and interpersonal conformity

Stage 4--Social system and conscience

Level III-- Post Conventional, or Principled

Stage 5--Social contract or Utility and Individual rights

Stage 6--Universal ethical principles

Kohlberg observed that moral development in all cultures follows a pattern from a tendency, toward egocentric orientation to a societal orientation and finally to a universal perspective. An individual's perspective on life grows to depend less upon individual perspective and more toward universal principles. Kohlberg defined the moral stage as "structures of moral judgement or moral reasoning." (1975, p. 671). These structures are to be differentiated from the content of moral judgement. Kohlberg utilized "moral dilemmas" or hypothetical situations to identify the level of moral reasoning of the individual. In other words, the level of moral reasoning of the individual, represented as the "structure" of the moral judgement, is more important than the final decision or "content" of the decision, made by the individual.

Kohlberg (1975, p.672) defined a "moral choice" as choosing from between two or more of the 10 universal moral values or issues listed below in conflicting "concrete situations of choice." The 10 values identified by Kohlberg were as follows:

punishment, property, roles and concerns of affection, roles and concerns of authority, law, life, liberty, distributive justice, truth, and sex.

The prime method used in teaching the Kohlberg curriculum was the discussion of “moral dilemmas” in the classroom. Moral dilemmas are hypothetical situations consisting of stories read to students posing a moral dilemma. According to Kohlberg (Jensen and Knight, 1981, p.106) one could give several possible answers to the dilemma. The critical factor is the level of moral reasoning exhibited by the individual student.

The teacher’s role in the Kohlberg model, according to Ryan (1986, p.230), is one of neutrality, “merely presenting the dilemmas and helping the students to keep their discussions on course”.

Fundamental to Kohlberg’s theory is the development of the child as he actively constructs a moral world view, using the same structure or form of reasoning to analyse different moral situations. A child’s reasoning becomes more mature and adequate as he grows older because in interacting with others and in trying to solve moral problems, inconsistencies will force him to reorganize his thinking. The claim here is that growth in cognitive terms seems to occur in the same sequence of stages for all people across cultures. The major teaching strategy in this approach is the discussion of hypothetical moral dilemmas, the content of which changes at different levels.

In order to develop human values various value development models have been suggested to provide a broad based pedagogy to mobilize feeling, guide thinking and to sustain action. Examples of such models include value analysis model, value discussion model, rationale building model, social action model, et cetera. Two value development models that seem to be appropriate in inculcating desirable values in learners and being feasible enough for widespread implementation are the value clarification and role playing models.

(d) Rationalist programs

This third approach to moral education has been referred to by Feldmesser and Kline (1982, p. 16-17) as “Rationalist Programs.” These programs, perhaps more than any others, are probably more closely linked to traditional teaching methods in

public schools by the very fact that they are taught in a direct manner to give students a rational way to handle disputes. Proponents of this system believe that “students who acquire a sound cognitive understanding of these procedures (for settling disputes) will use them.” Programs using the rationalist approach have tended to focus upon the law and the legal professions as models. This approach to moral education was perhaps the least utilized and the least studied by researchers. Ryan (1986, p.230) attributes this to the fact that so few teachers have been trained to teach ethics.

All these approaches have been characterised by Jensen and Knight (1981, p.119) as being “timid” in nature with no absolute moral values proposed. The moral development approaches tend to be more process oriented with specific content downplayed. Ryan (1986, p.230) also echoes these views by characterising these approaches as being more process oriented rather than content oriented. He also observes that these approaches emphasised the thought processes and ideas with no attention paid to performing or carrying out the ideas.

There are other viable approaches to the teaching of moral education that have resulted in different degrees of success. Some of them have been discussed under the section of the Philosophical Foundation of Teacher Training Syllabus. In terms of teacher preparation, the recommendation is for a working knowledge of several approaches in order to provide the teacher with a wide range/repertoire of strategies.

Most studies on teaching strategies for moral education recommend a problem-based approach to instruction, whereby students work in small groups (Schuitema et al, 2008). This approach gives room for dialogue and interaction between students, which is considered to be crucial for their moral and prosocial development. Other studies discuss more specific teaching methods, such as drama and service learning.

As a conclusion, the teaching and learning of moral education should not be conceived in isolation from the other school activities. It should be seen as continuous with them as well as with life outside the school. Further, the activities planned should train teachers to provide learners with the opportunity to participate actively in moral experiences and the development of moral judgement and not to receive moral prescriptions passively.

5.3.2.1 Implications for the organisation of methodology

The implications for the organisation of methodology courses are many. Every methodology course should build into its basic programme a component based on its specific subject content. Every teacher, then, no matter what his/her specialisation is, would have been exposed to some methodological skills. Even if some teachers do not get involved eventually in the school's formal moral education curriculum, the necessity of undergoing training is imperative since his/her interaction with learners and colleagues will form part of the moral climate that supports and reinforces the formal curriculum.

5.3.2.2 Evaluation

If the theory component is worked into the Foundations courses, this can be evaluated in the usual examinations. However, the follow-up activities should be based on project, either individual or group, that would prepare teachers for the classroom. Sample curriculum materials within areas of subject specialization, for instance, could be a typical assignment and evaluated accordingly. Similarly, the methodology component can be evaluated in terms of the general teaching practice criteria used by the universities and be considered as part of the final graded awarded for methodology.

5.3.2.3 Suggested actions

At least three actions are suggested in formulating the teacher education syllabus for moral education. Firstly, the curriculum planners should work closely with the curriculum development directorate advisors who are responsible for the development of the school syllabus. This is recommended for four reasons:

- (a) The rationale on which the school curriculum is based should be clear to teacher trainers. This is crucial since the teacher trainers themselves bear the responsibility of training the implementer of the programme, and also the task of interpreting the syllabus to trainees who need to grasp the conceptual framework of the syllabus in order to teach effectively.
- (b) Teacher training universities, whose job is to train practitioners, need to have a greater input in school syllabus formation. The nature of their functions takes them constantly into the arena of practice, the school. This experience

would stand curriculum planners in good stead. Materials planned by curriculum advisors can be used and evaluated by trainees. Feedback information can then be collated and given to curriculum advisors with suggestions.

(c) By working closely together in a systematic fashion, curriculum advisors can keep the universities abreast about the changes in the school syllabus at every point. This is to take care of the communication breakdown that can occur even between two departments housed on the same faculty.

(d) Apart from the important consideration of support that participation in curriculum formation brings about, universities can confidently and with greater understanding evaluate their own curriculum in terms of the objectives of the school syllabus.

Secondly, the intensive training of a core of lecturers selected from each foundation group should be planned. These lecturers should be involved in organising workshops for colleagues who conduct methodology courses in their own departments after they have undergone training.

Lastly, running parallel to the training programme, the teacher education directorate should appoint a committee of advisers drawn from our universities, curriculum development and teacher education directorates. Their duties will be to initiate and monitor the formulation of the moral education programme for teacher education, as well as the organisation and writing of curriculum materials for use in the universities.

5.3.3 Lack of teacher support for the implementation of moral education

The data from this study further revealed that the lack of support for teachers in moral education inhibits classroom teachers from conveying moral messages to learners using the most routine aspects of teaching. On this basis, schools can recruit staff with appropriate skills they need from other key formative institutions that shape the values of the young such as families, communities and the media. Support in the form of personal growth as well as skills development in this area can also make a great difference.

5.3.3.1 Implications for teacher development

This finding implies that if the expectation for teachers is to promote moral education, then professional development targeting subject teachers must be included in the schema of school improvements efforts. Similarly, as Joyce and Showers (1995) assert, “if a staff development programme is to have an impact, teachers and administrators must continuously study what they are implementing” (p.4). Schlectly (1990) supports the notion of providing teachers with the support they need when he emphasises, ‘to improve schools, we must invest in people, support people, and develop people’ (p.38)

The implications of this finding for teacher education lie in our need to problematise current programmes of teacher preparation that leave much of a young teacher’s moral values completely unquestioned and unchallenged. In many teacher education programmes across the country, the potential teacher candidate progresses through a series of modules that aim to develop content knowledge, an understanding of pedagogy and explore the role and expectations of being a teacher in a school context. What is lacking in most teacher education programmes is a conscious and consistent exploration and engagement with pre-service teacher candidates’ perceptions and practices of moral issues, and how both of these will impact the kind of learners, they will groom.

This study urges us to consider implementing such a practice from the very beginning of teacher education programmes so that when young teachers do ultimately enter the classroom, they are aware of the ways in which they interact through moral issues and with the learners. This type of exploration and self-examination must move beyond the superficial and should not be oversimplified or contained in just one or two courses. As a result, it is not acceptable that we continue to produce teachers that lack a conscious understanding of moral issues and view learners from an immoral perspective.

I propose that research articles on moral issues such as Mariaye’s (2009) findings guidelines to implement moral education programmes at secondary schools should be essential and useful tools by which to begin this examination with pre-service teacher candidates. Furthermore, I contend that we must openly and candidly discuss issues of moral education and other perspectives that work to the benefit of

learners in and outside of the school. If we engage our young teachers in moral education in ways similar to those demonstrated in this research, it is possible that they could begin teaching with a much different, more responsive, and more equitable disposition than has been documented here.

5.3.4 Compensating agents in moral development

I recommend partnerships among moral agents on moral development based on mutual trust, respect and shared responsibility for the education of learners at the school. Families are the first educators of their children and they continue to influence their children's learning and development during the school years and long afterwards. In addition, schools have important responsibility in helping to nurture and teach future generations and families trust schools to provide educational foundations for their children's future. At the same time, schools need to recognise the primary role of the family in education. This is why it is important for families and schools to work together in partnerships. Okin and Reich (1999) found that since many families and schools are far from ideal, both are likely to need help from the other and each can compensate to some extent for the other's failings.

The partnership between the school and parents can be extended to include, the mass media, the business community and religious groups to create a socio-cultural context that supports the school's efforts to develop morally matured citizens. Moral education is not only inevitable in schools; it is essential. Human beings vary tremendously and are enormously adaptable, and our broad potential requires that we teach the best of our inherited culture. That teaching begins, of course, in our families, but it must be supported by other agencies.

A common morality should be developed while a society's future citizens are still children, before misdirected development leads them to harm themselves or others. To accomplish this important task, our society has public systems to help develop moral principles in children. In South Africa, schools are a central part of that system. Therefore, our schools cannot ignore moral education; it is one of their most important responsibilities. Moral education in a multicultural society should go beyond indoctrination of prescribed values (Balakrishnan, 2017).

The data revealed that the school provided teachers with a context for implementing moral education. This context for moral education offered teachers a valuable framework on which to base their expanding teaching repertoire. As teachers used the classroom context, they found that it provided a defined process of action. Therefore, they were more systematic and conscious of interviews, classroom observations and documents analysis. Other contexts revealed included the home, community, peers, and mass media.

5.3.4.1 Implications for compensating agents in moral education

The implication of this finding is that moral education is more consciously practised when provided with a context. The methodical process of moral education should be tailored and retooled so that more teachers would be encouraged to saturate their classrooms with moral meaning. Retooling the process of moral education to involve other contexts to promote moral education would help teachers to improve the moral fibre in schools.

While schools are certainly not the only place where students develop moral and social capacities, they are one of the most important settings, in part because they are rich with opportunities for discussion and interaction. School teachers can and do play a vital role in these interactions. Their success largely depends on their capacity for self-reflection, their commitment to making caring and respect priorities, their ability to mobilise the moral energy, and wisdom of learners. With these capacities, teachers can create the kind of school communities and climate that inspire students to be caring day-to-day and to imagine and work to create a better and more just world.

At present, the educational community is giving substantial attention to excellence in our schools. The study has shown that an emphasis on moral education is essential to that end. Moral education is not just another educational fad; it is an old and revered school mission, and with good reason.

At the heart of our democracy is the morally mature citizen. A society whose citizens is not morally mature and cannot trust one another resorts to external force, and can even evolve into a police state. Similarly, a school whose learners are not morally mature is tempted to create an environment of repression. Schools must contribute

to the development of morally mature learners who, in turn, will help to ensure the existence of a just and caring society.

It is in this spirit that the researcher draws the following implications. These implications emerge from the three research questions and the findings thereof, and are also interrelated.

A good learning atmosphere is crucial for learners to observe and experience moral qualities such as self-discipline, honesty and courtesy. Therefore, each of the stakeholders plays an essential role in the learning and teaching of moral education. The stakeholders should include teachers, parents, learners, other stakeholders such as tertiary institutions, government departments, non-governmental organisations (NGOs), and sectors of society and mass media. Some studies support the understanding of various categories of stakeholders, namely teachers, students, parents and school administrators, regarding the issue of morality moral education and the role of the school (Mariaye, 2009)

(a) Teachers

- . Teachers should play different roles in the learning and teaching of moral values.
- Knowledge provider: With a good understanding of learners' mastery of the moral topics, teachers should provide the scaffolding of related knowledge to facilitate discussions and encourage learners to perform objective analysis and make rational judgements.
- Moral enlightener: Teachers should encourage learners to raise questions and share their experiences actively to acquire a deeper understanding of moral concepts and positive values and attitudes from multiple perspectives and value stances.
- Learning facilitator: Acting as facilitators, teachers should stimulate learners' thinking and ensure impartial discussions and expression of different opinions for effective learning of moral values.
- Role model: Teachers should demonstrate their values and attitudes toward life through classroom management and daily interaction with learners, et cetera. All these have a significant impact on the development of learners' values and attitudes.

(b) Parents

- Parents and family education should increase the learning and teaching effectiveness of moral education. Hence, teachers should include parent participation as one of the elements when designing learning activities apart from informing parents of the learning objectives and contents. For example, when arranging parent-child activities, parents should be encouraged to provide an environment conducive to cultivating the personal qualities of their children.
- Parents should realise that the manners and conduct of other family members and themselves are influential in the development of values and attitudes of their children. However, they should not impose their views on their children during communication. To act as their children's role models, parents are advised to listen attentively to their children, give guidance and be consistent in words and deeds.

(c) Learners

- During the learning and teaching of the moral values, learners should participate with enthusiasm and contemplate the issues concerned, find out the values and attitudes that they agree with, be bold to express themselves, and at the same time be respectful to others' opinions.

(d) Other stakeholders

- Schools should enrich learners' learning experiences through co-organising related activities such as project learning, visits and exchanges as well as service learning with tertiary institutions, government departments or NGOs. Different sectors of society and the mass media should also reflect on their roles and the impact of their work on shaping learners' values and take positive steps to help achieve the learning objectives of moral education.

I urge all those involved in South African education, from School Governing Body members to districts and administrators to individual teachers, to renew their commitment to promoting moral education in the schools. In response to this demand, moral education industry can be initiated to involve myriad organisations marketing packaged moral education programmes to schools.

5.3.5 Restricted practice of moral education to the teachers

Indeed, I underscore that moral education should be made a powerful unifying and energising force in the curriculum, both formal and hidden. The contents of the curriculum should be complementary to the knowledge, skills, values, and attitudes embodied in various subjects, including the subjects offered by the four participants in Chapter 4 and related learning experiences/activities. Moral education should also be encompassed in the learning of different subjects and learning activities inside and outside school to help learners understand, identify and clarify values before they are internalised and put into practice in daily life. This will contribute to the cultivation and consolidation of learners' moral and national qualities. More importantly, the curriculum should also focus on the implementation of moral education with life events as learning contexts.

Moral education should be characterised by the inculcation of values that serve as the core of learning. The curriculum should focus on the implementation of moral education with life events as learning contexts. The moral education should be encompassed in the learning of different subjects and learning activities inside and outside school to help learners understand, identify and clarify values before they are internalised and put into practice in daily life for the cultivation and consolidation of their moral and national qualities.

The data also revealed that schools are battling to make a positive impact on the moral fibre of learners, to make it part of their lives. Therefore, schools should have policies and practices in the form of relevant mottoes, mission statements and comprehensive moral education service activities in place.

5.3.5.1 Comprehensive approach for the practice of moral education

The implications for practising teachers, working daily in schools lie in the realisation that each of them has acquired moral values that shape who learners are with themselves and others. In this research project, I attempted to paint a picture of how policies and practices could be adopted as a reflection of the schools' positive impact on moral education. Such schools should have a mission statement widely known by students, teachers, administrators, parents and the entire school community. The school should have a comprehensive programme of service activities starting in the

early grades and requiring more significant contributions of time and energy in the later years of high school. Lastly, the school's classrooms and public areas should display mottoes and the pictures of exemplary historical figures.

I propose here that principals, university researchers, subject advisors, and others interested in and skilled in this type of work, should be leading these conversations and directing the work. I suggest that these stakeholders must be in classrooms, talking with teachers, deconstructing practices and pointing out immoral practices. If we are to change the immoral practices, we must first acknowledge them and name them as such. We must vociferously and actively critique ourselves and our practice.

5.4 Alignment of the study with the theoretical framework

This section discusses the alignment of this study with constructionism and symbolic interactionism as presented in Chapter 2.

5.4.1 Constructivist Epistemology

Taking into account the theoretical framework in Chapter 1 (Table 1.6.1), the purpose and the three research questions presented, the study is comfortably placed within an epistemology of constructivism and the theoretical perspective of symbolic interactionism. The focus of this study was to explore secondary teachers' perceptions, practices and expectations on moral education. It was indicated in Chapter 1 that the cornerstone of constructivism is the social construction of meaning. Therefore, the focus of this study was congruent with a constructivist epistemology.

This study sought to explore secondary teachers' perceptions, practices and expectations on moral education in Limpopo Province. The contextual framework in which the research took place, focused on the interface within the socio-cultural environment of the schools, the role of teachers in moral education, and the moral framework in which schools exist and operate. From this theoretical framework, the study is strongly embedded in the socio-cultural world and the social reality of the teachers who were the focus of the study. This placed the study within Crotty's (1998) epistemology of constructivism (Chapter 1), which embodies an active engagement of the teachers in their social construction of reality.

From this paradigm of constructionism, the teachers were not passive recipients of sets of meanings, but active, resourceful and reflective participants in the construction of meaning. However, this construction of meaning was not a socially constructed static reality, but an on-going phenomenon. There was a historical and biographic component to this encounter. The historical aspect was captured when setting the scene in Chapter 1, while the background information on participant observation is indicated in Table 4.6.1.

I provided details relating to the backgrounds of the participants and the contexts in which they have been studied. In addition, I was very cognisant of the teachers' involvement with learners, and regarded them as vital role players in moral education, and integral to the outcomes emerging from this research. In many instances, there was interaction between the researcher and the teacher participants.

The placement of the study within the constructionist epistemology was also evidenced by the use of a range of methodologies and methods that were constructionist based and qualitative biased. The use of qualitative methods to gain information relating to this study and, in particular, gathering data relevant to the context in which the research took place, was also constructionist-based. I approached the problem from a constructionist epistemology, and applied the notion of triangulation. The latter involved the use of multiple methods and multiple data sources to support the strength of interpretations and conclusions. In this study, data were gathered from a multiple sample of four teachers and through a variety of methods. This was done so that triangulation in the data gathered from various sources could be evaluated. The methods used included two types of interviews (Appendix B) and participant observations (Appendix C), and the review of documents and records (Appendix D). In presenting findings of this study in Chapter 4, undertaken from a constructionist epistemology, I provided direct verbatim quotes from participants who took part in this research to support the inferences drawn from the data.

Working from a constructionist epistemology, I have, therefore, focused on gaining an understanding of teachers' perceptions, practices and expectations of moral education. Therefore, this research is characterised by a purpose to discover the

interpretations of reality within school contexts. In this instance, there was interaction between me and the participants. This involves symbolic interactionism that is aligned with the study as outlined below.

5.4.2 Symbolic interactionism

From the symbolic interactionism perspective, human beings have symbolically, socially and culturally constructed their understandings and meanings through their interactions with others. From the viewpoint of symbolic interactionism this constructed meaning is the lived reality, which will guide actions and behaviour. This study sought to explore this lived reality in the natural setting of the participants' social cultural environment and workplace as they carry out their particular role as moral teachers. There is 'no manipulation of variables, simulation, or externally imposed structure on the situation' (Wiersma, 1991, 219).

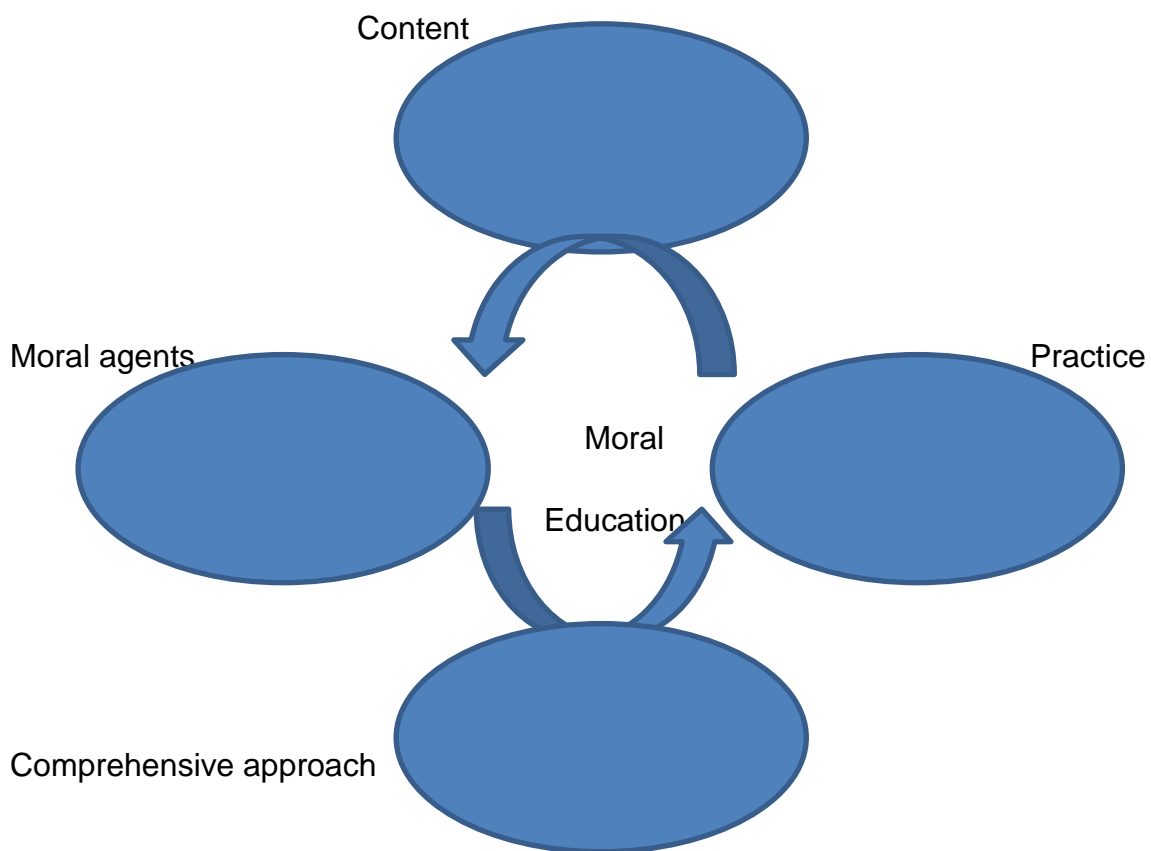
This study, also, is closely aligned to the theoretical perspective as was discussed in (Chapter 1). From this perspective, the study is suitably viewed from the theoretical perspective of symbolic interactionism, because the moral framework within the schools, with its interactions with family units, mass media and communities, fits neatly into Mead's (1934) concept of the generalised other of society. The dynamic development of moral education and the non-static nature of the human person's generalised other and social construction of reality dovetail with each other. Similarly, the notion of defining the situation, a central element in symbolic interactionism, correlates strongly with the context of this study. In addition, the findings of this study resonate with the number of factors impacting on teachers in carrying out their roles as moral agents, and the diverse views of the secular, multicultural and complex social cultural environment which they have to take into account when dealing with moral issues.

From the perspective of symbolic interactionism, language played a vital part in this study. Through language, teachers could read and sign the consent form, and interact with the researcher. The initial phase in the interaction process was on the perception of moral education by teachers, which was captured by the title of the study, and addressed by research question 1. This perception went through a further interpretation in what symbolic interactionism describes as the definition of

the situation. This often involved the use of language and internal conversation with the participants.

As indicated earlier, the epistemology of constructivism and the theoretical perspective of symbolic interactionism underpinned this study. Against this background, it was appropriate to use an interpretive approach to gather data in order to respond to the purpose of the study and provide information relevant to answering the three questions presented. This approach provided an interactive element to the gathering of information, allowed a wide range of data to be gathered from four participants and settings from the overall contextual framework, provided data through a variety of means, and allowed data of a qualitative nature to be gathered. The design of the study set out to minimise the limitations of the methods chosen while at the same time provided strategies that gathered data focused on responding to the three questions posed in the study.

5.4.2 Conceptual framework depicting symbolic interactionism



In Figure 5.4.2 above, arrows indicate symbolic interaction taking place in many directions. The framework depicts moral education taking place in a society with the

social interaction of teachers and other people within it. In an interaction with society as a whole, the society carries with it the generally accepted norms and conventions. This interaction process has a degree of complexity and is a very fluid and dynamic process. The data revealed that each factor played a part in influencing the classroom teachers' role in promoting moral education. These factors are influenced by many other factors that influence the role of the teacher as a moral educator.

A conception of moral education that involves integration in this way recognises the holistic nature of moral education. It recognises that moral education may consist of specific variables that are usually not discrete or independent of each other.

In addition, the data revealed that as change occurred in any one of the themes (positive or negative), a motion of growth/decline would begin and disperse into all areas which ultimately may influence the underlying role of the teacher as a moral educator. Therefore, the researcher can think of moral education as the intersection of four dynamic variables in a school context, as illustrated in Figure 5.4.2.

Positioning this research project within constructionism and symbolic interaction also places a particular focus on the context in which the research took place. The purpose of this study was to explore the reality of moral education in school contexts. As indicated in Chapter 3, the context of this study is the intersection of Limpopo society, the schools with their own ethos and characteristics, and the particular role the participants carry out as moral teachers within particular workplace settings. From a symbolic interaction perspective, there are a number of influences coming to bear on teachers when having to define moral classrooms they are confronted with, when faced with moral matters in this context. From such a context, symbolic interactionism places a conceptual framework around examining such dilemmas faced by teachers in Limpopo Province. Accordingly, symbolic interactionism "seeks to uncover meanings and perceptions on the people participating in the research, viewing these understandings against the backdrop of the people's overall worldview or 'culture' (Crotty, 1998:7).

5.5 Alignment of literature with the findings of the study

This section aligns the reviewed literature and the finding of this study. A rich body of literature as shown in Table 2.3 aligned with at least each one of the study's

findings. This alignment is noteworthy because it suggests that I have made efforts to connect this study's findings to those recommended by moral education literature. These findings included context, strategies and support.

One finding perceived by teachers to have an impact on moral education is the complex interaction between various agents for promoting moral education in secondary schools. However, the school alone is not always sufficient for promoting moral education. The moral education studies in support of this finding include (Temli, 2011), who buttresses that the school, family, media and people with whom learners were in close relationship; (Weissbourd, 2003), who includes the home, school, community adults, peers, coaches, and (Beddoe, 1981) who recommends the school and community.

Supporting teachers in increasing their own knowledge on strategies is an important feature of moral education. Four of the studies reviewed offer positive results on the finding on teaching skills for moral education. Ogundele, (2016), points out the value of strategies for integrating moral education. In addition, Avwerosuoghene (2013) provided approaches towards enhancing moral education. On the contrary, Leenders (2012), and Dinama (2012) respectively, reported that moral education teachers could not easily follow a particular approach or approaches in teaching moral education.

Three of the studies critiqued in this thesis conflicted with teacher support data. These studies found that teachers support moral education in their schools against problems and difficulties such as training, lack of support from school and government, lack of self-efficacy, not feeling that personal efforts can bring about change in the world (Lee & Leung 2006), few weaknesses in terms of implementation (Tamuri, 2007), pedagogical barriers to moral education (Lockwood, 1988).

5.6 Critique from studies based on the findings

This section critiques findings from the reviewed studies based on the findings I reported about. The findings that I reported align with the findings of the studies reviewed even though the extent of the alignment varied. These themes under include partnerships (school, families/home, community, media, et cetera), practices

(respect, honesty, discipline, hard-work, non-violence, caregiver, model, mentor, moral community, creation rules, decision-making), and teacher training (content, methodology and evaluation). The literature on moral education suggests that each of these findings is important in supporting teachers in enhancing moral education.

A finding from Njoku, (2016), indicates the commitment in teachers' behaviour such as leading by example as an important feature of the approaches in promoting moral education. In addition, Thornberg (2013) identifies role modelling as a primary means of values education for everyday practice while Le Page (2011) emphasises the importance of inter-cultural awareness and tolerance. Furthermore, Weissbourd (2003) embraces an engagement of students-rule setting, problem-solving, decision-making, and further recommends that teachers model the qualities of caring, generosity, fairness and empathy, and should engage learners in rule-setting, decision-making and problem-solving. For Kutnick (1988), a consistent finding showed that teachers felt themselves responsible for introducing moral education for their pupils, although they rarely drew upon any specific curriculum.

5.7 Limitations

One of the most striking limitations of this study is that its focus is entirely on the perceptions and practices of the teacher in secondary schools. While the decision was a purposeful one, it does not imply that the learners' perspectives are not important or significant. This study offers insight into the possible perceptions and practices on moral education. However, it did not seek learners' perceptions or feelings directly. An important task for researchers, which I contend is very often overlooked, is to speak directly to the learners. Rather than continuing to assume how learners are affected, researchers need to ask them. For example, teachers' ability to teach well would be served by hearing and understanding the perspectives of the learners.

We, as a research community, must continue to document moral education from all perspectives. This is an omission on the part of this research, which focuses on morality within the school setting to the exclusion of the broader context the concept. However, the work is not easy as nothing worth having comes easy. We must work hard – together and apart, individually and collectively, from without and within to promote moral education in our schools.

5.8 Suggestions for further research

There are specific areas from this research that warrant further study. Firstly, the implication for research rests in the need to further explore moral education, so that we may better understand how teachers' perceptions and practices influence how they handle moral issues with their learners. It is important that studies like this one does not sit on a shelf and collect dust. Instead, they must be seen, heard and replicated in various schools, at various levels, and with as many different participants as possible so that we can begin to piece together the varied perceptions and practices of teachers in schools. The more we understand research about how teachers' perceptions and practices influence moral education, the better informed we may become to be able to reshape teacher education and professional development opportunities.

Secondly, further study of how moral education influences teachers' perceptions and practices will be needed to add to these findings. Efforts should be made to expand the pool of teachers to other schools and districts. Moreover, because all the participants in this study were from secondary schools, efforts should be made to study teachers' perceptions and practices at other school levels.

Thirdly, future longitudinal studies will be needed to investigate the long-term changes in teachers' perceptions and practices as related to moral education. The teachers in this study all reflected their classroom practices while engaging in moral education. The findings were interrelated in that an improvement in any one of the following, (a) perceptions (b) practices, or (c) support should influence change in all three of those components. The findings showed that teachers found moral education helped them to critically reflect on their classroom practices. Therefore, a longitudinal study that investigates the long-term influences of moral education on classroom practices would be beneficial to education.

Fourthly, I recommend further research on what works in moral education, drawing on research findings from other fields and presenting those findings to the profession forcefully and clearly. For example, research in moral and behavioural variables in sports (Shields, Funk & Bredemeier, 2017), religious literacy and moral recognition (Richardson, 2017), codes of conduct and vocational education (Bagnall & Nakar, 2017), moral reasoning and business ethics (Trevino, 1992) should be conducted.

Finally, further research might profitably focus upon the following to expand the knowledge base of the education community:

- Explore the perceptions of various interest groups in the community concerning the implications of moral education for the community.
- Explore the perceptions of other groups, for example, parents, administrators, legislators, and the public concerning the teaching of moral values.
- Explore teachers' perceptions of the role of public schools in moral education and their level of understanding of what constitutes moral education.
- Research the use of moral education programs, through longitudinal studies, in various communities and share the results that demonstrate the efficacy of initiatives in moral education.

5.9 CONCLUSION

Secondary school teachers' perceptions, practices and expectations on moral education were found to be aligned with the theoretical framework and moral development in other reviewed studies. However, the results and discussions reported in this chapter suggest that moral education should be positioned in the teacher training syllabus. It means that moral education should be built on a syllabus and the successful evaluation in order to promote moral education in secondary schools. Specifically, the suggested syllabus of moral education teacher training should include critical issues such as content, methodology, evaluation, and actions suggested in formulating the teacher education syllabus for moral education. It should aim at providing the rationale for the inclusion of a moral education programme in schools. I hope that the findings of this study, despite their modest scope, will encourage more research and contribute to the body of knowledge in the field of moral education

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APPENDIX A: CONSENT TO PARTICIPATE IN RESEARCH

Title of the study: Secondary school teachers' perceptions, practices and expectations on moral education in Limpopo Province

Principal researcher: Moabelo Boikanyo Caroline

Purpose of research: I am asking you to take part in my PhD research study at the University of Limpopo, School of Education, because I am intending to explore teachers' perceptions, practices and expectations of moral education in Secondary Schools.

Procedures: If you agree to be in this study you will be expected to answer questions on your perceptions, practices and expectations on moral education in your classrooms. The interview process will last for 30 minutes.

Risks: There are no risks to you that may result from participation in the research.

Benefits: Your involvement in this study will help me to understand how best I can contribute in improving the implementation of Moral Education in Secondary Schools.

Alternative procedures and voluntary participation: If you do not want to be in this study, you do not have to participate. Remember, being in this study is up to you and no one will be upset if you do not want to participate or even if you change your mind later and want to stop.

Confidentiality: All your answers about this research study will be kept locked up so that no one else can read them. Pseudonyms will be used in all write up of research results. The responses will be kept in the archives at the end of the study.

Privacy: As a rule of thumb, I should invade your privacy as minimally as possible.

Contact person: You can ask any questions that you have about the study. If you have a question later that you did not think of now, you can call me at (015-268 3081) or alternatively ask me next time.

Consent: Signing my name at the bottom means that I agree to be in this study. I will be given a copy of this form after I have signed it.

Signature _____ of _____ participant.....

Date.....

APPENDIX B: INTERVIEW SCHEDULE FOR TEACHERS

I intend for these to be semi-structured interviews. The following questions will serve as a guide for the interview. Other questions might be asked for clarification of points, to extend the discussion, or probe the participant for more information.

1. Opening

My name is Boikanyo Caroline Moabelo, and as a PHD student in Education Studies at the University of Limpopo, Faculty of Humanities, School of Education, I thought it would be ideal to interview you so that I can describe and analyse your perceptions, practices and expectations on moral education in your school.

I would like to ask you some questions about your teaching profession and moral education in your school. I hope to use this information to explore your perceptions, practices and expectations of moral education in your school. Interview should take 30 minutes. Are you available to respond to some questions at this time?

2. Body

A. General demographic information

1. When did you decide to become a teacher?
2. How many years have you been teaching?
4. Do you hold any qualification in Values Education?

Allow me to proceed to the perceptions, practices and expectations towards moral education in your school.

B. Perceptions: What are teachers' perceptions of moral education?

C. Practices: How do teachers describe their practices of moral values?

D. Expectations: What kind of support mechanisms do teachers need for enhancing moral values?

Well, it has been a pleasure finding out more about your perceptions, practices and expectations on moral education in your classrooms. Let me briefly summarise the information that I have recorded during our interview.

3. Closure

A. Summary

B. As we bring our time together to a close, I appreciate the time you took for this interview. Is there anything you would like to say, reflect upon, or add about your perceptions, practices and expectations of moral education in your school.

C. I should have all the information I need. Would it be alright to call you if I have any more questions? Do you agree to check my summary or transcription of the interview later?

Thanks again. I look forward to sharing my findings for this research with you.

APPENDIX C: WRITTEN DOCUMENTS ANALYSIS WORKSHEET

1	Type of document <ul style="list-style-type: none">. Personal: newspapers, incident report . Physical (posters, flyers) . Public records: mission statements, policy manuals. rules
2	Unique physical characteristics of the document <ul style="list-style-type: none">. Letterhead . Handwritten . Typed . Received stamp
3	Date and context of document
4	Author (or creator of the document) and position
5	Audience the document written for
6	Document Information (There are many possible ways to answer (A-F)) A. List things the author said that you think are relevant to moral education. B. What type of document is it? C. Why does the document exist?

	<p>D. What is the context of the document, or source?</p> <p>E. What did the document mean to learners during that time?</p> <p>F. What is left out of the document?</p>
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APPENDIX D: PARTICIPANT OBSERVATION PROTOCOL: MORAL EDUCATION APPROACHES:

1. Background Information

School: 1. Rural _____ 2. Urban _____

Teacher: Gender: 1. Male ___ 2. Female _____

Number of learners observed in class: Total: ___ Male _____ Female _____

Length of observed period (in minutes divided in five minutes interval): _____ minutes

Grade Level observed: _____

Date of Observation: _____

Time of Observation: _____

2. Participant Observation

Multiple presentation approaches were to be observed from each of the four teachers. For each approach I observed, I wrote down a related activity.

2.1 Moral education approaches used	Observed Activities
2.1.1 Teacher 1	
2.1.2 Teacher 2	
2.1.3 Teacher 3	
2.1.4 Teacher 4	

3. Teachers' Reflection Activity

Immediately after the observation, I asked the teacher to reflect about her/his opportunities/challenges in using the teaching approaches and responded to these following questions:

- a. What are the most commonly identified opportunities you experienced in using the moral education approaches?

b. What are the points of weaknesses you experienced in using the moral education approaches?

APPENDIX E: PILOT QUESTIONS

Interview schedule for teachers

I intend for these to be semi-structured interviews. The following questions will serve as a guide for the interview. Other questions might be asked for clarification of points, to extend the discussion, or probe the participant for more information.

11.1 Opening

My name is Boikanyo Caroline Moabelo, and as a PhD student in Education Studies at the University of Limpopo, Faculty of Humanities, School of Education, I thought it would be ideal to interview you so that I can examine your perceptions, practices and expectations of moral education in your school.

I would like to ask you some questions about your teaching profession and moral education in your school.

I hope to use this information to examine your perceptions, practices and expectations of moral education in your school.

Interview should take 30 minutes. Are you available to respond to some questions at this time?

11.2 Body

A. General demographic information

1. When did you decide to become a teacher?
2. How many years have you been teaching?
4. Do you hold any qualification in values education?

Allow me to proceed to the perceptions, practices and expectations towards moral education in your school.

B. Perceptions: What are teachers' perceptions on moral education?

C. Practices: How do teachers describe their practices of moral values?

D. Expectations: What kind of support mechanisms do teachers need for enhancing moral values?

Well, it has been a pleasure finding out more about your perceptions, practices and expectations on moral education in your classrooms. Let me briefly summarise the information that I have recorded during our interview.

11.3 Closure

A. Summary

B. As we bring our time together to a close, I appreciate the time you took for this interview. Is there anything you would like to say, reflect upon, or add about your perceptions, practices and expectations of moral education in your school.

C. I should have all the information I need. Would it be alright to call you if I have any more questions? Do you agree to check my summary or transcription of the interview later?

Thanks again. I look forward to sharing my findings for this research with you.

APPENDIX F: FACULTY APPROVAL OF PROPOSAL NO: FND 2015/1706



University of Limpopo
Faculty of Humanities
Executive Dean

Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 4895, Fax: (015) 268 3425, Email: richard.madadzhe@ul.ac.za

DATE: 20 June 2016

NAME OF STUDENT: MOABELO, BC
STUDENT NUMBER: [8000747]
DEPARTMENT: PhD – Educational Studies
SCHOOL: Education

Dear Student

FACULTY APPROVAL OF PROPOSAL (PROPOSAL NO. FHDC2015/1706)

I have pleasure in informing you that your PhD proposal served at the Faculty Higher Degrees Meeting on 17 February 2016 and your title was approved as follows:

TITLE: MORAL EDUCATION IN PUBLIC SCHOOLS OF LIMPOPO PROVINCE: IDEALS, REALITIES AND EXPECTATIONS

Note the following:

Ethical Clearance	Tick One
Requires no ethical clearance Proceed with the study	
Requires ethical clearance (Human) (TREC) (apply online) Proceed with the study only after receipt of ethical clearance certificate	✓
Requires ethical clearance (Animal) (AREC) Proceed with the study only after receipt of ethical clearance certificate	

Yours faithfully

Prof RN Madadzhe

Executive Dean: Faculty of Humanities

Copy: Dr S Maoto

Supervisor: Prof MJ Themane

Finding solutions for Africa

APPENDIX G: RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE



University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 2212, Fax: (015) 268 2306, Email:noko.monene@ul.ac.za

TURFLOOP RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE

MEETING: 03 November 2016

PROJECT NUMBER: TREC/184/2016: PG

PROJECT:

Title: Secondary School Teachers' perceptions, practices and expectations of moral education in Limpopo Province

Researchers: Ms BC Moabelo

Supervisor: Prof MJ Themane

Co-Supervisor: N/A

School: Education

Degree: PhD in Educational Studies


PROF TAB MASHEGO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

- Note:**
- i) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.
 - ii) The budget for the research will be considered separately from the protocol.
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

APPENDIX H: SCHOOL SUMMARY OF INCIDENTS REPORTED AND RECORDED



Form D1: School summary of incidents reported and recorded in TERM 4
FEBRUARY 2017
 January 2013, Week 3, etc.)

Date for the period reported:	Total number of reported incidents for the period:		Other incidents:
	Male learners:	Female learners:	
Total number of incidents:	N/A		N/A
	N/A		
			Damage to property.
			Death at school.
			Threats to health and safety.
			Journey to and from school.
			Sexual violence.
			Discrimination.
			Physical abuse.
			Verbal abuse.
			Drugs and alcohol
			Dangerous objects.

* Basic reporting form from which all reports emanate/and generated; school-based form for recording/reporting all incidents/accidents; To be kept at school.

School name: LENTING

Emis number: 923260466



* Basic reporting form from which all reports emanate/and generated; school-based form for recording/reporting all incidents/accidents; To be kept at school.

CITATION

Boikanyo Caroline Moabelo (nee Kgoahla) was born in Doornspruit, Ga-Mashashane, Polokwane, on the 22 August 1960. She received the degree of Bachelor of Arts in Geography and Northern Sotho from the University of the North in 1983. In 1984, she completed the degree of Bachelor of Education in Curriculum Studies and Adult Education from the University of the Witwatersrand. In January 1985, she began what would be her first year of public teaching at Kwena Moloto College of Education in Seshego. She taught Education Studies. In 1987, she relocated to Mafikeng in the North West Province and pursued the Master of Education in Curriculum Studies and Adult Education. After graduation in 1997, she began her career at the University of North West (Mafikeng) in the Faculty of Education. She later joined the University of the North, School of Education on 01 June 2001.