

THE IMPACT OF VALUES CLARIFICATION ON CRITICAL THINKING AND
EFFECTIVE COMMUNICATION FOR SECONDARY SCHOOL LEARNERS

by

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... What avail is it to win prescribed amounts of information about geography and history, to win ability to read and write, if in the process the individual loses his own soul : loses his appreciation of things worth while, of the values to which these are relative; if he loses desire to apply what he has learned and, above all, loses the ability to extract meaning from his future experiences as they occur?

Experience and Education, John Dewey

It is part of the nature of our perception of values that we do not perceive individual values in isolation, but in the overall context of our likes and dislikes. If a person adopts certain values there comes into being for him a kind of objective hierarchy of values.

Basic Moral Concepts R. Spaemann

Philosophy means the love of wisdom and wisdom is not just knowledge. Wisdom is the realisation that much of what we take to be knowledge is really misinformation, misperception and falsehood. To be a philosopher is to be a lover of wisdom. Lovers of wisdom do not allow themselves to be deceived by illusion, fraudulent claims and bad reasoning. It follows that if there were more philosophers there would be less deception and fewer lies.

Faculty of Arts Brochure University of South Africa

"I choose, therefore I am!"

To

Wilhelmina Puseletso Selepe *In memorium*

Thank you Rakgadi for your passion and value in my existence.
Time was however unkind to both of us and this dedication
comes rather too late.

and

Joshua Lazarus Moharola Maboea *In memorium*

Thank you Ntate for all your love and faith. For hope,
strength, encouragement and support. For the obsession and
precision for detail. And for the geniality of your soul!

Therefore in Mbiti's words:

*I am because we are,
And since we are, therefore I am.*

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I am greatly indebted to all the members of my family: for their patience when I seemed to be *too busy and lacked the twenty-fifth hour on the clock* for “*quality time*” with them. I thank them profusely for keeping *in communicado* while allowing me space and time to complete this project.

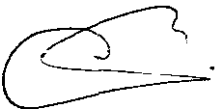
Special thanks to Liani Clarke and Doris Hlabisa who helped to capture all the information into the computer for they alone could decipher my handwriting and they alone had the patience to do so. Thanks also to Ntuthuko for doing the rest.

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Finally, I convey my gratitude to God for the strength and the love for wisdom; and the wisdom to think about what it really means *to think creatively and critically*; thus influencing other educators and philosophers of education to do so.

DECLARATION

I, LAURENCE TEBOHO LAZARUS MABOEAE, do hereby declare that this thesis represents my own work in conception and execution and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.



LTL MABOEAE

Empangeni

January 2002

SUMMARY

This study advocates to examine the efficacy of values clarification with particular reference to its impact on critical thinking and effective communication for secondary school learners.

The capability of discerning and focussing on *critical* aspects of situations and seeing the patterns characterising those situations is a far more holistic capability than those commonly defined in competency-based approaches. Such holistic capabilities represent the links between disciplinary knowledge and professional skills. Secondary school educators find certain values important for their learners and these are articulated by means of the curriculum and studied or taught through values clarification.

Values clarification is a process of helping the individual to arrive at his or her own values in a rational and justifiable way without a set of values being imposed. Values education therefore exists in order to strengthen the transfer of values in the school while critical thinking aims to develop a reflexion on values and a value development by means of analysing and comparing opinions and communicating effectively about them. Moral development is dedicated to the stages of cognitive development for learning values and the skills to reflect on them. In this way they are both cognitive, skills-oriented educational tasks.

It is clear that education is concerned with critical thinking and many skills have been formulated that learners need to acquire in order to facilitate *thinking critically* and *communicating effectively*. Critical thinking manifests itself in a plethora of skills such as identifying assumptions (both stated and unstated both one's own and others), clarifying, focussing, and remaining relevant to the topic; understanding logic and judging sources by their reliability and credibility. This calls for not only skills but dispositions such as being openminded, considerate, impartial as well as suspending judgement, taking a stance when warranted, and questioning one's critical thinking skills.

By implication, this reflects on teaching values clarification and critical thinking, since critical thinking derives from the fact that learners should be taught to *think*, to solve problems and to *communicate*, and to encourage *involvement* in their own learning. Learners need to think critically as citizens in society — being able to detect bias, recognizing illogical thinking, avoiding stereotyping of group members, reaching conclusions based on solid evidence and guarding against propaganda. For this reason critical thinking must pervade the secondary school curriculum.

In conclusion, the fundamental purpose of education should have its manifestation in the acquisition of knowledge (knowing *what?*) and skills (knowing *how*); and the manipulation thereof *to think critically* and *communicate effectively*.

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CHAPTER 1

ORIENTATION TO THE STUDY

1.1 Introduction

Education is about values. It is a moral enterprise that secondary schools should be well-suited and well-equipped to provide through a meaningful curriculum. A meaningful curriculum takes account of everything that happens at school — not the narrow understanding of the well-ordered and formal activities of the syllabus because according to Jenkins and Shipman (1976 :5):

.... a curriculum is concerned with *prerequisites* (antecedents, intentions), with transactions (what actually goes on in classrooms as the essential meanings are negotiated between teachers and taught, and worthwhile activities undertaken) and with *outcomes* (the knowledge and skill acquired by students, attitude changes, intended and unintended side effects, *et cetera*).

It follows that in a progressive school learners are encouraged through the curriculum to interact with one another and to develop social virtues such as cooperation and tolerance as well as the virtues of critical thinking and logical reasoning. Ethics and aesthetics underlie much of the secondary school curriculum and have extensive influence

on the hidden curriculum as well. Wiles and Bondi (1993 : 10) hold the view that curriculum is *a goal or set of values, which are activated through a development process culminating in classroom experiences for learners*. Subsequently the degree to which those experiences are a true representation of the envisioned goal(s) is a direct function of the effectiveness of the curriculum development efforts. It requires a good curriculum to provide effective education, which will be a perpetually enriching enterprise.

Education, on the other hand, goes beyond the syllabus. It is understood as the bringing up of a child; it is instruction or the formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future situations. To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties. To this end Gove (1993 : 723) defines education as

.... the act or process of educating or being educated; the act or process of rearing or bringing up or developing physically from childhood or of being reared or developed in this way. [It is] the act or process of providing with knowledge, skill, competence or usually desirable qualities of behaviour or

character or of being so provided especially by a formal course of study, instruction or training. The product of education is the totality of the knowledge, skill, competence or qualities of character acquired a great deal by discussion, talking over and analyzing all aspects of life.

From this point of view, it is clear that all education should aim at producing a *good person*. In this way Herbart's argumentation (Maboea 1996 : 38) that virtue is founded on knowledge and that human beings do not deliberately choose evil, needs some form of scrutiny. Based on this premise, it becomes evident that misconduct is the product of inadequate knowledge or of inferior education. In the writer's view inferior education is one that ignores the transmission of values, the formation of good manners, discipline and all such positive attributes. It is education devoid of producing individuals who can think critically and live and communicate with others. Moral education — in other words, education that is moral — therefore involves the presentation of ethical ideas to the mind of the child.

1.1.1 **Educating for knowledge interests and ethical interests**

Education, as such, should embrace *knowledge interests* and *ethical interests*. When education observes *knowledge interests* it is conceived to represent empirical data, factual information and speculative ideas. In the case of *ethical interests* education is

understood to include sympathy for others, social relationships and religious sentiments. Therefore, education which embraces knowledge and ethical interests is akin to producing an educated individual of good *character and high morals*. This education is articulated in Herbart's idea of moral education (Maboea 1996 : 38) to emphasize the conception of a moral character that produces:

- ***Inner freedom***, which refers to action based on one's personal convictions;
- ***Perfection***, which refers to the harmony and integration of behaviour;
- ***Benevolence***, by which a person is concerned with the social welfare of others.
- ***Justice***, by which a person reconciles his/her individual behaviour with that of the social group.
- ***Retribution***, which indicates that reward or punishment accrues to certain kinds of behaviour.

The view unfolding in this study is that the education enterprise should be assisted through values clarification to focus on *knowledge interests* and *ethical interests*. As stated, the former represents *empirical data, factual information and speculative ideas*; while the latter is conceived to include *sympathy for others, social relationships and religious*

sentiments. This could mean educating and teaching the *whole* person. While not necessarily negating Herbart's idea, corollary to it Barrow (1981 : 38) challenges the notion that education is of the *whole person*, and levels his contention that in estimating whether or not a person is educated a common set of criteria should be explicated:

.... we judge the person by the individual's understanding and his capacity for discrimination. To educate a person is to develop such understanding and such a capacity, and schools, if they are seeking to educate, must contribute to such development ... Education implies some breadth of understanding rather than narrow specialism, however profound or erudite that specialist knowledge might be.

It is presumed that there is a logical sense in this assertion and, in subsequence, this leads to the notion that an educated person is *one with a breadth of understanding, incorporating a grasp of logical distinctions and discriminatory power*. And this notion further leads to the acceptance that the goal of education is to develop the powers of *critical thought* where *critical thinking has to do with thinking that is concerned about and embodies good reasoning and coherent steps*. Hence critical thinking points to *the conceptual clarity and discrimination in planning, discussion, explanation, and any other form of ratiocination*. This is necessarily good thinking which flows from free expression of a range of viewpoints in an open discourse

(Barrow 1981 : 45). Without this free communication, thinking becomes limited and learners lose the ability to make fully informed choices and alternatives as should be the case in all educational endeavours, especially when one considers learners at secondary school level.

1.1.2 Schools as custodians of education

It is alluded in this work to the fact that schools are custodians of education and as such the task of schools should therefore be expected to be that of educating the individuals in values and valuing as well as value clarification. In values clarification the all-important role of critical thinking cannot be overstressed. In consequence, Strike (1987: 117) postulates thinking and effective communication as a process that:

.... may help us to see the alternatives which are relevant, and valuing helps us in the process of choosing from among these alternatives. Thinking may help us to anticipate a variety of consequences associated with the alternatives, but valuing leads us to make a choice from among the weighted consequences.

While thinking critically and discriminately is all so important in education, one cannot ignore values in education. Asmal (2001 : 15)

concedes that the teaching and learning process is never value-free. It is precisely for this reason that the curriculum should address the phenomenon of values clarification which culminates in critical thinking and effective communication. Therefore Melvin, Reber and Melvin (1984 : 97) point out that:

.... effective moral education must include more than a list of good values. Content must be reinforced with understanding of the valuing process, which also includes thinking and choosing. It must be concerned with equipping the student to manage the dynamics of valuing, how to use his personal energy, a constant and integral part of living. In essence, human life involves the critical intersection of valuing and energy. Each person is continually making valuing choices.

In various ways the present research will attempt to address the existing relationship between teaching of values clarification as it impacts on developing critical thinking as well as developing effective communication skills for secondary school learners.

1.2 Theoretical formulation

Interest in values education programmes has become increasingly important in recent decades especially when parents and public officials are being progressively concerned that educational institutions such as schools should transmit more than skills and disciplines. This is

precipitated by a growing awareness of moral decay. To this realization Mncwabe (1987 : 180) adds that:

.... the breakdown in the system of values is reflected in uncertainty about the purpose of formal education. The breakdown also manifests itself in the controversies about the content and methods of education. Persistent demands are heard for more discipline in the fundamental processes, more stress on the intellectual virtues, more time to vocational training, more time to religious and moral instruction, more emphasis upon the scientific method of thinking, more stress upon social discipline, and more time to the cultivation of the powers of self-expression and self-control.

This study will attempt to address some of the pertinent issues in values clarification in order that contrasting ideas which leave the educator in a state of confusion as to what direction the teaching and learning phenomenon needs to take can be dealt with. In addition, educators need to be aware of the techniques involved in values clarification which lead to critical thinking and thus encourage effective communication. Communication derives from ideas, feelings and attitudes which are transferred from one person to another.

It seems clear to presume that in times of moral decline, which is characterised by disruptive behaviour, violence and vandalism particularly in secondary schools, the value of character forming cannot be overstressed. For example, referring to attempts *to stamp out*

school violence at Empangeni High School, Czerwionka (2000) reports as follows about *fighting pupils*:

Empangeni High School is to put its foot down with learners causing violence since eight cases of fighting on school property have been reported this year. Headmaster, Mr Francois Thiebaut, said he is concerned about the increase in incidents of fighting and said even girls are choosing violence as a means to settle disagreements

The case referred to is not at all isolated. Nasty incidents about drugs, alcohol, shootings and killings and other similar offences have been reported elsewhere in the country. Consider the case of a schoolboy who was stabbed by a schoolmate on the field as Mabasa (2000) reports:

An 18 year old Witbank schoolboy, Christo Trichardt, was stabbed in the back with a knife by a classmate on the school sportsfields on Tuesday afternoon. Police said yesterday Christo was "lucky to be alive".

His alleged attacker, a Grade 11 pupil at Reynopark. Hoërskool, appeared in Witbank Magistrate's Court yesterday. He was not asked to plead and he was released into the custody of his parents.

Mrs Dottie Trichardt, Christo's mother, yesterday told the Citizen that Christo and his attacker had been standing together on the sportfields when Christo's elder brother, Johan, arrived to take him home at 1.20 pm.

According to her, they were talking when a knife was pulled and Christo was stabbed in the back. Doctors discovered the knife had been thrust into Christo so deeply that only a rib had prevented it from piercing his lungs. He was lucky to be alive, said investigating officer Inspector Eddy Hall.

Mrs Trichardt said there were rumours that Christo's attacker had allegedly threatened "to shoot everyone at the school". Last night she demanded that the attacker be expelled from the school. Christo was being treated in Cosmos Hospital.

The most horrendous and atrocious manner in which a Midland educator was killed shows an irrational behaviour which falls short of thinking at value level where thinking about values and preferences, and engaging in the valuing process is facilitated. Obviously, there is something seriously wrong here about the learners' value structure. Values can be obscure; thus learner's values can be obscure to the extent that intelligent and rational exercising of choices and the process of value clarification would simply fail. Consider the following incident described by Witness Reporter (2000):

KwaZulu-Natal Department of Education authorities have strongly condemned the brutal murder of a midlands teacher whose body was found sprawled in a pool of blood at the school offices on Monday afternoon.

Teacher Elias Bongani Xaba (36), who taught mathematics and science at Qoqisizwe Secondary School at Vulindlela in Taylors Halt, died of multiple

head injuries after he was allegedly assaulted with a hammer by two pupils of the school.

The two suspects, whose names cannot be published because they are minors, were later arrested in the area by members of the Pietermaritzburg Murder and Robbery Unit after they were seen driving around in the teacher's vehicle shortly after the murder. The vehicle was later found abandoned near a sportfield.

The suspects, both Grade 11 pupils, made a brief appearance in the Pietermaritzburg, Magistrate's Court yesterday. They were remanded in custody and are expected to appear again on June 6. The two are also alleged to have a theft case pending against them.

KZN Education MEC Eileen kaNkosi-Shandu and members of the provincial Education portfolio committee visited the school yesterday afternoon to express their condolences and to sympathise with teachers. We feel very bad that a teacher has been murdered at a time when it is so difficult to replace a teacher, said Shandu.

Shandu said her department condemns Xaba's murder "in the strongest possible terms."

Members of the portfolio committee also held a short prayer where Xaba's body was discovered before they went to his home in Northdale to sympathise with the family. Xaba is survived by his wife Nobuhle, a seven year old daughter and four year old son.

The practical and logical purpose of the incident outlined above is the fact that people should understand the central role which values education can play as an attempt to curb these problems. Values education manifests itself in values clarification. Teaching and educating learners in values clarification and critical thinking as well as effective communication is the task of all schools especially secondary schools. How schools can execute this massive responsibility is a matter for an in-depth discussion and analysis as will be reflected in the later stages of the study. Values clarification, as Gibson and Mitchell (1981 : 188) observe, seeks to assist individuals to realise their fullest potential by developing better self-understanding and a positive self-concept, in making appropriate decisions and meaningful choices, and in satisfactorily adjusting to the demands of everyday living.

The important task of values clarification is that it is designed to assist individuals to become aware of their own priorities and values. Therefore, values clarification encourages thinking about preferences; and is based on the conception of democracy which should emphasize that people can learn to make their own decisions. Think about the democratic principles and values outlined in the South African Schools Act No 84 of 1996 (Juta 1999 : 2B 18) in the schedule on guidelines for the code of conduct for learners:

The schools must protect, promote and fulfil the rights identified in the Bill of Rights. All learners and partners at a school have the democratic right to due process and to participate in decision-making about matters affecting them at the school. They also have the right to have their views heard about these matters.

The process of values clarification is further rooted in and stems from the conception of humanity which argues that human beings hold the possibility of being thoughtful and wise and that the most appropriate values will come when people employ their intelligence freely and wisely. To this end Gibson and Mitchell (1988 : 188) insist that:

values clarification techniques provide such an opportunity, for, as one participates, one is continually called upon to look at himself/herself and his/her behaviours in various senses and settings, to examine his/her relations with others, to make and examine decisions.

One's contention is that values deal with person's desires, tastes and preferences and morality refers to the rightness of conduct. Strike (1988 : 110) elaborates that this usage reflects a standard philosophical distinction between *the right* and *the good*. Rights, as it were, concern conduct; and moral theory is the theory of right action while *the concept of good* concerns the evaluation of objects or the worth of events. The *theory of the good* or *value theory* therefore is concerned with determining what sorts of things are worthwhile. The process of defining and dialoguing about *ethical standards* and *ethical*

judgements is indeed a complex scenario to the extent that Dowling (1999 : 83) raises matters of serious concern:

.... There is a practical problem for teachers and parents ... Are we supposed to make sure that the children in our care hold certain beliefs about right and wrong conduct or are we supposed to let them make their own judgements about what is morally right or wrong? Should we train them into the preferred ethical standards of their community or let them work out their own moral point of view?

Schools are charged with the responsibility of dealing with the ethical question of *what constitutes a good person?* According to De Klerk (1998 : 19) the emphasis is on issues such as character, vision and the virtues of the moral agent. It has been stated earlier that schools should address issues of value and, them being public schools, should promote public values such as tolerance and respect for others' rights and for values of *ubuntu-botho* (humanness). With reference to *ubuntu*, Boon (1996 : 31) acknowledges that *ubuntu* philosophy encompasses the values of morality, humanness, compassion, care, understanding, and empathy. It is one of sharing and hospitality, of honesty and humility. Simply put, it is the ethic and interaction that occurs in the extended family. In Africa, it draws in all of the people. In the family there is a community of shared values and equality.

For this reason Boon (1996 : 31) further asserts that:

.... *ubuntu* is not empirical. It does not exist unless there is interaction between people in a community. It manifests itself through the actions of people, through truly good things that people unthinkingly do for each other and for the community. One's humanity can, therefore, only be defined through interaction with others.

It is believed the group is as important as the individual, and a person's most effective behaviour is in the group. All efforts working towards this common good are landed and encouraged, as are all acts of kindness, compassion and care, and the great need for human dignity, self-respect and integrity.

Ubuntu therefore is a philosophy of caring, compassion, and sharing in African culture : a spirit of ubuntu in the community. The African people regard ubuntu as the highest ideal. Human relations are thus governed by ubuntu and selfishness is a denial of ubuntu. Fundamentally there exists a dialectic relationship between ubuntu and human relations. This impacts on education for character and this type of education is the product of character ethic. To this end Covey (De Klerk 1998 : 21) distinguishes between *private victories* and *public victories* as strategies in restoring character ethic. For purposes of clarity, by *public victory* is not meant victory over other people. *Public victory* encompasses the elements of a synergy and is founded in the idea that derives its success in effective interaction which eventually yields mutually beneficial results to everyone involved. By emphasis, *public victory* has to do with working together, communicating

together, making things happen together that even the same people could not make happen while operating as independent entities.

It needs to be realized that *private victories* do equally play a necessary role. The view espoused by Covey (De Klerk 1988 : 21) is that *private victories* are just as necessary as public victories because educators cannot have effective relations with learners, parents, and colleagues without maturity, selfmastery and self-discipline which are the foundations of good relationships with others. It then becomes clear that through values realization which is at the heart of this study, *public victories* can derive from private victories and can thus also be achieved by:

- developing an abundance mentality and a win=win attitude
- learning and applying the skills of empathy; and
- achieving the power of difference to create synergy.

Insofar as values clarification is concerned reference was earlier made to the effect that the values clarification process is about preferences and intelligent choices. Hence, Simon and de Sherbin (Gibson & Mitchell 1981 : 184) remark that:

.... the process of values clarification involves knowing what one prizes, choosing those things which one cares for most and weaving those things into

the fabric of daily living. This process is sometimes taught by working on real-life situations, at other times by dealing with made-up stories, but always by grappling with issues that are of real concern in people's lives.

In this situation there prevails an atmosphere of intellectual engagement that subsequently forms the basis for values theory which encompasses the aspects of critical thinking and efficient communication. A particularly adaptable process for values clarification, critical thinking and effective communication is suggested by Howe and Howe (Gibson & Mitchell 1981 : 84). It consists of five steps:

- Developing a climate of acceptance, trust, and open communication.
- Building self-concepts.
- Creating awareness of prizing and publicly affirming values.
- Helping individuals to choose freely from alternatives after weighing the consequences.
- Helping individuals to learn and set goals and take actions on their values.

In this way, matters of values clarification and critical thinking by learners in secondary schools shall be addressed while effective communication also receives attention.

To deal with values clarification through subject matter, Dewey (Harmin, Kirschenbaum & Simon 1973 : 3) inquires:

.... what avail is it to win prescribed amounts of information about geography and history, to win ability to read and write, if in the process the individual loses his own soul: loses his appreciation of things worth while, of the values to which these are relative; if he loses desire to apply what he has learned and, above all, loses the ability to extract meaning from his future experiences as they occur?

Towards the conclusion of this subsection, one needs to point out that ethical issues belong to the philosophy of morality known as *ethics*. It is an intellectual exercise that comprises a process of reflection, analysis, decision and evaluation. Ethics is divided into normative ethics and meta-ethics. Normative ethics is a branch of philosophy which deals with moral judgements, issues and problems. Meta-ethics, on the other hand, concerns itself with moral judgements and revolves around questions such as "*What action is right?*" Meta-ethics does not belong to the domain of norms and standards. It has something of significance to do with the meaning of the words *right* and *good*, with special focus on a distinction between facts and values. Blocker and Hannaford (1974 : 20) identify three kinds of moral judgements:

- Judgements of moral obligation and they are about wrongness or rightness of actions.

- Judgements of moral value. These judgements are about the goodness or badness of a person.
- Judgements of nonmoral value where a judgement is made when someone says a particular object is good with the intention to commend the object, without inferring and impacting on it as being moral.

Van Rensburg and Landman (1988 : 402) appropriately refer to moral self-determination and comment as follows:

Moral self-determination implies integrity of conscience which is realized through a sense of *inner* morality, the chief purpose of education. Moral self-determination is not the exclusive prerogative of adult-life : youth too, must advance by degrees to inner discipline. Though the youthful conscience relies strongly on support, from adult counsel, it should distinguish, even at an early stage, between good and evil. Self-criticism comes from an awakened sense of responsibility and its progress to full responsibility is aided by authoritative guidance.

Values clarification, while assisting individuals to become more aware of their own priorities and values, also encourages critical thinking and effective communication, since critical thinking is to be understood as *thought that involves seeing relationships between events, inferring what is not stated directly, analysing events, synthesizing evidence and evaluating it. It is thinking that goes beyond the literal level*

(Glazer 1986 : 137). And in the same sense, effective communication, which is at the heart of this study, is central to all interactions with learners in the secondary school. Hence, while dealing with secondary school learners one should understand and accept the benefits associated with positive, open, two-way communication. Jones (1980 : 48) is of the view that while communication skills are not an end in themselves, they are vital and a necessary means to an end. He further remarks that:

.... despite the fact that teachers consistently list discipline problems as a major concern, many schools of education continue to totally ignore or skim over training aimed at assisting teachers to develop effective communication and problem-solving skills.

The core of critical thinking is the ability to solve problems and to think productively. It is therefore expected that educators should teach learners to handle puzzling situations to the extent that they can communicate their thoughts efficiently and effectively. How this can be obtained and attained through values clarification, remains the thrust of this investigation, more especially because Raths, Louis, Harmin and Simon (1966 : 201) characterise the role of thinking in values clarification as follows:

Thinking may help us to see alternatives which are relevant, and valuing helps us in the process of choosing from among these alternatives. Thinking

may help us to anticipate a variety of consequences associated with the alternatives, but valuing leads us to make a choice from among the weighted consequences.

Critical thinking, on the other hand, is used to point to the practical reflective activity that is directed towards a reasonable belief or action as its goal. These five key ingredients of critical thinking are identified by the words: *practical, reflective, reasonable, belief* and *action*. Whereas critical thinking may be conceived as *a reasonable reflective thinking that is focussed on deciding what to believe or do*, it is also contended that critical thinking excludes creative thinking. It is understood that formulating hypotheses, alternative ways of viewing a problem, questions, possible solutions, and plans for investigating something are all creative acts that fall within the scope of critical thinking.

However, when it comes to matters of values clarification, critical thinking and effective communication, the primary task of schools has thus far not been clearly defined. The education of children and the educators who provide education in schools do not adequately address the problem of schooling and values.

What follows in the next subsection is the statement of the problem and the elucidation of its sub-problems.

1.3 Statement of the problem

This study proposes to focus on what impact values clarification has on the development of critical thinking and effective communication for learners in the secondary school. The study subsumes, as argued by Lynch (1992 : 50), that there are certain values on which schools and educators cannot remain neutral and they must make that clear for their statements and their demonstration. In a democratic country these values are determined in terms of the value of human life, human rights, social justice, and the equally just society as the yardsticks for decisions and judgements; democratic discourse and peaceful conflict resolution; a sense of responsibility for other human beings and for the environment.

A logical starting point for schools is to identify and include in their programmes their target values such as courtesy, honesty, responsibility, tolerance, patriotism, compassion and responsible citizenship as illustrated in Table 1.1. These are all indispensable value foundations for a democratic society, committed to human rights and social responsibility for itself and other societies.

The main problem of this study has to do with the inclusion of a values clarification programme in the secondary school curriculum. From this

Table 1.1 *List of process and social values in school programmes*

Ontario, Canada Ministry of Education Target Values					
■	compassion	■	honesty		
■	cooperation	■	justice		
■	patience	■	loyalty		
■	peace	■	moderation		
■	courtesy	■	respect for the environment		
■	freedom	■	respect for others		
■	generosity	■	respect for self		
■	responsibility	■	self-discipline		
■	sensitivity	■	tolerance		
<i>The Rochester New York City School District Target Values</i>					
■	justice	■	due process		
■	equality	■	personal freedom		
■	legitimate authority	■	privacy		
■	respect for the rule of law	■	patriotism		
■	participation	■	giving your best effort		
■	obligation to the public	■	responsibility for oneself		
■	good	■	honesty		
■	respect for others	■	imagination		
■	kindness and caring	■	inquiry		
■	cooperation	■	diversity		
■	reasoned discourse				
■	advocacy				
■	personal empowerment				
<i>The Boy Scout Values as Expressed in their Motto</i>					
<i>A Scout is</i>					
■	trustworthy	■	friendly	■	thrifty
■	loyal	■	courteous	■	brave
■	helpful	■	kind	■	clean
■	obedient	■	cheerful	■	reverent

Adapted from Kirschenbaum (1995 : 62)

main problem develops three subproblems which phenomenon will then unfold as outlined below:

1.3.1 **Values clarification techniques**

The first subproblem is to determine and describe the importance of values clarification techniques for learners in the secondary school.

1.3.2 Critical thinking

The second subproblem is to clarify to what extent values clarification can be employed to facilitate and accelerate critical thinking.

1.3.3 Communication

The third subproblem is to interpret how values clarification can benefit the learner to the level of communicating intelligently, effectively and efficiently.

1.4 Methodology and procedure

A research project, such as the present one, calls for the use of a number of methods which should see the study through to its logical conclusion. The term methodology derives from *methodus*, i.e. *meta* - + *hodos*- which means *a way by which the scientific researcher must select a method that permits access to the phenomenon*.

As clarified by Van Rensburg and Landman (1988 : 399) method constantly points to the scientific manner in which the researcher systematically and analytically goes about to render a phenomenon accessible and to solve a particular scientific problem at hand. It suggests a certain way or route to be taken and followed to reach a set of predetermined goals.

Throughout this programme of research a cluster of philosophical methods have been taken cognisance of for no single method is infallible in research. This research will apply the literature review, hermeneutic method, phenomenological method and the triadic (dialectic) method.

1.4.1 *Literature review*

A thorough and careful study of a wide range of literature has been undertaken in order to formulate a background upon which the research could be undertaken; and thus leading to the establishment of a theoretical framework for understanding the impact of values clarification on critical thinking and effective communication. After all, all pedagogical research is aimed at defining, analysing and interpreting the practical pedagogical situation in order to guide the process of teaching and learning. In this case, however, strict care has been taken to acknowledge that phenomenology, as an existentialist philosophy, consists in *describing*, not in *explaining* or *analysing*. It aims at a description of what is interpersonal rather than idiosyncratic (Körner 1979 : 275).

In this research, the study of literature necessitated that information dealing with the problem should be obtained from a corpus of material

available in various disciplines and fields of learning such as philosophy, education, religion *etc.* Addressing the scarcity of literature on rigorous values clarification Beck, Harsh and Sullivan (1978 : 23) point out that:

The literature concerning rigorous values clarification research is somewhat scanty. However, we find most teachers and students very positively disposed towards its use in the context of its limitations. That is, effectively, values clarification seems to promote more openness in classrooms. Teachers seem to find the techniques easily adaptable to any grade levels or subject.

As mentioned, the review of literature reveals that there is ironically very limited material on values clarification and proves Harmin Kirschenbaum and Simon (1973 : 24) right that "our education trains us to deal with ideas not with values." Yet Kirschenbaum (1995 : 18) argues that "enhancing students' thinking skills (that is, the ability to think) is an important part of values education." For Mncwabe (1987 : 181) values and values system, to the extent that they are well developed and organised, provide a conceptual road map for human conduct.

Hence, it is hoped that this research will in some ways address the problem and chart a way forward for other similar studies; thereby necessitating the production of relevant material to assist in effective

education in which the central role of values cannot be overstated. Essentially the present researcher has employed a hermeneutic approach in the study of literature and in the description of the phenomenon dominating the entire project.

1.4.2 *The hermeneutic method*

By definition, the concept "*hermeneutic*" comes from the Greek verb *hermeneunen* which has the connotation of *to explain* or *to clarify* or *to determine*. The Afrikaans word *uitlegkunde* impacts on the science that investigates principles which help to unfold and explain the concept of meaning in documents. In other words, the hermeneutic method according to Van Rensburg and Landman (1988 : 365) emphasises the correct interpretation of documents without necessarily misconstruing correct interpretation for the singularity of interpretation. It is a complementary methodical act to the phenomenological method and requires that the researcher intentionally and critically reads the text while describing and interpreting the phenomenon of values clarification as it unfolds from the texts in the literature.

As a method of research, hermeneutics embraces the schooled interpretation and it is a method that helps in studying documents with

a view to investigating according to which principle and with what aids the meaning of documents must be determined (Van Rensburg & Landman 1988 : 365). A hermeneutic circle of understanding will be achieved when, after perusing the literature, the secondary can be read from the original (the essential) and the original can be understood from the secondary as Van Rensburg and Landman clarify.

To contribute to the entire study meaningfully, the steps outlined by Maboea (1996 : 103 - 104) will be accommodated in the present research. The thinking on hermeneutical guidelines for studying text is outlined as follows:

Studying a text means understanding and ultimately interpreting the viewpoint of the author of the text. To understand means to comprehend. Therefore, in studying a text [on values education and values realization] the researcher must try to comprehend the meaning of the words and sentences as used by the author. To determine the meaning of a word or sentence one has to expound or elucidate it; for words possess more than one meaning. Exposition inquires into the, different meanings. Exposition requires critical insight. It means interpretation. Interpretation is the critical method followed during exposition in order to determine and comprehend the meaning of words and sentences. Critical here means drawing sharp distinctions between meanings.

To verify the essence status of the observed essences in moral and

values education would imply the following steps:

- Not being able to think it away emphasises the essence status.
- Not being able to take it away, emphasises the essence status.
- Separating the essential from non-essential in order to illuminate the essences.
- Posing contradictions. If, contradictions of the essence are justified in values clarification, then the observed is no longer an essence.
- Asking the hermeneutic questions.

In this study, the reading of literature has been done with the hermeneutical guidelines strictly in mind, since they suggest that studying a text means understanding and ultimately interpreting the viewpoint of the author of the text. To interpret is to make available an exposition into different meanings of words and sentences used by the author in order to separate the essence from the non-essence.

1.4.3 *The phenomenological method*

Phenomenology is a concept derived from the Greek *phaenomenon* which means *appearance* and *logos* which refers to *word* or *method* and *legoo* which means *I speak*. *I let it be heard* (I meaning the reality). In another sense *phenomenology* has to do with *that which appears or shows itself*. It is an arranged unveiling or disclosure (Van

Rensburg & Landman 1988 : 442). Phenomenology seeks to describe the data or the "given" of immediate experience. That is, phenomenology is a method followed by the investigator to disclose or to verbalise the essentials of a particular phenomenon strictly as it reveals itself. From a transcendental point of view phenomenology is an exercise of reason and shares in the teleology of thinking (Sokolowski 2000 : 185). Thus, the observation by Lyotard (1986 : 76) further reveals that:

.... phenomenology constitutes at the same time both a "logical" introduction to the human sciences, in seeking to define the object eidetically prior to all experimentation; and a philosophical "reprise" of the results of experimentation, insofar as it seeks to retrieve fundamental meaning, particularly in proceeding to the critical analysis of the intellectual apparatus used. In one sense, phenomenology is the eidetic science corresponding to the empirical human sciences (especially to psychology); in another sense, it places itself at the heart of these sciences, at the heart of the fact, so realizing the truth of philosophy, which is to draw out the essence *in* the concrete itself; it is therefore the "revealer" of the human sciences. These two senses correspond to the two levels of Husserlian thought. They are thoroughly run together in current phenomenological thought, but we see that they can nonetheless be isolated, and that the eidetic definition (by imaginary variation) is difficult to use, not to say arbitrary.

The primary aim of this method is to allow the researcher to directly

investigate and describe phenomena while they are consciously experienced and as they emerge without being influenced by unexamined preconceptions and presuppositions. It is a world view that seeks to describe the appearance of things *as they present themselves directly to one's private consciousness* (Kneller 1971 : 77).

Phenomenology embraces the science that deals with phenomena as distinct from that of the nature of being. Consequently it is to be understood as an approach that concentrates on the study of consciousness and the objects of direct experience. In other words, in its practical application in this study phenomenology places significance on the study of events and situations as individuals are able to study the individual's qualities from the person's own point of view and objectively when these qualities reveal themselves. Hence, according to Gunter (Mncwabe 1987 : 28) phenomenology

.... is the methodical laying-bare of the data as they manifest themselves in [their] original event of appearance as meaningful data. This means that phenomenology then is the study of phenomena experienced by man. The primary emphasis is on the phenomenon itself exactly as it reveals itself to the experiencing subject in all its correctness and particularity.

As a tool (instrument) of philosophical inquiry, phenomenology

concentrates on describing the essence of objects as they present themselves to human consciousness, and tries to unfold phenomena to find meaning in themselves and in their original setting. This suggests that the researcher must allow the process to happen by suspending (bracketing) one's preconceptions and presuppositions and allowing the processes of intuition, reflection and description to occur. By *intuition* is meant that the investigator must concentrate thoroughly on what is being given or experienced, and go *beyond it* to display a transcendental attitude. This is suspending or "bracketing" of all the preconceived ideas about the phenomenon. In the *reflection stage*, the researcher does the *intuiting* of essences. He or she reflects on them in the most sincere manner, without, at this stage, imposing any meaning on the data that is emerging (Mncwabe 1987 : 29). The final stage is *description*. Description calls for the statement to be declared on the phenomenon that has been analysed so as to interpret the meaning of the essentials. A *reflection* is then made on the understanding of essential relationships between the essences, bearing in mind the phase described by Körner (1979 : 276) when he states that:

.... the phenomenological world is not the explication of a pre-existing being (*d' un être préalable*), but the foundation and constitution of being (*la foundation del' être*), it is not the reflection of a pre-existing truth, but, like art, the realization of a previously non-existent truth.

1.4.3.1 **Phenomenology and reflective thinking**

In essence, Audi (1999 : 664) argues that phenomenology consists in an analysis and description of consciousness; it blends with existentialism. It studies the essences, while it attempts to place essences back into existence. Accordingly, it is transcendental and is interested in what is left behind after the phenomenological reduction is performed , but it also considers the world to be already there before reflection begins. In the case of this study three activities described in the preceding paragraphs culminate into the process of *reflective thought*: a process described by Davey (Beck, Harsh & Sullivan 1978 : 103) as a necessary activity which helps the individual to cope in the act of living cooperatively with other human beings — without reflective thinking one has a purely instinctual behaviour. In accepting this phenomenon of thinking reflectively, Beck, Harsh and Sullivan (1978 : 103) declare therefore that:

.... the individual's need for reflective thought arises out of a problem — something in the person is disturbed, irritated, or confused, causing discomfort.

Accordingly, Beck (1978 : 103) contends furthermore that if a person has been irritated in this way, he or she has a motive to do reflective thinking, and this process has five critical stages:

- ***Suggestion:*** Possible solutions to the problem spring up spontaneously in the mind of the person.
- ***Intellectualization:*** The problem is clarified so that you have an intellectual problem rather than just an annoyance.
- ***Guiding idea, hypothesis:*** The initial suggestion is modified, corrected, and expanded.
- ***Reasoning:*** The full implications of ideas are elaborated: this builds on what is known and expands it.
- ***Testing the hypothesis by action:*** Experimental corroboration or verification is sought.

For purposes of this study, the process of *reflection* is understood and applied within the parameters of Dewey's description and insofar as it affects valuing and critical thinking; that it is active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends. Reflection includes a conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality.

1.4.3.2 **Phenomenology and the project approach**

In the context of values clarification and critical thinking in this research, the preceding discussion has to do with the *project approach*.

This approach begins with a problem which has meaning for a particular individual who then examines and works with the problem which ultimately ends when a solution is reached. Hence, Beck, Harsh and Sullivan (1978 : 104) remark profoundly that:

.... this is a very active view of learning in which the primary focus is the need (interest, motivation) of the child. The legitimation of the process of reflection lies in opportunity in the school. Community for the activity which has genuine meaning for the individual and the community.

As for the educator's role, it is essential that in values clarification and critical thinking activities the educator should be sensitive, flexible and firm with learners; stimulating and supporting when necessary; leading and directing or encouraging learners in their directions. The educator does all he or she can in close cooperation and interaction with the learner; the learner finally determines if and how he or she will himself or herself grow, develop, learn and become responsible to himself and other (Beck, Harsh & Sullivan 1978 : 105).

1.4.3.3 Prerequisite reductions in the phenomenological process

The truth to the phenomenological attitude, according to the viewpoint of Sokolowski (2000 : 49), is called the *phenomenological reduction* which signifies 'leading away' from natural targets of one's concern,

'back' to what seems to be a more restricted viewpoint, one that simply targets the intentionalities themselves. The term '*reduction*' derives from the Latin *re-ducere* meaning *a leading back, a withholding or a withdrawal*. To enter this viewpoint, one has to suspend the intentionalities he or she contemplates.

One has to recap that in the process of explicating and describing a particular phenomenon, it is incumbent upon the inquirer to carry out two reductions. *First*, the inquirer must, as highlighted previously, eliminate by "*bracketing*" from his or her field of attention all other phenomena that might interfere with the process of cognition. *Second*, he or she must eliminate from his or her field of attention all previous knowledge and interpretation of the particular phenomenon.

Accordingly Deist (1990 : 192) elaborates that only in this way will the inquirer be entitled to report what he or she perceives. In other words the main requirement in this intuitive process is the presence of a transcendental attitude by which one's preconceptions and presuppositions are put in abeyance to allow an objective investigation of the phenomenon.

In summary, phenomenologists explain that what is important is not the object or the event itself, but how it is perceived and understood by the individual. Thus, it becomes clear and needs to be stressed that

instead of *physicalizing* persons and phenomena, phenomenology *experientializes* things.

1.4.3.4 **Phenomenological thought processes**

In this study on the impact of values clarification on critical thinking and effective communication, the phenomenological method will be employed to include *inter alia* the following thought processes as articulated by Maboea (1996 : 98):

- ***Identifying***: This has to do with identifying the problematic phenomena of values clarification, critical thinking and effective communication.
- ***Bracketing or suspending***: Bracketing refers to suspending temporarily all preconceived ideas, preferences, likes, dislikes, bias and all the *isms* and philosophies of life in viewing the problematic phenomena of values clarification, critical thinking and effective communication. The suspending or bracketing or neutralization of one's doxic modalities is also called *epoche* a term derived from Greek, but used to refer simply to the neutralizing of natural intentions that must occur when those intentions are contemplated (Sokolowski 2000 : 49).
- ***Observation and survey***: This refers to the monitoring of the

phenomenon (free-variation) in various situations and settings, and naming the essential things about values education (values clarification), critical thinking and effective communication.

- ***Separating***: This has to do with separating the essential from the non-essential in values clarification, critical thinking and effective communication.
- ***Verifying***: This designates to the verification of the validity and authenticity about judgements.
- ***Reflecting***: This refers to reflecting on the relationship and coherent concepts like teaching and education; content and values; critical thinking and effective communication, and others.
- ***Interpretation***: This is the interpretation of the meaning of the essentials in values clarification, critical thinking and effective communication.
- ***Summoning back***: This refers to one's philosophy of life in the application of values clarification.

In this way the phenomenological process which impacts enormously on the entire research is concluded. Importantly, while phenomenology is the science of studying the truth, Sokolowski (2000 : 185) rightly observes that it stands back from the person's rational involvement with things and marvels at the fact that there is disclosure, that things do appear, that the world can be understood,

and that people in their life of thinking serve as datives for the manifestation of things. Thus phenomenology also concerns itself with the limitations of truth.

1.4.4 *The triadic or dialectic method*

The triadic method is also known as the *dialectic method*. The term *dialectic* derives from the Greek *dialegisthai* which refers to *the art of conversation or a discussion or a debate*. The dialectic method is characterised by the elements of the Socratic Method of the early Platonic dialogues in which Socrates examines some common belief by *knowledgeable people* to see what its logical implications are. The view held by Blocker and Hannaford (1974 :21) about the logical implications is that usually these consequences reveal some inconsistency and thus the unacceptability of the original belief. Thus the forum of the procedure is hypothetical.

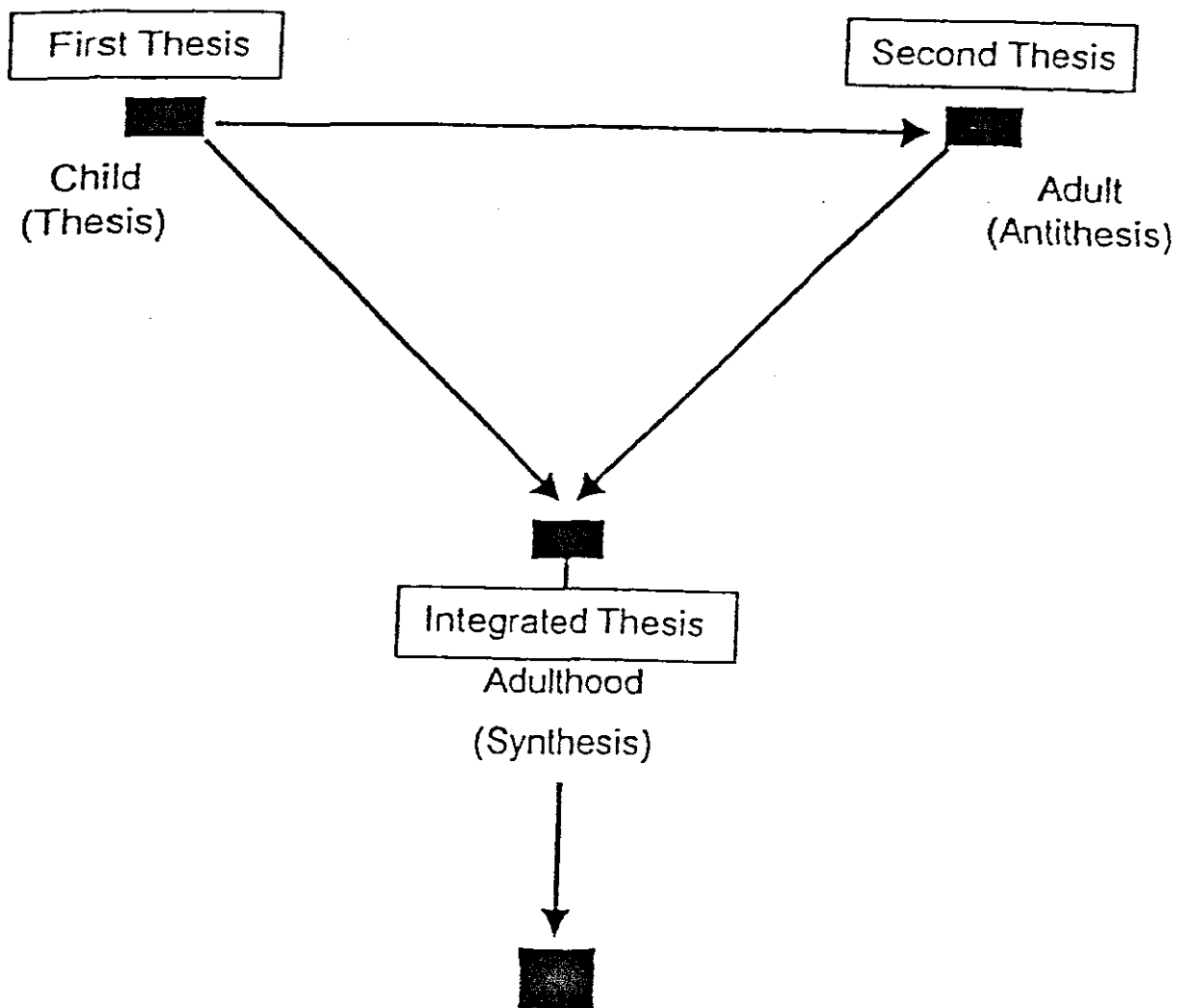
To elucidate Socrate's method, consider the following argumentation: *Suppose p is true; if so, then, q, but if q, then r; but r is clearly unacceptable, so we can't accept p, after all*. In this case one is assuming the truth of a premise in order to show, by its absurd consequences, its falseness, and this is called an *Argumentum ad Absurdum*. To comprehend this, think about the analogy from Plato's *Republic* (Blocker & Hannaford 1974 : 21):

.... what is justice? To this Cephalus, a respected and honourable merchant, replies that justice is speaking the truth and paying your debts. Socrates' response is to see where such a view leads, that is, to determine whether its consequences are acceptable or not:

Suppose that a friend when in his right mind has deposited arms with me and he asks for them when he is not in his right mind, ought I to give them back to him? No one would say that ... I should be right in doing so, any more than they would say that I ought always to speak the truth to one who is in his condition

The triadic (dialectic) method helps to generate a debate or a dialogue of union of two parties. It therefore embraces the idea of a conversation or dialogue which according to Maboea (1996 : 99) suggests reason and counter reason, word and counter word, *thesis* and *antithesis*, with a view to effectuating an authentic *synthesis* as in Figure 1.1. In essence, Audi (1999 : 232) refers to the dialectic method as one of an argumentative exchange involving contradiction since the word's origin is of the Greek *dialegein* which means to *argue* or *converse*. Thus the dialectic or triadic method as it were seeks to pursue an argument conducted by question and answer, resting on the opponent's concessions, and aiming at refuting the opponent by deriving contradictory consequences.

Figure 1.1 *The triadic thought sequence of the dialectic methods*



Adapted from Maboea (1996 : 100)

The word *dialectic* is most commonly associated with Hegel. In the Hegelian thought it is applied to imply questioning, opposing and arriving at truth through revealing the weakness of another's argument.

In trying to identify the significance of the dialectic method, one must understand the implications of the axiom, "*What is rational is real and*

what is real is rational." For example, in the case of History, Hegel, as an attempt to explain the philosophical basis of History, developed the idea that *change comes about through conflict, as the result of the operation of the principle of opposition. An idea embodied in an institution elicits a response contrary to itself.* The initial idea is called *thesis*, the opposing idea is called an *antithesis*. From the *clash of thesis and antithesis comes a synthesis. This synthesis, in turn, becomes a thesis and the process continues* Platt (1976 :34). It should be expected therefore that this dialectic movement and presentation will reveal itself in all the chapters of this investigation. Thinking about the Hegelian dialectic system of thought and its underlying presumption that an idea embodied in an institution elicits a response contrary to itself, the point made by Egri (1964 : 50) carries weight as he submits that:

.... a human being is a maze of seeming contradictions. Planning one thing, he at once does another; loving, he believes he hates. Man oppressed, humiliated, beaten, still professes sympathy and understanding for those who have beaten, humiliated, and oppressed him.

From this axiom it becomes clear that the movement of a conversation in the dialectic system of thought is expressed by the three steps of thesis, antithesis and synthesis, diagrammatically and equationally represented as follows:



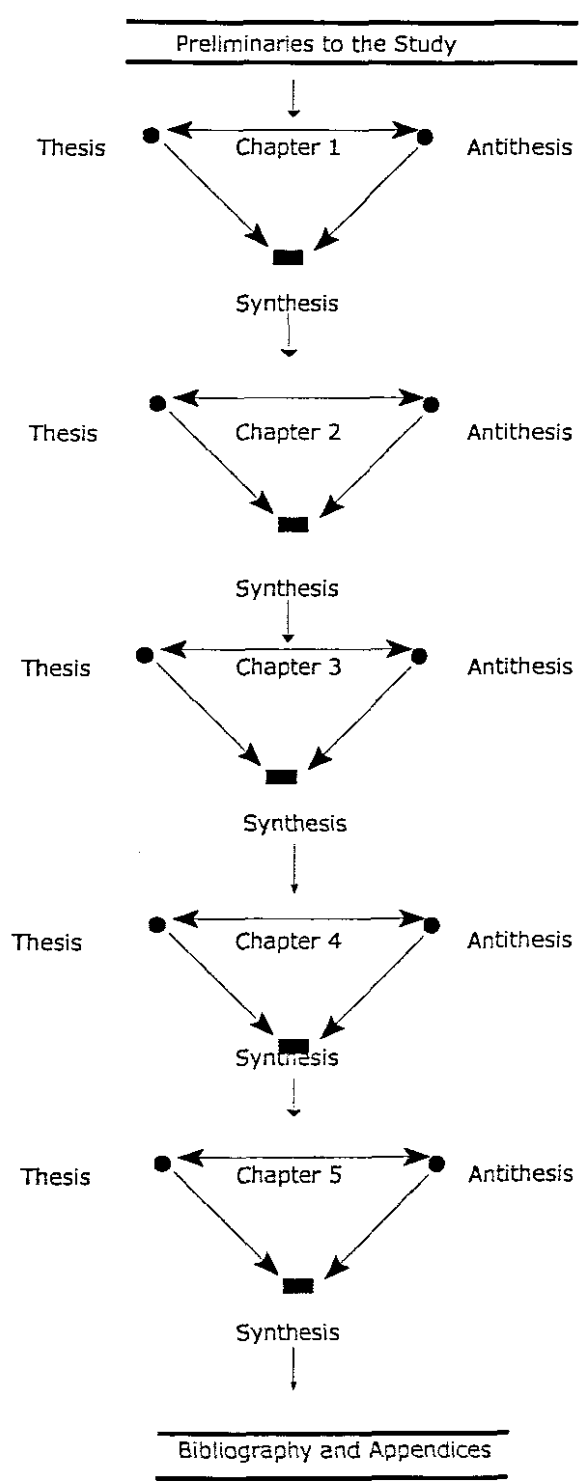
In this study the triadic (dialectic) method will be employed to interpret the phenomenon in terms of the learner, the educator and the learning content, and with reference to the triadic thought sequence of the dialectic method as illustrated in Figure 1.2 which shows and demonstrates the triadic thought sequential movement in the various stages of the study.

1.5 Importance of the study

The research seeks to develop a theoretical framework for the study and understanding of the impact of values clarification; thereby facilitating a meaningful teaching that embraces values in order to provide education which, according to Kirschenbaum (1995 : 14), is the attempt to help young people develop values which serve as the foundation for a personally satisfying life.

In this way the curriculum becomes relevant as it may end up with schools producing young people who will live personally satisfying lives which have meaning, joy and satisfaction. And in that manner learners educated in this fashion may become responsible adults. Care should be taken that the content of adulthood is determined by values and norms. Woodbridge, Swart, Rossouw and Gerricke (1991 : 27) identify

Fig 1.2: *The triadic thought sequential movement in the presentation of the problem and the movement of the study*



the following norms which, in turn, implicitly form the pivot for the current project:

- Meaningful existence.
- Norm - identification.
- Self-judgement and self-understanding.
- Morally independent decision-making and conduct.
- Responsible freedom.
- Human dignity.
- Philosophy of life.

It needs to be realized that a research of this nature is focussed on influencing curriculum experts in South Africa to design a relevant curriculum with worthwhile learning activities to ensure that the ideals of critical thinking and effective communication are achieved.

Literature studied for this project reveals that values education which this research is promoting is very important and these sentiments are well-echoed by Kirschenbaum (1995 : 14):

[value education] helps people live more socially constructive lives; which contribute to the good of the community, which are based on care and compassion for fellow humans and other living things, and which do not interfere with the rights of others to pursue *their* legitimate values.

Also the aim of this study is to identify various approaches and activities to help the secondary school learners to acquire critical thinking as well as effective communication skills. The study will outline a strategy for teaching critical thinking paying particular attention to the views of Lipman (Ornstein & Hunkins 1988 : 98) that:

.... children are by nature interested in such philosophical issues as truth, fairness, and personal identity. Children can and should learn for themselves, to explore alternatives to their own viewpoints, to consider evidence, and to make distinctions and draw conclusions.

Finally, whilst this research will generate a healthy debate about the inclusion of values in the school programme, it will also become important in generating strong values clarification programmes for secondary school learners. Already there are many secondary school educators, parents and learners who are aware of values programmes and are endorsing the fact that these programmes should be part and parcel of the entire school programme.

In conclusion, since there is a dire shortage of books on values clarification which are either critiquing or informing on the subject and are produced by the local market, this study should contribute towards the production of resource and learners' materials to enhance the quality of values education and the quality of teaching in particular by providing

education which observes teaching at facts level, at concept level and at values level.

..6 Definition of concepts

In defining the concepts, the basic rules applicable to the identification of the *definiendum* and the *definiens* as stated in Rossouw (1994 : 18) will be taken into consideration; namely that definitions must:

- indicate the core characteristics of the concept (definiendum);
- not be circular;
- not be too broad or too narrow;
- not be stated in figurative language; and
- as far as possible not be formulated negatively.

The following concepts will be defined as they form the basis of all discussions in this study: education, educator, learner, school and phenomenon.

.6.1 Education

The aim of education, as contended by Barker and Hotzhausen (1996 : 45), is to reflect the activities which aim to provide knowledge, develop a sense of values and impart an understanding of principles

applicable in all walks of life, rather than imparting knowledge and skills relating to a limited field of occupational activity. Education entails as it were the harmonized, systematic development and cultivation of mental abilities, character, knowledge and skills.

According to Griessel (1991 : 6), the term *education*, refers to a human act directed at a fellow human being who meaningfully designs his or her own world (*eigenwelt*) by means of particular norms. As representative of the norm-image of proper adulthood the educator intervenes in the educand's (the learner) life. Accordingly in this intervention the educator shows an order of preference as regards those values that qualify humankind as humankind. In the words of Van Rensburg and Landman (1988 : 330):

Education is the practice — the educator's/pedagogue's concern in assisting the child on his way to adulthood. Education may then be defined as a conscious, purposive intervention by an adult in the life of a non-adult to bring him to independence. Bearing in mind that education is the positive influencing of a learner by the adult, with the specific purpose of effecting changes of significant value, is therefore a purposive act, designed to guide the child's humanization on a determined course, with an educand co-operating in full acceptance of his mentor's guidance. The final issue cannot be scientifically determined or guaranteed, nor can education go on indefinitely. As the educand shows himself progressively amenable to decide for himself and to accept responsibility for autonomous choice, the educator removes himself more and more from the scene of action, leaving his charge to do things on his own.

Education (or educating) — and so also *values education* — is an onticity and as Du Plooy (Van Rensburg & Landman 1988 : 328) describes, it should be seen also as a spontaneous, intuitive, natural unaffected, effective and dialogical intervention of an educator (adult) in the life of a dependent, in need of assistance, not yet adult (child) to guide him or her to proper, exemplary and instructive manner towards spiritual adulthood as self-actualization, according to the most profound convictions of the educator.

Griessel (1991 : 10 - 16) identifies some characteristics of education, and claims that it refers to the offering and acceptance of that assistance; it is aim-directed, and it is a normated act. It can thus be deduced that education is an intentional 0purposeful interaction between an adult who is an educator and who educates as well as the learner who is an educand who receives education or is being educated. On the other hand, Fraser, Loubser and Van Rooy (1990 : 5) describe education as the activity engaged in when an adult who has superior knowledge and insight (educator) purposefully teaches a child who has inferior knowledge and insight (educand) in order to help him or her to become intellectually independent and socially responsible (mature adult).

Although education is a broad concept which would necessarily be defined within the formal and informal contexts, for purposes of this study the term *education* will be restricted to its formal application, where the learner is assisted through the subject matter by the educator. This type of education

occurs at school. Informal education is received at home and normally conducted and offered by the parents. In this research the normal positive contributions derived from informal education will as a matter of accuracy be acknowledged especially as the home forms the basis upon which the school can help to guide the child on his or her way to adulthood successfully and meaningful. It is however important to recognise that progressive education does not terminate with the preparation for adulthood, it goes beyond and according to Sadker and Sadker (1997 : 420) it is aimed to generate a continuous, fulfilling learning experience in life. Education therefore is a perpetually enriching process of ongoing growth.

6.2 Educator

In the teaching-learning situation the educator is an adult who is committed to leading and guiding the child (educand) on his or her way to adulthood. An educator is a teacher who teaches the young learners and moulds their character and their value structure.

Given the fact that learning revolves around gathering knowledge, assimilating it, analysing facts and arguments and arriving at synthesising and applying this knowledge in numerous and intelligent or intelligible ways, it becomes evident that in the teaching-learning situation the teaching-learning situation, or the didactic situation, all activities take place under the

supervision of educators whose basic task it is to teach and to assist the learners to acquire knowledge, insight and skills as well as values. The educator in the learning situation deals with all forms of *pons asinorum* of whatever nature in order to make the learning content accessible to the learner who otherwise craves for it.

Concerning the educator and his or her role, Van Rensburg and Landman (1988 : 336) remark about a good educator thus:

A good educator is not necessarily an educationist (pedagogician). Most parents are not educationist and yet they are as a rule good educators. The educator is independent, self-reliant, full-matured, strong, to render aid. In fulfilling his functions of support and aid, the educator assumes responsibility, he would be powerless to help. The mentor's intervention (or acquiescence) in the progress of the child acquires purposeful significance from the fact that it is his duty to make decisions. Only he can judge if the assistance given will further the child's advancement to full maturity. He must respond to the child's state of not-yet-being. To ignore his call by not intervening in a situation or by refusing to commit himself, does not relieve him of responsibility. Whoever neglects an opportunity of aiding a child is guilty of omission, and whoever denies a child its right of self-reliance, through excessive protection, is equally mindless of his educative obligations. The educator's responsibility consists in making his subject conscious of his own personal duty and then helping him to accomplish it. The urge towards competence is promoted by the acceptance of responsibility. When an expert educator (pedagogue) has chosen education as an occupation and a vocation, such a person is called a professional educator (teacher).

The educator therefore has the responsibility of teaching. Teaching does not manifest itself in a vacuum, and it is not '*just*' teaching. Teaching is *always teaching something to someone*. It is an activity that can only be engaged in more or less successfully since one cannot both teach and fail to teach at one and the same time.

According to Egan (1979 : 156) the task of the values educator fundamentally can be described as follows:

Educators should be mostly concerned with helping people through stages of immaturity, enabling them eventually to achieve maturity. There is nothing wrong or shameful about being immature when young. If one has a distaste for the immature and their various modes of expression and kinds of interests, then there is no point trying to teach. Such teachers will be at constant odds with what the child needs most. If one delights in the expressions and interests of the immature, finding them most congenial, then there is no point trying to teach. Such teachers, who are usually immature themselves, will be concerned to keep children immature and will not help them — even if they could — to achieve greater maturity. We might wisely be equally wary of those who seem ashamed of having been young and those who see childhood as the best life has to offer.

Therefore throughout the present study, the concept *educator* should be understood as defined in the Employment of Educators' Act No.76 of 1998 (Juta & Co 1999 : 3A - 4):

Educator means any person who teaches, educates or trains other persons or who provides professional educational services, including professional therapy

and education psychological services, at any public schools, further education centre and who is appointed in a post on any educator establishment under this Act [Employment of Educators' Act No.76 of 1998].

While, as a matter of fact, the task of education, for which the educator is responsible is to empower young people to be confident and critical in order to communicate effectively, Sonn (1999 : 11) contends further that a good educator:

- Empowers the learner;
- Encourages participation and acknowledges learners' impress;
- Creates opportunities for learning;
- Has knowledge of the learners' backgrounds;
- Has insight into the connection between home and school;
- Is sensitive to difficulties that young people encounter whether educational, social or emotional;
- Develops the self-confidence of learners;
- Makes sacrifices;
- Intervenes on behalf of learners when necessary;
- Welcomes challenges;
- Is a source of encouragement;
- Builds healthy relationships;
- Is able to confront problems and resolve them effectively;
- Is a good listener;

- Is a good mediator;
- Thinks critically and encourages critical thinking in learners;
- Has a good sense of humour.

It follows that in the teaching-learning situation many educators see their role as something more than just teaching the subject matter:

- They build a humane society,
- They teach skills and new knowledge,
- They prepare a community that upholds democratic values and principles, and
- They teach learners to think critically.

In this thesis the term *teacher* will be used interchangeably with *educator* for to *teach* is to *educate in the sense of generating a learning situation characterised by appropriate activities which culminate in educative outcomes*. These educative activities are created by the educator and they aim to enrich the learner's experience.

6.3 Learner

The synonym for learner is *educand*. If the verb "*to learn*" is defined by *Pearsall* (1998 : 709) as denoting *the act of gaining knowledge or a skill by study, experience or being taught*, then, a learner should be

understood as *a person who is or ought to be gaining knowledge or skill by being taught or by studying or by experience*. By nature human beings have a characteristic of yearning for learning or yearning to learn.

On the other hand, *learning* from which the concept *learner* comes, refers according to Perkins in (Fraser, Loubser & Van Rooy 1990 : 36) to *a universal, lifelong activity during which individuals modify their behaviour to adapt to their environment*. When values clarification is being taken as the focal point, the learner is the educand in the didactic situation who receives education from the educator — an adult. According to Van Rensburg and Landman (1988 : 329) an educand or learner, in other words a child, must be seen as

.... somebody who is capable of being educated, thus: an educand. The educand is a child or youth, hence a none-adult becoming an adult. Implied in his mode of not-yet are the future prospects of may-yet and should-yet. In its actual becoming, the child is dependent on the educative support of a fellow human being without whose aid its potential humanization cannot be realised. The educator and the educand are united in a particular relationship. In giving his pedagogic support to the educand, the educator has a definite purpose in view: bringing his charge to adulthood. In the course of its humanization the child is in need of aid and support which the adult mentor supplies. This mutual striving towards the non-adult's adulthood creates a pedagogic relationship between the two participants.

It is a logical deduction that the child as a learner learns under the supervision and guidance of the educators. Fraser, Loubser and Van Rooy (1990 : 15) hold the view that at school the child indeed becomes a learner; and he or she is a person of school age who not only actively *wants* to learn, but also *has to learn* in a formal, structured and disciplined way. A learner therefore must learn in order to develop his or her capabilities.

Maboea (1996 : 43) contends that the basic task and responsibility of the educand in the learning situation is *to learn qualitatively*. Insofar as qualitative learning is conceived, it is conceded that qualitative learning refers to *finding meaning and the realization of potential; that by the end of school, learners or pupils or students should be able to understand society, their place in it, and be able to clarify and talk about their own values*. In short, to hold an explicit philosophy of some sort.

For this reason, in this study the concept *learner* will be applied as in the South African Schools' Act No. 84 of 1996 (Juta & Co 1999 : 2A - 4) where a *learner* means any person receiving education or obliged to receive education in terms of the South African Schools' Act No 84 of 1996. This definition however falls short of a clear terminus with regard to age restriction. The compulsory schoolgoing age is, according to the Act, eighteen years of age.

Given the fact that learners are children, one submits that children are persons. They therefore can be presumed to have the potential for those capacities which distinguish persons from things or objects. They are moral and rational agents. It is immoral then to treat children (learners) as if they were objects. As persons children have rights. Their wants and needs must be taken as having a *prima facie* validity.

Regardless of one's opinion to values clarification the simple fact is that schools must always expose learners to values clarification. Education should, as a matter of principle, should ennoble the learner with acceptable norms and values while enabling him or her to communicate effectively and efficiently with his or her environment.

1.6.4 **School**

Duminy and Söhnge (1987 : 5-6) describe the school as a relatively autonomous and independent social institution established to supply systematic educative teaching and learning under the guidance of academically and professionally trained educators, by means of norms and ideals and for the sake of responsible adulthood in the community. Barrow (1982 : 194-195) contends that schools exist in order to prepare people in a general way for a meaningful and worthwhile adult life. Therefore schools should seek to produce social, rational persons of intelligence and discernment. To elucidate the matter, a public school

should be understood as *an institution of learning: whether it is an independent (private) or a government institution. It is a place of learning or an institution where teaching and learning take place*; and this teaching occurs when the teacher (educator) guides the child as a learner (educand) to be able to master the subject matter. Schools are public institutions: they thus represent public values and should promote public and democratic ideals of society. In addition to the task of the schools as a places of learning, schools should also be seen as institutes for social change.

With reference to the role of the school as a referent for change, Freire (Maboea 1996 : 150) emphasizes that:

Education represents both a place within and a particular type of engagement with dominant society. Education ... includes and moves beyond the notion of schooling. Schools represent only one important site where education takes place, where men and women both produce and are the product of specific social and pedagogical relations. In this way education includes both a struggle for meaning and a struggle over power relations. The dynamics of education ... are forged in the dialectical relation between individuals and groups who live out their lives within specific historical conditions and structural constraints.

It is very clear that schools by virtue of being public institutions are the custodians of education. Consequently Maboea (1996 : 151) points out that education is the terrain where power and politics are given a

fundamental expression, since it is where meaning, desire, language and values engage and respond to the deeper beliefs about the very nature of what it means to be human, to dream, and to name and struggle for a particular future and a way of life. Consequently, schools should seek to equip learners with the skills they need to survive and the skills they need for dealing with change.

This study will also define the concept *school* according to Pearsall (1999 : 1281) who regards the school as *an institution for educating children or any institution at which instruction is given in a particular discipline*. By its very nature the school provides the learner and educator with opportunities to interact meaningfully.

The processes of interacting between the learner and the educator at school is facilitated through the curriculum. Referring to the benefits of the outcomes-based education in the classroom it is stated by National Department of Education (1997 : 27) that:

- Learners, actively involved in classrooms where the curriculum is relevant and learner-centred, will blossom and grow. They will be able to find out what particular talents are and how they can develop these.
- Learners will have greater self-esteem because they will be

allowed to develop at their own pace.

- Learners will be trained to work effectively in groups. They will learn the value of teamwork and how to take responsibility for their own learning.
- Learners will become analytical and creative thinkers, problem solvers and effective communicators. They will know how to collect, gather and organise information and conduct research. They will be more aware of their responsibilities to the environment and the people around them.
- Learners will understand why they are learning. Constant feedback will keep them motivated.

While it is imperative that schools should provide a good curriculum that aims to address the needs of the learners in accordance with the prescripts of the outcomes-based education as articulated by the curriculum, Barrow (1982 : 198) further indicates that schooling may be called upon to fulfill many functions. But one function it has is to provide education. Education does not consist in imparting particular skills or particular types of behaviour, but in providing that kind of understanding that we recognise as intelligent along with the respect for reason implicit in the rational mind. Obviously, this is facilitated by the curriculum.

1.6.5 Curriculum

There exists in the literature of education various definitions for the concept *curriculum*. Taba (1962 : 10) contends that the curriculum contains a statement of aims and specific objectives; it indicates some selection and organization of content; it either implies or manifests certain patterns of learning and teaching, whether because the objectives demand them or because the content organization requires them. Finally, it includes a programme of evaluation of the outcomes. Richmond (Urevbu 1985 : 3) outlines the following thoughts about curriculum:

- Curriculum embraces all learning which is planned or guided by the school, whether it is carried on in groups or individually, inside or outside the school.
- That the curriculum consists of content, teaching methods and purpose may in its rough and ready way be a sufficient definition with which to start. These three dimensions interacting are the operational curriculum.
- It is a programme of activities designed so that pupils will attain, as far as possible, certain educational ends or objectives.
- It is the contrived activity and experience — organised, focussed, systematic — that life, unaided, would not provide ... It is properly

artificial selecting, organizing, elaborating and speeding up the process of life.

As for Pratt (1980 :4) curriculum is *an organized set of formal educational and / or training intentions*. In other words, the following are implications of this definition:

- That the curriculum is intentions or plans which may be merely mental plans, but more commonly exist in written form.
- That the curriculum is not activities but plans, or a blueprint for activities. The word programme is used to refer to learner activities that result from the implementation of a curriculum.
- That the curriculum contains many other kinds of intentions, such as what learning learners are to develop, the means of evaluation to be used to assess learning, the criteria according to which learners will be admitted to the programme, the materials and equipment to be used, and the qualities required of educators.
- That the curriculum involves formal intentions, that is, intentions deliberately chosen to promote learning; it does not include random, unplanned or non learning activities.
- That as an organised set of intentions, a curriculum articulates the relationships among its different elements (objectives, content, evaluation, etc), integrating them into a unified and coherent whole.

In other words, a curriculum is a system. Jacobs (Lemmer 2000 : 98) aligns herself with the thinking that curriculum is an interrelated set of plans to be completed under the guidance of the schools. She contends that there are prevalent standpoints which attempt to describe a curriculum, namely:

- Curriculum is equated with the subject matter being taught at school.
- Curriculum is perceived as the content of a course as it is detailed in written documents.
- Curriculum is understood as planned activities for learners aimed at empowering them to complete a course of studies.
- Curriculum is school directed experiences which embrace the hidden curriculum.
- Curriculum relates to individual experiences where the learner actually experiences that which results from schooling.
- Curriculum is the transfer of the culture, namely the existing knowledge, skills and values.
- Curriculum is perceived as a vehicle for social reform where its content and experiences will equip the next generation and thus improve society.

It is clear, as Maboea (1996 : 79) averses, that the prime purpose of the secondary school curriculum is to provide a guiding framework for

everything that has to do with the teaching and learning process to the extent that a values-orientated curriculum should include:

- The overall broad aims, objectives and principles (educational, social, political and economic principles)
- How the curriculum reflects the needs and interests of those it serves — the learners, educators, community, the nation, economy, employers, *etc.*
- The selection and sequencing of content, skills or processes and the assumptions and values used to inform this.
- How the content, skills and processes are taught and to whom.
- How learning and progress are assessed.
- How the curriculum is serviced and resourced — delivery and outreach facilities, infrastructure, educators' readiness programmes, *etc.*

There are five notions of the curriculum each operating at a different level proposed by Goodlad, Soder and Sirotnik (McNeil 1985 : 87) propose the following are the ideal curriculum, the formal curriculum, the perceived curriculum, the operational curriculum and the experimental curriculum.

- ***The ideal curriculum:*** This is one which results from the recommendations of the foundations, governments, and special

interest groups or set up committees to look into aspects of the curriculum and to advise on changes that should be made. Curriculum recommendations proposed by these committees might treat multicultural curriculum, a curriculum for the talented, early childhood curriculum, and career education curriculum. These proposals might represent ideals or describe desired directions in curriculum as seen by those with a particular value system of special interest. The proponents of such ideal curricula are competing for power within the society. However, the impact of an ideal curriculum depends on whether the recommendations are adopted and implemented.

- ***Formal curriculum:*** The formal curriculum includes those proposals that are approved by state and local boards. Such a curriculum may be a collection of ideal curricula, a modification of the ideal, or other curriculum policies, guides, syllabi, texts accepted by the board as the legal authority for deciding what shall be taught and to what ends.
- ***Perceived curriculum:*** The perceived curriculum is what the educators perceive the curriculum to be. Educators interpret the formal curriculum in many ways. Often there is little relation between the formally adopted curriculum and the teachers' perception of what the curriculum means or should mean in practice.
- ***Operational curriculum:*** This curriculum is what actually goes

on in the classroom. Observations by researchers and others who make records of classroom interaction often reveal discrepancies between what educators say the curriculum is and what they actually do.

- ***Experiential curriculum:*** The experiential curriculum consists of what learners derive from and think about the operational curriculum. This curriculum is identified through learner questionnaires, inferences and inferences from observations of learners.

In conclusion, the term *curriculum* refers to all teaching and learning opportunities that take place in learning institutions. It includes the aims and objectives of the education system, the content taught, the skills imparted, strategies for teaching and learning, forms of assessment and evaluation, how the curriculum is serviced and resourced, and how it reflects the needs and interests of those it serves, including the learners. In other words, curriculum is concerned with what institutions teach, and with what, how and under what conditions learners acquire the required knowledge, skills, values and attitudes.

1.6.6 Phenomenon

The concept *phenomenon* refers, according to Pearsal (1999 : 1071), to *a fact or situation that is observed to exist or happen, especially one*

whose cause is in question. In philosophy it becomes the object of a person's perception. Van Rensburg and Landman (1988: 448) define a phenomenon elaborately as follows:

Plural for *phenomena*; G. *phainomenon* (manifestation) derived from *phainesthai* — shows itself; *phainomai* — I appear, I present myself: the world at which man's intentionality is directed, consists of an inner coherence of appearances or phenomena. These phenomena are characterized by the fact they appeal to the human consciousness and call upon man to perceive. They manifest themselves to the investigator by appearing while they essentially remain covered or concealed. They can be discovered only through fundamental reflection. Furthermore, phenomenologists distinguish between *appearance* and *phenomenon*. The *phenomenon* is a conscious reconstitution of the originally observed (empirical) *appearance*.

This study seeks to place the accent on the description of the phenomenon as elucidated by Fraser, Loubser and Van Rooy (1990 : 188) in their definition where a phenomenon is defined as:

Any object, occurrence, or fact perceived or observed. These are directly perceptible by the senses (they are the objects of the senses — sights and sounds) in contrast to the theories devised to explain them (phenomenology = a study of awareness and of perceived objects rather than of objective reality).

The researcher's quest in this study is to deal with the phenomenon of critical thinking as well as effective communication as it reveals itself in

the curriculum of the secondary school through values clarification through values clarification. The next important concept in this study is that of *teaching* or “*to teach*”.

1.6.7 Teaching

The verb “ *to teach*” means *to impart knowledge in order to enrich the learner’s experience*. Normally, in the classroom situation and in the didactic situation it is the educator (an adult) who is responsible for teaching or educating the learner (an educand, who is not yet adult and has not yet reached maturity). The act of teaching is also understood as an act of moulding which includes the elevating guidance of the child by the adult who leads him or her to adulthood. The purpose of this interaction is to help the learner to become an autonomous and rational being.

Van Rensburg and Landman (1988 : 496) contend that:

Teaching is a medium of education but not all teaching is educative. Teaching concentrates on intellectual actualization, including in its scope bodies of knowledge (such as knowledge of values and norms) and skills useful for communal existence. We must be careful not to confine the term *teaching* to school instruction. Teaching is also done out of school; and similarly schools exist not merely for teaching but also for education, provided by means of instruction. Teachers are educators par excellence,

by virtue of the opportunities afforded them to educate through teaching. The term *educative teaching* serves very well to describe this higher function of teaching. Educative teaching is concerned with considerably more than the child's intellectual activities: it penetrates (to) its inner, spiritual existence. In practice it is difficult to draw fine distinctions between moulding, education and teaching; but we should nevertheless take note of them to avoid confusing pedagogic features with those not strictly belonging to the pedagogic.

Teaching takes place through the subject matter, that is, the learning content or curriculum content so as to help the learner to acquire knowledge, skills and values. For purposes of this study the educator should focus on teaching values clarification for critical thinking and effective communication. *Teaching* in this study will be referring to *educative teaching*.

To conclude: This section does not intend to exhaust the definitions of concepts encompassed in the entire investigation. In the various stages of the programme the researcher will continue to provide other definitions at appropriate situations if and when necessary in order to facilitate a meaningful dialogue as *the phenomenon reveals itself*. In the ensuing section a synopsis of the study will be made and this should serve to announce the programme of study.

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1.7 Further course of study

By reflecting on the phenomenon and on the content of this investigation it will be understood that the learner (child) seeks help from the educator (adult) who in turn facilitates the learner's [moral] growth (adulthood) through learning content. In this way the learner becomes autonomous and can act independently and responsibly and on his or her own.

About autonomy and freedom in values education, Maboea (1987 : 80) submits that *autonomy* is related to the rationality with which humankind follows society's framework of beliefs and practices, not the rationality with which he or she accepts the framework. To act autonomously is different from acting freely. The antonym of autonomy is *heteronomy*. Schools have the purpose of helping their learners to become autonomous human beings. The notion of autonomy in education should be seen as an ongoing process in which the means and ends are fused. Autonomy does not imply separation from society or the larger environment so much as it implies a harmony with it. *Freedom* and the idea of personal freedom is an important issue in phenomenology. Rodger's thesis of learning has freedom as its essence. The more children and youth are aware of their freedom, the more the opportunity they have to discover

themselves and develop fully as people. Accordingly, freedom permits the learners to probe, explore, and deepen their understanding of what they are studying. It permits them latitude to accomplish goals and find the fit between goals and achievements and past learning and new learning — and the directions these new meanings have for additional learning. Freedom broadens the learners' knowledge of alternative ways of perceiving themselves and the environment (Ornstein & Hunkins 1988 : 107 -108).

As for the design and layout of the study, *Chapter 1* is a general introduction — indicating the nature of the problem, the theoretical framework for the study, and the methodology employed for researching the problem. It also covers the importance of the study as well as the definition of terms.

Chapter 2 deals with values clarification and the general approaches that characterise values education. It also embraces the significance of learning content in the teaching of values.

Chapter 3 describes skills that are worthwhile for values development, focuses on the educator's role in teaching critical thinking, creative thinking, and effective communication.

CHAPTER 2

VALUES CLARIFICATION AND GENERAL APPROACHES TO VALUES EDUCATION

2.1 Introduction

Values and value system when well developed and clearly organised provide a conceptual guide for human conduct. Values clarification becomes an asset in the process of making choices from available alternatives. This process involves values and decisions. As far as to Tjallinks (1989 : 84) is concerned, the values clarification approach is consistent with humanistic ethics as it assists learners to think through issues which they encounter by incorporating the process into the subject matter being taught. In other words, values clarification allows learning about the *process* of determining one's values within the existing curriculum.

The philosophical jargon for values and decisions, as has been stated in the previous chapter, is *ethics*; while the sociological one is *mores*, and the psychological jargon refers to values as *adjustment*, whereas the religious jargon uses *virtue* for value. The systematic study of values is *axiology*. In philosophy this branch of study consists of *ethics* and *aesthetics*. Rume (Platt 1976 : 151), observes moral philosophy, to

which ethics which impacts on education belongs, as:

.... that study or discipline which concerns itself with judgments of approval and disapproval judgements as to rightness or wrongness, goodness or badness, virtue or vice, desirability or wisdom of actions, dispositions, ends, objects, or states of affairs.

It seems plausible that Brameld (1955 : 33) in addition to Rume's conception identifies for reasons of concern the problematic task of axiology and its significance for education and argues that:

.... the problem of axiology is to clarify the criteria of principles by which we determine what is good in human conduct, what is beautiful in art, what is right in social organization, and finally, what these have in common as well as what distinguishes them from one another. The significance of axiology for education is, then, to examine and integrate these values as they enter into the lives of people through the channels of the schools.

As education is widely regarded as a moral enterprise, educators are constantly charged with the task of drawing attention to *what ought to be said and done* and how learners *ought to behave*. Their concern is on and about imparting moral values and improving individual and social behaviour. Educators seek to promote *correct values* as the foundation for *correct actions*. Through literature, music and the dramatic arts, schools aim to teach aesthetic values which involve matters of assessment and appreciation. Despite lots of controversies and

arguments in respect of whether or not moral values and aesthetic values can be taught, one concedes that educators can help learners to the extent that they can choose between alternative courses of action. This will be achieved when each individual learner knows what is right and what is wrong, knows why it is so, and has some idea of what he or she ought to do about what he or she knows. This will happen when the classroom becomes a *marketplace of ideas*. In this instance the need for increased learner participation shall be at the centre of all teaching and learning when Flander's *rule of two-thirds* (Sadker & Sadker 1997 : 170) will be intelligently challenged and defeated. This rule advocates that *within classrooms someone is talking about two-thirds of the time, and about two-thirds of that time the educator is the person talking; while about two-thirds of the educator's talk is spent in giving directions, expressing facts and opinions, or criticizing students*. There is at best little time and at worst no time at all for discussions on values, value conflict and value clarification. Therefore according to Gibson and Mitchell (1981 : 180):

A discussion of values is basically a discussion of what people believe in, what they stand for, and what is important in life. They are the reasons people behave and even think the way they do. They motivate one to plan and act and serve as a standard for judging the worth of activities, achievements, things and places. In short, it has been claimed that values give direction to one's behaviour.

As a matter of consequence, successful teaching should take into cognisance the application of sound pedagogical practices which manifest themselves in several cooperative learning techniques. While it is recognised that various techniques can be used to improve participation in order to achieve success in group discussions, Table 2.1 outlines two techniques which could improve the quality of discussions and help to achieve results. The strategy entails *brainstorming* and *De Bono's Hats*. For the values clarification process the significance of both these strategies lies in the fact that the learners are exposed to working together in groups and discussing issues of mutual interest. In the process they apply critical thinking and effective communication skills where learners continue to engage in the categories of choosing, prizing and acting. Consequently the entire learning process calls for the valuing sub-processes of choosing freely, choosing from alternatives, choosing thoughtfully, prizing and cherishing, affirming, acting upon choices and repeating.

In the view of Fullan and Stiegelbauer (1991 : 184) these cooperative learning techniques are significant for teaching values clarification because:

.... they all share an interest in developing teaching approaches that promote small-group and individual learning as alternatives to "*frontal teaching*" (whole-class instruction) and individual seatwork.

Table 2.1 Techniques to improve participation and achieve results in group discussions

TECHNIQUE	OBJECTIVE	BRIEF DESCRIPTION OF PROCESS
Brainstorming	To elicit as many ideas as possible from a group.	Participants are asked to voice their ideas on the issue under discussion. Nobody is allowed to question or criticise the ideas until all participants have had an opportunity to present their ideas.
De Bono's Six Hats	<p>To break down the preferred different individuals and to optimise the group's thinking on each argumentative perspective. The six imaginative hats, one for each argumentative perspective, are:</p> <ul style="list-style-type: none"> • green for positive thoughts on the issue being analysed; • black for negative thoughts; • red for emotions, that is, the gut feeling of participants concerning the issue/s; • yellow for creative ideas which could result from the issue; • blue for process definition; and • white for the identification of Information needs. 	<p>The six hats concept is explained to the styles of argument of the group and the issue to be analysed identified. With the assistance of the facilitator the group decides on the order in which the 'hats' will be used. If necessary, some 'hats' can be used more than once. The group then addresses the the issue(s) by all putting the same 'hat' on, for example, when putting the green hat on all participants try to give positive ideas on the issue. The facilitator or meeting leader asks participants, in turn, to give their idea or opinion on the issue(s). No one is allowed to express arguments which are not positive. When all the comments dry up the facilitator changes to the next 'hat' and repeats the exercise, for example, all trying to express negative thoughts on the issue.</p>

Adapted from Tromp (1998 : 115)

Johnson and Johnson (Fullan & Stiegelbauer 1991 : 184), outline five conditions necessary for group efforts to be precisely more productive : positive interdependence, face-to-face interaction, personal responsibility (individual accountability), sound skills (interpersonal and small-group skills) and group processing.

The primary aim of this chapter is to outline ethical issues of value and decision insofar as they impact on values clarification and critical thinking as well as effective communication. In this chapter an exposé of values clarification process as well as the approaches to values education will be made. This discussion will however be preceded by a description of common conceptions in values clarification such as: values, valuing and value system.

2.2 Values clarification and values concepts

As will be apparent, values clarification is an ongoing process that continues throughout one's lifetime while an individual continues to examine his or her own life to determine which values are important *vis-a-vis* the less significant ones. At school in the didactic and pedagogic situations children are as it were not told what to believe, but only asked to think about their beliefs. To create a situation of having learners to take a stand, think through their reasons for it, listen to the reasoning of those who differ, and discuss the consequences of acting on various value systems, is a strategy which can be applied by many educators to open a way of assisting learners to consider other positions and thereby make more informed and more knowledgeable choices.

Being a process of selecting choices from available alternatives, values

clarification is an asset in one's whole life as it can result in personal growth by helping towards establishing values that are consistent. Consider the view by Bindé and Goux (2000 : 13):

The suspicion of a historical and cultural relativity of values, like the demystification undertakings that reduce them to ideological clothing hiding mechanisms of power, had shaken philosophical, religious or artistic faith in the absolute meaning of Truth, Good and Beauty.

This great crisis of values, which profoundly stirred the previous two centuries before us, had led to multiple uncertainties.

Bindé and Goux further indicate that the prospective of values is one of time which must lay the bases for ethics of the future; not ethics in the future which give meaning to the human adventure by reconstructing a sequence of intermediary projects and actions to fill in the deserted gulf between realism and utopia.

What follows is an exposition of the concepts of values, valuing and value system which form the cornerstone for all discussions about values education and values clarification.

2.2.1 Values

Values are discussed everywhere in the education literature. The Latin

words *valere* and *valoir* from which the word *values* comes both relate to be worth. In other words, they have reference to the *nature of a matter worth striving for*. In other words, *that which is worthwhile*. They are involved in every aspect of school practice and are basic to all matters of choice as well as decision-making. Values refer to several factors such as attitudes, beliefs, interests, knowledge, virtues and principle. They are referred to as standards and patterns of choice which guide people and groups towards satisfaction, fulfilment and meaning. In their nature and character, values are not concrete; they are abstract. That is, they cannot be seen for they are invisible. Yet they can become the most important determinants of the curriculum. As a matter of fact, Smith (Zais 1976 : 488) corroborates this view by stating that:

.... values are involved in almost every controversy, and certainly they are involved in every act of teaching and every curriculum change. The selection of educational objectives, the materials and methods of instruction, and the administration and operation of the school necessarily require choices among values.

Morrill (1980 :62) elucidates the concept of values by indicating that some abstract nouns such as the following are subsumed in the conception of values: *honesty, integrity, courage, care, freedom, order, justice, pleasure, compassion, status, loyalty, security, friendship, trust, success, love, efficiency, peace, power, tolerance, respect, et cetera*.

Under all circumstance these words are employed with reference to a person's or a group's values. Consequently they allude to normative patterns and standards of choice.

A value can again be understood as a conception, explicit or implicit, distinctive of an individual or characteristics of a group, of the desirable which influences the selection from available modes, means, and ends of action. In the words of Van Rensburg and Landman (1988 : 507) values can be described as *that feature of present reality which summons the person to action (striving), and which is expressed when a person says that the reality in question is worthwhile e.g. worthy, (axiomatic) of the action demanded. Values interpret the **speech** of the situation for the one being spoken to as situated in that specific situation.* Values involve defining and justifying the people's adherence to concepts such as equality, freedom, honesty, pluralism, and respect for others. Equally, values assist when the someone is caught up in their efforts to define and justify their *rights* to life, property, due process, and the like.

As far as the quality and character of values is concerned, the general study of values points to the conceptualization of them as:

- Subjective or objective; that is, personal and impersonal;

- Changing or constant; and
- Hierarchical; that is, pyramidal.

Consider Kneller's (1974 : 24) logical position about the subjectivity and objectivity of values. To say that values are subjective or objective is to claim that some values exist as such in their own right regardless of human preferences. Some values such as goodness, truth and beauty are cosmic realities, and are therefore part of the nature of things. This is to imply that certain things are objective in time; certain actions and certain qualities are inherently good. Certain things are beautiful in themselves. Hence, to say that education has an objective value is to conclude straightforwardly that it is worthwhile in itself.

In the case of absolute and eternal values, it should be noted that absolute and eternal values are as valid today as they were in the past; and they are meaningful to everyone regardless. For example, charity, freedom, love, peace, justice and human understanding are good to all humankind everywhere and at all times, although it could be argued that values and the description of values is something relative to humankind's desires. According to Kneller (1971 :27):

.... desires, and so values, change in response to new historical conditions, new religions, new findings in science, new developments in technology, advances in education, and so forth. These values may be arrived at empirically and tested publicly; they may be the creation of the rational mind;

or they may be the result of strong belief.

An observation is made that young people prefer to keep their values personal and relative . One notices in the way they prize things that they want to remain flexible and open-minded. Although each person has his or her own set of values, most people share certain fundamental values such as respect for life, abhorrence of cold-blooded murder, the belief that lying is wrong *et cetera*. A person's hierarchy of values determines which value or interest is more important in any given circumstance. This in turn suggests there are more important and less important values depending on circumstances.

As for the categorisation and ordering of values, one has to understand that a value hierarchy points to the ordering and arranging of one's values in descending order to determine which ones matter most. This implies prioritising. People should understand that a philosophical and apparently arguable view can be generated out of this proposition. For example, idealists maintain that there is a fixed hierarchy of values in which spiritual values are of a higher rank and order than the material ones, because the spiritual values carry people through to the realization of their ultimate goals and creates unity with the spiritual order.

On the other hand, the realists while believing in ranking the values, they however place rational and empirical values high because it is them

that help people to succumb to objective reality, the laws of nature, and the rules of logic. The pragmatists deny the existence of a hierarchy of values and claim that one activity is likely to be as good as another if it satisfies an urgent need and possesses instrumental value. Although they are sensitive to the values held and prized by society, pragmatists attach importance to having the values tested empirically than to contemplate them rationally. Value hierarchies play an all-important function in critical thinking and decision-making.

Many disagreements, as it were, centre not on competing information, or on values; but on competing hierarchies of values. Subsequently, Spaemann (1989 : 26) contends that:

.... it is part of the nature of our perception of values that we do not perceive individual values in isolation, but in the overall context of our likes and dislikes. If a person adopts certain values there comes into being for him a set of objective hierarchy of values.

Van Rensburg and Landman (1988 : 277) on the other hand, refer to absolute values and remark that a distinction should be made between relative values and absolute values:

Relative values are values that have a special significance in a given period, or even in a certain *life phase*, and after that are no longer considered so important. They refer to a bygone fashion. Whoever overemphasizes the

relative can easily misjudge the absolute. *Absolute values* are values that are eventually characteristic of being human. Any violation of these would imply a violation of humanness. We can also distinguish between derived and intrinsic values. A *derived value* indicates that the value of a thing or matter is in fact deduced from its use or usefulness. The value is allocated on the grounds of what can be done with it. Therefore it is relative. If another means can be found that produces better service, the value allocation diminishes. *Intrinsic values* are absolute. The value of honesty does not lie in its consequences. The results may even be a burden - but honesty is an absolute value. It is always valid and always demands observance. The relative or derived values, however, are just as essential for human life as the absolute values.

Finally, it is extremely important to study values scientifically as well as philosophically. If, for instance, it can be shown that South Africans prize the same values as do other people elsewhere, a long way then shall have been covered towards establishing foundations on which international understanding can be built.

2.2.2 **Valuing**

A valuing analysis programme needs to be developed by secondary schools in order to answer pertinent questions such as "*What values?*" and "*Should values be taught at all?*" "*Whose values?*" and "*Why these values vis-a-vis the other values?*" Valuing, according to Maboea (1996 : 59), means that an individual strives and manages to internalize the

concept of *selfworth* which is duly exhibited by someone as a motivated and deliberate act of behaviour and not simply a willingness to acquiesce. It refers to the articulation of *what has worth*, or *what is good*, or *what has merit for each individual or society*. As a moral being, humankind is forever showing elements of value judgement with reference to certain actions and matters. For example, one person qualifies these actions or matters as *good* or *bad*, *pleasant* or *unpleasant*, *mature* or *immature*. Therefore, the concept of immaturity is employed strictly when reference is made to someone who is failing to comply with the criteria for adulthood. It has nothing to do with a young person on his way to adulthood.

In the stage of adulthood one of the primary characteristics is the discreet and intelligent exercising of the power and ability to value. For this reason it is significant that Orlich, Harder, Callahan, Kravas, Kauchak, Pendergrass, Koegh and Hellene (1980 : 133) identify three primary prerequisites for the valuing category, namely acceptance of a value, preference for a value, and commitment.

Acceptance of a value is ascribed to a situation when that belief is nevertheless flexible. Maboea (1996 : 60) clarifies that if one accepts a value and is willing to be associated with it, that individual is demonstrating a *preference for the value*. And if someone becomes

involved and acts in accordance with the value, then the behaviour classifiable as *commitment* is displayed. That is to say, that one's behaviour is motivated not by the desire to comply but by one's commitment to the underlying value that guides such behaviour.

The stage of valuing is precipitated by one's realization and experiencing of a value as it is prompted by some perception or other, or also a spontaneous feeling that something must happen or must be dropped. It is conceded then that the realization of a value involves, as it were, a momentary experience; it presupposes a state of being conscious. Consequently, theorizing and conceptualizing about values is an important area in all curricular reflections. Thus according to Phenix (Mncwabe 1987 : 56) :

The central problem in all education is that of values. The educator must choose the direction in which he believes the student's growth may best proceed. He can make no decision whatever without a conviction that in that instance one way is preferable to all other paths. Now beliefs about what is best or preferable imply a scale of values. Hence, all educational activity drives one to the question of underlying values.

The argument further goes that values are subjective when they reflect personal preferences. That is to say: *to be valuable is to be valued by someone; and whatever is valuable is so not in itself but because*

someone happens to value it. Therefore if this proposition is adopted with reference to education it is simply not to claim that education is worthwhile regardless. It is perspicuously and therefore also perspicaciously to say that one values education oneself or some people value education themselves and not itself.

In summary, according to Melvin, Reber and Melvin, (1984 : 102) :

.... desirable valuing is the right and duty of each individual to make a continuing stream of free choices in thoughts, word, and action with attendant results. Accountability is required since choices produce consequences affecting all areas of relationships. The quality of each choice is communicated as it is compared to reality or truth which gives meaning to what is valued.

The process of choosing and communicating takes place only as a person converts energy into some temporary form of property ...

It is logical to conclude by reiterating that secondary schools should help to develop a valuing analysis programme which will assist the learners to manage and internalize their concept of selfworth; and thus assist also in the process of choosing and communicating their *choices in thoughts, words and action.*

2.2.3 ***Value system***

Whereas a value is an enduring belief that has to do with a specific mode of conduct or end-state of existence and is personally or socially preferable to an opposite or converse model of conduct or end-state of existence, a value system, on the other hand, is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance.

The value system of an individual is a multifactor spiral or behavioural bias which moulds and dominates the decision-making of the particular person. Values are considered to be the belief system held by someone about what is important. Secondary school learners as adolescents will under normal circumstances display an anxiety for the increase in power which is reflected in their gradual development towards a more abstract personalised value system. Consider the argument set out by Jones (1980 : 10) and based on Kohlberg's moral development theory. As outlined by Kohlberg, moral development progresses from a concrete, hedonistic stage to stages characterised by individual principles regarding what is right and wrong.

In compliance with Kohlberg's theoretical conceptualization and related research, the majority of adolescent learners behave as they do in order

to maintain good social relations (Stage 3) or because they believe that it is right and necessary to follow rules and show respect for authority (Stage 4). However, as adolescent learners develop increasing cognitive skills and are exposed to a wider range of experiences, they begin to experiment with the acceptability of changing rules that do not seem necessary or effective (Stage 5) and even consider the possibility of judging actions on the basis of how they themselves feel about the behaviour (Stage 6). While these new values are indicative of a higher level of majority, they may conflict with the need for stability, consistency, and security expressed by adults. *It is important that adults respond to the learners' growth and challenge by helping them to clarify their values.* Furthermore, whenever possible, *adults should assist learners in integrating their new values into existing standards that support these values.* When adults fail to provide such assistance and, instead, demand that adolescents accept adults' predetermined values, they deny adolescents' legitimate and healthy growth and increase the likelihood that their need to express their power will be displayed in less productive ways.

To conclude the exposition on values, valuing and the value system, one needs to emphasize that all teaching is value-laden; and that there is no such thing as value-neutrality. One of the tasks of education therefore is to guard against eroding the genuine values cherished by society and are worth transmitting and transferring from one generation to another.

In general, it is the values that people hold which go to make up their culture. The next section will focus on values clarification.

2.3 The values clarification process

The values clarification process is sometimes called value building. Value clarificationists have a high regard for creativity, freedom, and self-realization. They prefer learners to explore their own preferences and make their own choices (Ornstein & Hunkins 1988 : 106).

Values clarification was developed by Rath, Harmin and Simon from the values theory of Kirschenbaum, Harmin and Simon and it consists of seven subprocess which are clustered into three categories. As a self-initiated process of discovery, a person is allowed to explore through his or her own feelings and analysis of behaviour what choices to make. In doing so the available alternatives are used to evaluate the rationality of the choices made because other choices may sometimes be the result of previous conditioning. The values clarification process according to (Steele & Harmin 1983 : 13) should be conceived and perceived as an attempt to bring to conscious awareness the values and underlying motivations that guide one's actions.

Values clarification as Strike (1985 : 118) rightly explicates does not

envisage anything like the Aristotelian principle. Nor is there any sense that values might have a connection with fundamental beliefs or convictions which have truth value. Values are not seen as objects of refinement or as expressions of a more comprehensive view of life. They are expressions of current feelings illuminated by a grasp of the consequences of choices, but unilluminated by any sense of a connection with fundamental beliefs about life.

The hypothesis underlying the entire values clarification process explains that if a person skillfully and consistently applies the valuing process this increases the likelihood that the confusion, conflict, indecision, and other similar conditions will turn into decisions and living which are both personally satisfying and socially constructive.

Values clarification as a dynamic process helps the individual to understand himself or herself. It therefore carries the task of facilitating decision-making and fosters the making of choices. Simon and Clark (Steele & Harmon 1983 : 13) explain that the important significance of values clarification is the public affirmation of values which are prized or cherished, the act of standing up and accordingly being counted in relation to one's values. Accordingly Maboea (1996 : 268) contends that:

.... values clarification approach does not aim to instil any particular set of beliefs or values. It helps students to utilize any of the seven processes of

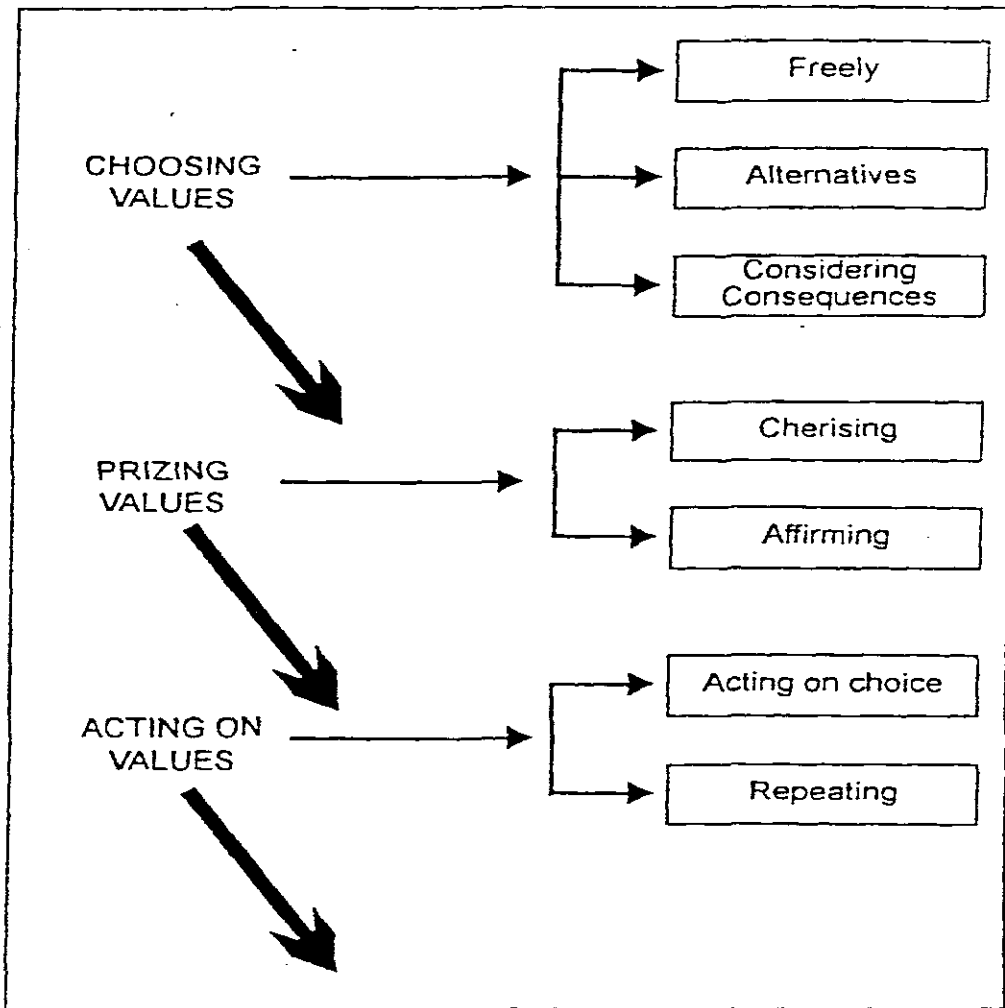
valuing in their own lives, and apply them to already formed beliefs and behaviour patterns and to those that are still emerging The moral and values educator must employ approaches that assist students to become aware of the beliefs and behaviours they prize, and would thus be willing to stand up for, in and out of the classroom.

Thus, in values clarification the educator encourages the learners to explore their personal preferences. By so doing, the exploration according to McNeil (1985 : 279) then helps the learners to be:

- More purposeful because they rank their priorities;
- More productive because they analyse where their activities are taking them;
- More critical because they learn to see through other people's foolishness;nd
- Better able to handle relations with others.

This entire process involves critical thinking which helps to discern alternatives. As demonstrated in Figure 2.1 values clarification involves choosing, prizing and acting as its main categories which are further divided into other subdivisions. Altogether, the values clarification process consists of seven subprocesses of choosing freely, choosing from alternatives, choosing after considering consequences, prizing and cherishing, affirming, acting upon choices and repeating:

Fig 2.1: Values Clarification Process



Adapted from Maboea (1996 : 326)

- **Choosing freely:** If a person is coerced to adopt a particular value, there is little likelihood that he or she will consciously integrate that value into his or her value structure.
- **Choosing from alternatives:** Making a number of alternatives available to the individual so he or she can choose freely.
- **Choosing after considering the consequences:** Valuing is a

thoughtful process in which the individual attempts consciously to predict what will happen if he or she chooses a particular value.

Choosing impulsively will not lead to an intelligent value system.

- ***Prizing and cherishing:*** People should respect their values and consider them an integral aspect of their existence.
- ***Affirming:*** If people have chosen their values freely after considering the consequences, then they should be willing to affirm these values publicly. They should not be ashamed of their values but should be willing to share them when the occasion arises.
- ***Acting upon choices:*** The values that people hold should be apparent from their actions. In fact, the way people spend their time should reflect the values they cherish.
- ***Repeating:*** If people act on their values they should do so in a consistent and repetitive pattern. If the people's actions are inconsistent with their values, then they should examine more closely the relationship between their values and actions.

In this way then the values clarification approach, as pointed out by Beck, Harsh and Sullivan (1978 : 111) aim to encourage students to apply the processes of valuing in their own lives; to apply these valuing processes to already formed beliefs and behaviour patterns and those still emerging. Values clarification is normally a positive experience

where each person's values are respected, and thus an emphasis is placed on positive interactions among members of a team. It clearly leads to a human growth experience of which the end-result is someone with more awareness, empathy, and insight. In this way the lifeworld of person improves and his or her existence becomes meaningful.

In addition to recognizing the importance of values clarification as a positive experience which is fundamental to humanity, Ornstein and Hunkins (1988 : 106) write that:

.... the values a person holds depend on many factors, including environment, education and personality. People often suffer from value confusion — whose symptoms are apathy, uncertainty, inconsistency, overconforming, or overdissenting. Value clarification is designed to help persons overcome value confusion and become more positive, purposeful, and productive, as well as to have better interpersonal relations.

For this reason a methodology alluded to by Steele and Harmon (1983 : 15) is to rank one's values where ranking values helps individuals to draw their own conclusions about the relative merit of particular values. Conclusions evolve from the clarifying process and result in an opportunity to ask questions. One could ask:

- Is my ranking of values the way I really want it to be?
- Is there any reason(s) to try to change my ranking?

- Will my rankings influence the way I respond to others?
- Are my rankings very different from the rankings of other people with whom I closely associate?
- Have my rankings changed significantly from the last time I completed the process?
- Will ranking this way cause me any potential discomfort?

For teaching valuing on a *how to do basis*, Raths and his associates developed various dialogue strategies, writing strategies, and discussion strategies. Table 2.2 illustrates some instructional dialogue strategies for use by the educators who themselves are directly involved in curriculum matters through teaching and learning.

Subsequently, it can be reiterated that since the values clarification approach is not aimed instilling any particular set of values, it is committed to helping the learners to utilize the seven processes of valuing in their own lives, and to apply these valuing processes to already formed beliefs and behaviour patterns, and even to those that are still emerging. When reflecting on issues of values clarification and teaching, the concept of curriculum needs to be reviewed.

Table 2.2 *Clarifying questions suggested by the seven valuing processes*

-
1. *Choosing freely*
 - a. Where do you suppose you first got the idea?
 - b. How long have you felt that way?
 - c. What would people say if you weren't to do what you say you must do?...
 2. *Choosing from alternatives*
 - a. What else did you consider before you picked this?...
 - b. Are there reasons behind your choice?
 - c. What choices did you reject before you settled on your present idea or action?...
 3. *Choosing thoughtfully*
 - a. What would be the consequences of each alternative available?....
 - b. What assumptions are involved in your choice?...
 - c. Now if you do this, what will happen to that?...
 4. *Prizing and cherishing*
 - a. Are you glad you feel that way? [Why?]...
 - b. What purpose does it serve?...
 - c. In what way would life be different without it?
 5. *Affirming*
 - a. Would you tell the class the way you feel some time?
 - b. Would you be willing to sign a petition supporting that idea?...
 - c. Should a person who believes the way you do speak out?...
 6. *Acting upon choices*
 - a. Have you examined the consequences of your act?...
 - b. Where will this lead you? How far are you willing to go?
 - c. How has it already affected your life?
 7. *Repeating*
 - a. What are your plans for doing more of it?
 - b. Should you get other people interested and involved?...
 - c. How long do you think you will continue?
-

Adapted from Ornstein and Hunkins (1988 : 106)

It follows that a curriculum is everything planned by educators which will help develop the learner. This can be an extra-mural sporting activity, a debate, or even a visit to the library. When the curriculum is being planned, the physical resources, work programmes, assessment criteria

and extra-mural programmes should all be taken into account.

A good curriculum produces thinking and caring individuals. All knowledge is integrated and teaching and learning are not sharply divided. This means that a person's intelligence, attitudes, knowledge and values are easily developed. Thus insofar as the mode of teaching valuing and values clarification is concerned, Ornstein and Hunkins (1988 : 106) identify five ways of dealing with value building. The *first* is inculcation, where accepted values are taught with the support of common law. The *second* is moral development which highlights moral and ethical principles and application. The *third* is analysis of issues and situations involving issues. The *fourth* is clarification, the method which received emphasis from Raths and his associates. And finally is action learning which concentrates on trying and testing values in real-life situations. In short, therefore, one cannot disagree with McNeil (1985 : 280) that:

... curriculum makers must decide whether they want learners to act for a reason, to respect other people's interests, to be logically consistent, to identify their own and other's feelings, or, to act in accordance with the law. In developing a moral curriculum, it is a good rule, however, to stress the principle of respecting persons and considering the harm or benefit that the adoption of particular moral rules might have.

However Kohlberg (Tjallinks 1989 : 83) describes three basic strategies

of teaching about values. The *first* is indoctrination which seeks to teach values by rewarding behaviours identified as "good" and punishing those seen as "bad". The *second* strategy is known as developmental moral education. It hypothesizes that there are distinct stages of moral development and that people can be assisted to move through these stages to the development of the highest level of moral thinking. The *third* strategy of teaching about values is values clarification which assists people to find meanings for which they determine the validity. Contrary to the other methods, this strategy helps people in developing their own values and beliefs and to transcend attitudinal beliefs by translating them into behavioural outcomes. Values clarification is claimed to be a dynamic process of imparting values to learners. For this reason, Uustal (Tjallinks 1989 : 152) avers that:

Traditionally, values have been taught through moralizing, modelling, a laissez-faire attitude, rewarding and punishing, explaining, and manipulation. Studies have demonstrated the ineffectiveness of these approaches. The values clarification approach is a dynamic process rather than a passive imparting of values. It is a theory, a process, and a collection of tools designed to assist each of us to find our own answers to a variety of questions and areas of concern in our lives by focussing on our values and our value. There is no attempt to transmit a "correct" set of rules or attitudes or values. Indeed, values clarification is deeply committed to the idea that no one set of values is appropriate for everyone. Values clarification offers a process for sorting through the issues we face and can help us close the gap between what we say

and what we do.

Steele and Harmon (1983 : 14) to this end hold the view that values clarification is usually a positive experience which does not intend to expose or embarrass anyone. As such, each person's values are respected. The emphasis on positive interactions is one way in which value clarification differs from other group interactions; thus by far negative feedback should be discouraged. Value clarificationists contend that in order for learners to develop their own value systems, it is imperative to provide opportunities for them to act on their own values; and this consequently becomes the climax of the values clarification process. In practice therefore Gibson and Mitchell (1981 : 89) indicate that values clarification seeks to assist the learner to develop a better self-understanding and a positive self-concept in making appropriate decisions and meaningful choices, and in satisfactorily adjusting to the demands of everyday living.

The utilization of values clarification techniques presume certain responsibilities and skills on the part of the educator, and Beck, Harsh and Sullivan (1978 : 201) underscore that emphasis should be placed on the following:

- Social skills in relating to others.
- Verbal skills for expressing and articulating positions.

- Self-awareness in recognizing one's own values and belief structure.
- Sensitivity to the thoughts and feelings of others.
- Perceptual abilities to recognize relevant conditions.
- Conscience or sense of right.
- An imagination or creative abilities for discovering new ways of dealing with problems.
- Rational abilities to argue persuasively and consistently, to use analogies effectively, *etc.*
- Practical abilities for implementing decisions or putting decisions into practice.

In the words of Steyn (2000 : 49), with reference to values and education one discerns that:

The true values of democratic education include a system based on values such as equity and justice; developing the full potential of each and every learner; democratic decision making; cooperative and supportive working relations, but above all a commitment by all role players to build a culture of democratic education.

Having touched on curriculum, it becomes important to refer to Ornstein and Hunkins's (1988 : 129) notion of knowledge in context with values. Their primary idea is that knowledge is based on facts, which are objective, neutral, and quantifiable. The knowledge that is learned

becomes processed through the social and philosophical lens of the individual; it consequently becomes value-laden. In a very real sense, what people learn and what they do not learn, are rooted in the process of choosing — a filtering process that is itself based on values. How people interpret knowledge, how they build and use it partially reflect the act of valuing and the value structure they emphasize.

Thus, it is clear that the greatest danger in teaching knowledge is to ignore the values that shape the individual and society; this is teaching in a vacuum and without vision. Worthwhile knowledge cannot replace values, but must be incorporated into the values that people cherish.

There is an integral relationship between the kind of people and the type of society. Both these phenomena reflect both the knowledge and values that people learn. To be precise, how they interpret knowledge amid their values.

Although it is not the intention of this study to critique the values clarification theory, it is however important to note that some literature vehemently criticizes Rath's approach to values teaching. One criticism of values clarification stems from its dependence on peer pressure, its premature demand for public affirmation and action, and its moral relativism. It is further argued that values clarification fails to show that the values it purports to teach are rationally justifiable while it leads to

indoctrination and not neutrality. Indoctrination sets in when values clarificationists pretend to be neutral in moral discussions while subtly inculcating their own values and moral outlook without reasons or argument. Indoctrination refers to the phenomenon where the educator intentionally insists on exposing the learner to a particular proposition or set of beliefs *regardless of the presence of other sets of beliefs or propositions*. In other words, the essence of indoctrination is rooted in the aim, method and content. As far as the distinction between education and indoctrination is concerned, Hare (Callahan & Bok 1980 : 85) remarks as follows:

The educator is waiting and hoping all the time for those whom he is educating to start thinking... The indoctrinator, on the other hand, is watching for signs of trouble, and ready to intervene to suppress it when it appears, however oblique and smooth his methods may be. Again, the aim of the educator is to work himself out of a job, to find that he is talking to an equal, to an educated man like himself — a man who may disagree with everything he has ever said, and, unlike the indoctrinator, he will be pleased.

It is presumed that whenever indoctrination dominates, the aim of educating is ignored, and moral imagination is suppressed, rather than having it stimulated. The values educators will certainly not only strive to develop analytical skills; they may nevertheless elicit a sense of moral obligation but in a narrow and circumscribed way, as prescribed by the doctrine they strive to implant; and the indoctrinating educators will

certainly not tolerate disagreement and ambiguity. Consequently, the view of indoctrination held by Paske (Callahan & Bok 1980 : 86) is most illuminating. He argues that cognitive indoctrination is the process of getting a person to commit himself emotionally to a doctrine independently of his understanding of any rational justification of that doctrine.

Emotional commitment must be understood to refer to a psychological association between the doctrine and the person's evaluation of his own worthiness such that he feels that his own worthiness is dependent upon the truth of the doctrine so that he responds to threats and challenges to the doctrine as though they were threats to himself. It is this psychological association that allows the indoctrinator eventually to allow his victim to "decide for himself," for the victim is emotionally incapable of ever objectively reviewing his commitments.

According to Van Rensburg and Landman (1988 : 374) to indoctrinate means:

.... to expressly and inarbitrarily imprint and inscribe particular ideas in a dogmatic manner; usually used in an unfavourable context; indoctrination annihilates independent thought and asks only obedience according to a set pattern; propaganda and indoctrination are related because he who does not understand the essential characteristics of the pedagogic, will regard education as a form of propaganda or indoctrination. Indoctrination allows only one way which is to be followed whereas education has an ennobling, conservational and

creative function.

It follows then that indoctrination should be aggressively regulated when dealing with values clarification. It is more preferable and somewhat precise to refer to the inculcation of values. Further recommendations favour the use of such words as instilling, imbuing or just plain teaching values. Pearsall (1998 : 603) defines the concept of inculcating as to fix ideas, principles, *etc* firmly in somebody's mind, especially by repeating them. To inculcate values is therefore not to indoctrinate values. It is to instil values so that the learners can master them and live a

Figure 2.2 A comparison between indoctrination and inculcation

Indoctrination	Inculcation
Communicate what you believe solely on the basis of authority	Communicate what you believe and the reasons why you believe it
Treat other views unfairly	Treat other views fairly
Vilify, dehumanize those with other views	Accord respect to those with other views
Answer doubt with rigidity and scorn	Answer doubt with reason and respect
Totally control the environment to increase likelihood of exposure to desired values and decreased likelihood of exposure to undesirable values. Create positive social, emotional, learning experiences around the desired values — to an extreme	Partially structure the environment to increase likelihood of exposure to desired values and decrease likelihood of exposure to undesirable values. Create positive social, emotional, learning experiences around the desired values — within limits
Provide rules, rewards and consequences — to the extreme	Provide rules, rewards and consequences — within reason
If someone disagrees, cut off communication	If someone disagrees, keep open lines of communication
Allow no latitude for divergent behaviour; if beyond acceptable level, ostracize totally and/or permanently	Allow a certain latitude for divergent behaviour; if beyond acceptable level, leave open possibility of change

Adapted from Kirschenbaum (1995 : 33)

meaningful and valuable life. Avoiding indoctrination has the advantage of helping learners to become analytical and creative thinkers who are thus problem solvers and effective communication. The distinction between indoctrination and inculcation is shown in Figure 2.2. in the previous page.

In response to the criticisms against the values theory, values clarificationists argue that there definitely exists moral content to their value clarification programmes. They are adamant that they value rationality, creativity, justice, freedom, equality and self-esteem. It stands to reason that one of the plausible tasks of schools is to produce rational individuals. A rational person, according to Strike (1982 : 19), *is one whose beliefs are well-ordered and are based on available evidence and who is able and willing to alter his or her beliefs when available evidence warrants.* Toulmin (Strike 1982 : 19) underscores the position of a person's rationality by clarifying that:

.... a man demonstrates his rationality, not by a commitment to fixed ideas, stereotyped procedures, or immutable concepts, but by the manner in which he changes those ideas, procedures, and concepts.

Therefore, being rational as Fisher (Makau 1989 : 174) emphasizes:

.... implies not only that one respects reasoning, it also indicates that one knows the nature of argumentative issues, the forms of arguments and their tests, and the rules that govern the particular kind of argumentative interaction

in which one may be an actor, whether scientific, political, legal, ethical, or whatever.

The behavioural and procedural values originate from universal values which are consistent with the rights and responsibilities of living in a democracy. Included in these democratic responsibilities may be:

- Valuing the dignity of each individual.
- Universal participation in rule setting and rule establishing.
- Permitting each person freedom of speech, opportunities to express ideas and feelings.
- Reinforcing the rights of each individual for protection and happiness.
- Seeing that everyone has a part in the school society and that everyone has some responsibility to others.

According to Seefeldt (1984 : 269) these values are consistent with life in a democratic society and translate into concern for others and freedom of choice, along with responsibility for self. Seefeldt (1984 : 269) continues to observe that:

.... when schools usurp the home's prerogative by teaching children what religion to believe in, what political party to value, or what their attitudes concerning love, sex, and marriage should be, parents have a right to be upset.

To conclude this section, it is important to observe that the primary aim of values clarification in schools is to help learners to increase their awareness of value, to clarify value issues, to develop a value clarifying reasoning process, and to help them to develop their own value systems.

To this end, Beck, Harsh and Sullivan (1978 : 111) referring to the educator's role in using the approaches and strategies conducive to eliciting the learner's response and behaviour for each of the seven subprocesses of the valuing process, concede that:

.... the teacher uses approaches which help students to become aware of the beliefs and behaviours they prize and would be willing to stand up for in and out of the classroom. The teacher uses materials and methods which encourage students to consider alternative modes of thinking and acting. Students learn to weigh the pros and cons and the consequences of the various alternatives. The teacher also helps the students to consider whether their actions match their stated beliefs, and, if not, how to bring the two into closer harmony. Finally, the teacher tries to give students options, in and out of class; for only when students begin to make their own choices and evaluate the actual consequences, do they develop their own values.

The next section will highlight some important aspects of teaching values through the learning content.

2.4 Explicating values through learning content or subject matter

The cruciality of ideas about the notion of the primacy of society over the individual finds its relevance in all efforts directed at helping the child towards adulthood. The notion of primacy of society over the individual has to do with the need to maintain the moral order (conscience collective or social mind) through society's various agencies of which the school is one. Accordingly, the education system should ensure through appropriately selected subject another that the basic principles of the common moral order are put into practice. And education should also allow for behaviour which fails to conform to these principles to be defined, explained and controlled. This will lead to the internalisation of basic societal values and the allocation of young people to adult roles which the learner will get acquainted with in the educative act, through the learning content.

The educative act in which the learner finds himself or herself is guided by norms and values. Van Rensburg and Landman (Griessel, Louw & Swart 1991 : 14) confirm that:

.... it is founded on values and norms and controlled and directed by them ...
Thus the life of a child is controlled and directed by a given order of value preference as life of voluntary obedience to certain norms of what is true and false, good and bad, right and wrong, proper and improper, etc.

Education takes place when the educator and the learner become intentionally engaged in the learning activity through the learning content (subject matter). The learning content is also known as the subject matter.. The learning content is selected with a view to helping the learner to successfully gain access to the adult world. And for that reason a lot of effort should be spent thinking, according to Griessel, Louw and Swart (1991 : 30) about the *nature* of the content, the *choice* and *quantity* of the learning content as well as the *arrangement* of the content. In addition, it is subsumed that due consideration will be taken to ensure that the learning content conforms to the following requirements:

- It is within the learner's level of understanding;
- It relates to his or her level of growth and maturity;
- It relates to the learner's own milieu and environmental background; and
- It is within the learner's scope and level of interest.

In this way effective teaching and learning can take place. The aim of the educative act is to help the child to *master* the learning content. It is subsumed that effective values education takes place when the child acquires insight, when he understands or gets a grip on the content of learning and realizes that in reality it is content of living, he is

increasingly able to orientate himself meaningfully (Griessel & Swart 1991 : 30).

Amongst other things, through the subject matter (the learning content, that is) the educator in the educative situation assists the learner to become conscious of certain values and a particular value structure. In actual fact, no child is born with an appreciation of values. Values are taught and the learner must exercise willingness to accept the values taught to him or her by the educator who himself or herself is an adult in the teaching learning situation. Furthermore, subject matter plays a central role of helping the learner to exercise own preferences intelligently and responsibly. He or she should be able to choose between actions that are either good or bad; acceptable or unacceptable; as well as proper or improper.

For this reason, in line with the process of values clarification, teaching must proceed from the *facts* level to the *concept* level and through to the *values* level; for every learning content has a particular formative value. But it is equally important to realize that the subject matter taught to the learner is suitable and within the scope of the learner's understanding. There is no other way that the idea of relevance of the learning material can be overemphasized. Consider the dialogue in which there exists disharmony between what the educator *think* the learners need and the

learning content *de facto* which the learners are requesting for the educator:

Greeting the pupils, the educator asked:

What would you learn of me?

And the reply came:

How shall we care for our bodies?

How shall we rear our children?

How shall we work together?

How shall we live with our fellowmen?

How shall we play?

For what ends shall we live?

And the educator pondering these words sadly walked away

For his own learning touched not these things.

(Anonymous)

Effective education depends on *relevance*; and this will in some ways impact on the nature of the content as well as the nature of teaching methods employed when lessons are dealt with; that is, when the learning content is unlocked and made accessible to the learners. This calls for teaching at various levels. The clarity and precision in handling matters of instruction and curriculum should receive priority. Lemmer and Badenhorst (1997 : 178) observe that intellectually challenging teaching is characterised by an appropriate curriculum, planning, problem solving, enough time allowed for engaging in academic tasks, frequently monitored homework, maximum communication, and the use

of a variety of instructional skills and strategies.

Concerning teaching the learning of content at various levels, for purpose of values clarification, Harmin, Kirschenbaum and Simon (1973 : 8) elaborate as follows:

Education at the facts level includes the teaching and learning of specific information, facts, details, occurrences, events, and actualities. It also includes the basic rudiments in learning a skill : for example, the meanings of words, the fingering of a musical instrument, or the fundamentals of penmanship. At the concepts level, teachers and students explore the principle behind the facts. The learner groups isolated facts together in order to make generalizations from the data he has gathered. Abstractions and ideas are entertained. Where skills are involved, the more complicated processes of the skill are learned and practised. For example, the student who has learned the rudiments of a musical instrument will now learn to perform whole pieces with appropriate dynamics, tempo, and intonation. On the values level, students relate the facts and concepts of a subject area to their own lives. The values level raises that scary question "What does this have to do with me?" a necessary question for students to ask if they are to derive personal meaning from subject matter. At this level, students explore the connection between the subject matter and their own feelings, opinions, and behaviour.

In the process of unlocking the learning content in the pedagogic situation, the educator must ensure that a climate of acceptance, trust and open communication should prevail. The educator should know that values clarification is effective when the educator:

- Is accepting and nonjudgmental

- Encourages diversity; realizes that there are no absolute right or wrong answers for another's values questions.
- Respects the individual's choice to participate or not.
- Respects the individual's response.
- Encourages each person to answer honestly.
- Listens and raises clarifying questions with students.
- Avoids questions which may threaten or limit thinking.
- Raises questions of both personal and social concern.

To reach the values level a selection can be made from a set of clarifying questions as set out by Strike (1988 : 118) and upon which the learner needs to reflect:

- Is this something you prize?
- Are you glad about that?
- How did you feel when that happened?
- Have you felt that way for a long time?
- Would you really do that or are you just talking?
- Is that a personal preference or do you think most people should believe that?
- Would you do the same thing over again?

In addition to the reflective this approach, it is subsumed that the basic

requirement for a smooth transition in adolescence is understanding and values(Figure 2.3). And for this purpose Maboea (1996 : 531) clarifies that:

.... without understanding and values, young people are more likely to become involved in anti-social activities. They may be more inclined to show off, to react negatively to authority, and may even attempt to escape from their difficulties by using alcohol or drugs.

Figure 2.3 *Topics for inclusion in the reflective approach to values education*

Grade	Unit	Topic	Subject field (area)
7	1	What are values	General Units
	2	How to solve value problems	
	3	Extended families and close communities	Social Studies
	4	From inner group to global community	
	5	Writing and speaking well	Language Arts, Literature
	6	Values and the mass media	
	7	Friendship	Guidance, Life Skills, Human Relations
	8	Family relationships	
	9	Getting the most out of school	
	10	Finding values in a job	
	11	Values and health	Health, Physical Education
	12	Values, sport and fitness	
8	1	A reflective approach to life	General Units
	2	Myself and others	
	3	Loyalty: to region, nation, religion, race, culture	Social Studies
	4	Richer and poorer countries	
	5	The aesthetic side of life	Language Arts, Literature
	6	What is a good book, a good film	
	7	Friendship and love	Guidance, Life skills, Human Relations
	8	Discrimination against women	
	9	Choosing a career	
	10	Choosing a way of life	
	11	Values and stress	Health, Physical Education
	12	Values and coping	

Adapted from Maboea (1996 : 543)

In thinking about approaches to teaching and learning of the content, it should be realized that the inclination is towards a democratic approach for a democratic society. The view espoused by Luby (1995 : 21) demonstrates that:

.... a democratic society requires that its young people assimilate worthwhile knowledge and skills and this is created for by the strategy of structure in the learning environment. Moreover there is an ethical dimension to learning and this can be achieved through the strategy of interaction. Finally, a democratic society requires that its young people be productive learners and this can be achieved through the strategy of activities. In such a manner then, an enterprising approach may democratise the curriculum.

As articulated by Maboea (1996 : 534) a vigorous programme for values, interests as well as influences and peer pressure (VI^2P^2), derived from the VI^2P^2 model in Chapter 4, must become part of the entire secondary school programme and Maboea asserts that:

.... the principal methodologies [should] include discussion, role play, and the use of audio-visual materials. The discussion mode involves skills related to verbal expression, persuasion, close and critical listening, group dynamics, decision-making, conclusion drawing and reflection.

Also, it needs to be realized that a jurisprudential inquiry model has a

significant role to play in values teaching. This method was developed by Oliver and Shower (Joyce, Weil & Showers 1992 : 85) and as such progresses from the analysis of case studies while introducing policy analysis. It is built around addressing problems which can only be solved by clarifying values and resolving conflicts and conflicting demands. In Table 2.3 a syntax of the jurisprudential inquiry model is outlined which can be used to facilitate discussions around policy issues thereby sharpening the learner’s critical thinking skills and effective communication.

Table 2.3 *Syntax of jurisprudential inquiry model*

Phase One: Orientation to the Case	Phase Two: Identifying the Issues
Teacher introduces materials.	Students synthesize facts into public policy issue(s)
Teacher reviews facts.	Students select one policy issue for discussion.
	Students identify values and value conflicts.
	Students recognise underlying factual and definitional questions.
Phase Three: Taking Positions	Phase Four: Exploring the Stance(s) Patterns of Argumentation
Students articulate a position.	Establish the point at which value is violated (factual).
Students state basis of position in terms of the social value or consequences of the decision.	Prove the desirable or undesirable consequences of a position (factual).
	Clarify the value conflict with analogies.
	Set priorities. Assert priority on one value over another and demonstrate lack of gross violation of second value.
Phase Five: Refining and Qualifying the Positions	Phase Six: Testing Factual Assumptions Behind Qualified Positions
Students state positions and reasons for positions, and examine a number of similar situations.	Identify factual assumptions and determine if they are relevant.
Students qualify positions.	Determine the predicted consequences And examine their factual validity (will they actually occur?)

Adapted from Joyce, Weil and Showers (1992 : 85).

Thus, the methods of dealing with the learning content described so far help in the process of socializing and are more potent to inculcate values and attitudes than are curricular knowledge. In considering the culture of the school and social values, Lemmer and Badenhorst (1997 : 198) contend that:

.... individuals bring to school particular values regarding what ought to be done, and how. Such values, are socioculturally based and thus may differ according to the individuals' backgrounds. Ignorance of and disregard for the values of others lead to conflict which, in turn, jeopardizes the process of teaching.

According to Lynch (1992 : 34) values and attitudes express the real underlying purposes of educators and illustrate the way in which educators seek to deliver the content of values clarification. Lynch further observes that delivery may be by means of:

- An expository approach through textbooks and educator talk.
- An interactive mode where learners and the educator explore dilemmas and conflicts together.
- A social actioning mode which reaches outside the classroom into the school and community.
- A simulation mode which reflects real-life problems in the classroom and through participation in school democracy.

- A critical thinking mode which concentrates on development of values through critical intellectual encounters.
- An activity or project mode, including the adoption of prisoners of conscience.

In brief: whatever method one uses to teach the learning content, teaching, as it were, should take place at information level through to the concept (application) level and ultimately to the values level.

According to Maboea (1996 : 41) it is clear that the values educator explains, describes and unfolds certain norms and values which the child must master to become an adult. This implies that if these norms and values are not taught, the child cannot be expected to answer the demands of the norms effectively or accountably. Values and norms are not taught for the sake of the norms themselves: they are taught to make it possible for the child to become responsible, mature and independent.

It is evident that Rath's describes and systematizes the approach to values clarification, while others such as Dewey, whose thinking has greatly influenced the current theory of values clarification, have advocated assisting learners to think through value issues for themselves. According to Lev (Tjallinks 1989 : 84) Rath's stresses the process of valuing rather than the content of the value. The process of

valuing includes understanding and prizing one's beliefs; choosing, clarifying, exploring alternatives, making one's own choice and acting on one's belief. Therefore, the critical difference in the values clarification methodology is in having a behavioural outcome to the learning.

It is subsumed that as a matter of fact the education of children can only become meaningful when it significantly touches their lives by integrating their thinking and feeling; and therefore also acting in such a way that individuals have a sense of purpose in life. To this Consequence, Harmin, Kirschenbaum and Simon (Kirschenbaum & Simon 1973 : 27) add that:

.... education should not impose meaning, and values upon the individual, but rather it must help him discover cognitive and personal meanings for himself. This is the goal of teaching on all three levels of instruction to help students discern facts, make sense of them, and finally live by the meanings they perceive.

Effectively, it needs to be recapped that facts form the foundation for all learning since they help to generate and support generalizations. However teaching at concept level is more useful in that factual knowledge incorporates more information with fewer constructs. Subsequently the concept level constitutes the higher form of knowledge. Teaching on the values level is essential because it is values

that guide one's life, and are subsequently responsible for adding meaning to the reality of life. For purposes of teaching at all three levels, Harmin, Kirschenbaum and Simon (1973 : 27) elaborate by way of example on the three-level teaching mode as follows:

A class is studying the Vietnam War on all three levels. They examine the facts: How did the war begin? What were the terms of the 1954 Geneva Agreements? Who was Ngo Dinh Diem? As the students look more closely at the facts, they inevitably make comparisons between the Vietnam War and other wars. The comparisons deepen their understanding of concepts such as aggression, liberation, revolution, oligarchy, and communism. In conducting their own research and weighing the evidence, they learn the process of historical research. On the values level, students consider the alternatives open to the United States and then weigh the consequences of each alternative. They choose personal positions on the war and publicly affirm and defend their points of view. They write letters or act on their beliefs in some appropriate way. The class has integrated the facts, concepts, and values levels.

Clearly, when facts, concepts and values are integrated one would conclude that effective learning has taken place especially when opportunities have been created for critical thinking and effective communication. Effective learning certainly results in the realization of good education. Therefore, according to Nokaneng (1993 : 14):

.... education is actualized or realized by means of teaching and the fundamental meaning of teaching is found in educational aims. They form an

indivisible unity. This means that teaching takes place primarily in the educational situation and that nobody can really understand teaching without considering the home situation of the learner and his experiences. What is to be learned, and how, is influenced mightily by social and cultural forces.

Subject matter is thus applied by educators to concretize the abstract material by facilitating thinking and meaningful dialogues.

2.5 Using lesson topics for classroom practice

The following are further additional samples of specific lesson topics from various learning areas in the secondary school curriculum. Even though the educator's aim will vary, cognisance should be taken of the following when presenting lessons for values clarification purposes:

- To help learners to increase their awareness of value issues.
- To help learners to clarify value issues.
- To help learners to develop a value clarifying reasoning process.
- To help learners develop their own value systems.
- To help learners to think critically and creatively.
- To help learners to communicate freely and effectively.

In the succeeding section topics from various subjects of the secondary school curriculum are used as examples for classroom practice.

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- To help learners to think critically and creatively.
- To help learners to communicate freely and effectively.

In the succeeding section topics from various subjects of the secondary school curriculum are used as examples for classroom practice.

2.5.1 HISTORY: Lesson topic : The civil war

2.5.1.1 At the facts level

Education at the facts level as explained previously includes the teaching and learning of specific information, facts, details, occurrences, events, and actualities. It also includes the basic rudiments in learning a skill : for example, the meanings of words, the fingering of a musical instrument, or the fundamentals of penmanship. Consider the following questions.

- What were the provisions of the Emancipation Proclamation?
- When was this Emancipation Proclamation made?
- Who was Robert E. Lee?
- What happened at Fort Sumter?
- How did Lincoln’s position shift during the period of the war?
- List five major battles of the war in the order of their occurrence.

2.5.1.2 At the concepts level

At the concepts level, educators and learners should explore the principle behind the facts. The learner groups isolate facts together in

order to make generalizations from the data he has gathered. Abstractions and ideas are entertained. Where skills are involved, the more complicated processes of the skill are learned and practised. Consider the following questions.

- To what extent did the war serve useful purposes? Compare the purposes of this war with those of other wars.
- Who does your history book imply are the heroes and villains in the war? What qualities or events make a hero or a villain?
- Discuss the role of inspirational leaders in the Civil War and the role, generally, of inspirational leaders in society.
- Compare the Civil War with current struggles in America. What similarities and differences do you find?
- Might the Civil War have been prevented? What principles of preventing war can you suggest that might be applicable in the United States and the world today?

5.1.3 On the values level

On the values level, learners are required to relate the facts and concepts of a subject area to their own lives. The values level raises that scary question "What does this have to do with me?" a necessary question for students to ask if they are to derive personal meaning from subject matter. At this level, students explore the connection between the subject matter and their own feelings, opinions, and behaviour.

Consider the following questions.

- Do you consider the Civil War a just war? If you had been there to choose, on which side would you have fought, if any?
- What would have been your reaction if you were drafted to fight on one side but did not sympathize entirely with that side? If this happened to you in the future, what would you do?
- Under what circumstances would you kill a person?
- What kinds of living things would you kill without concern?
- How are disputes settled in your family? What can you do to experiment with better ways of settling disputes?
- Have you ever acted — written a letter to an editor or congressman or tried to influence someone else's thinking — to help prevent a war or other conflict? What can persons your age do?
- How do you react to inspirational leaders? Might you follow such a leader down roads you disapprove of?
- What is your position on some of the civil disputes raging in our country today? Have you done anything to reduce the potential for violence in any of them?

.5.2 Social studies : Lesson Topic : Minority Groups and Poverty

.5.2.1 At the facts level

Education at the facts level includes the teaching and learning of specific information, facts, details, occurrences, events, and actualities. It also includes the basic rudiments in learning a skill : for example, the meanings of words, the fingering of a musical instrument, or the fundamentals of penmanship. Consider the following questions.

- How many blacks are there in the United States?
- Where do most of them live?
- What is a ghetto?
- How many Indians and Spanish-speaking people do we have in this country?
- Where do most of these people live?
- What is the government policy concerning Indians on reservations?
- What is the percentage of the unemployed among minority groups?

.5.2.2 At the concepts level

As indicated, at the concepts level, educators and learners explore the principle behind the facts. The learner groups isolate facts together in

order to make generalizations from the data he has gathered. Abstractions and ideas are entertained. Where skills are involved, the more complicated processes of the skill are learned and practised. Consider the following questions.

- What are the goals of the civil rights movement? How have they evolved?
- Why do blacks have a higher unemployment rate and lower average incomes than whites with comparable education?
- Contrast the situation of blacks and Spanish-speaking people today with that of earlier immigrant groups. What are the similarities and differences?
- What are some reasons for the plight of the American Indian?

5.2.3 On the values level

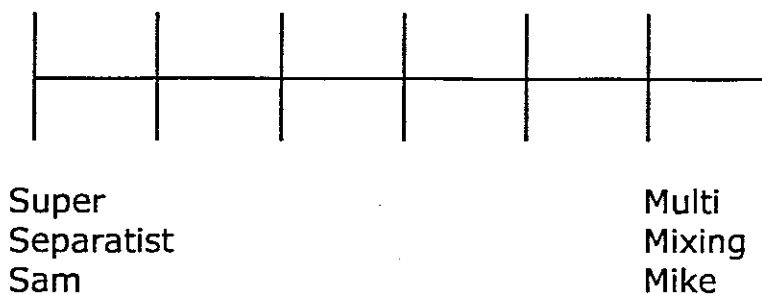
On the values level, as it were, learners relate the facts and concepts of a subject area to their own lives. The values level raises that scary question "What does this have to do with me?" a necessary question for students to ask if they are to derive personal meaning from subject matter. At this level, students explore the connection between the subject matter and their own feelings, opinions, and behaviour. Consider the following questions and projects.

- Do you think that government policy should favour assimilation of Indians into society, self-determination of each tribe, or some other alternative? Explain your position. Would you be willing to inform the Secretary of the Interior of your views?
- Below are some activities or projects designed to sensitize students to aspects of reality. Members of the class might choose experiences they would like to have, designating first, second, and third choices. Then the class could be divided into small groups to make arrangements for their experiences, vent their feelings, and discuss any changes in their opinions or values.
 - visit the local welfare agency. Interview a social worker to determine some of the reasons people apply for public assistance.
 - Ask a middle-class black student in your school about the places in which he or she has lived. Find out what experiences his or her family has had with real estate agents.
 - Go to one of the small grocery stores in the ghetto neighbourhood a week before welfare checks come out and note the prices on various staples. Go back the day checks come out and see if there are any price changes.
 - Attend church services some Sunday in a store-front church.
 - Go to a magistrate's court and keep a list of the kinds of cases brought before the magistrate. Who are the clients?

How are they handled?

- Visit a free clinic in a low-income neighbourhood. Strike up a conversation with a patient in the waiting room.
- Visit an area into which blacks are just moving. Survey the names of the real estate companies who have signs posted. Try to find out if they have been involved in blockbusting in the city.
- Visit an Indian tribe or agencies for Indians in your area. If you visit an agency, interview the people about the availability of jobs and housing. If you visit a tribe, talk with one of the members about his Indian heritage.
- Visit a store in a Spanish-speaking or Oriental-speaking neighbourhood. Find out what foods customers like best and ask one to give you a favourite recipe. Try out the food.
- Whom would you like as your neighbour? Rank your preferences from most desirable to least desirable. This is all you know about them:
 - An Indian family
 - A White family
 - A Negro family
 - A Puerto Rican family
- Explain to what extent you are a racist.
- At one extreme we have Super Separatist Sam, whose solution to the race problem is to ship every human being back to his original

country. He advocates imprisoning people whose ancestors came from two different countries. At the other extreme we find Multi-Mixing Mike, who insists that all babies be distributed to couples of another race. In addition, he insists that no couples of the same race marry and that couples of the same race already married must be divorced and marry outside their race. Between these extremes, where would you place yourself, nearer Super Separatist Sam and nearer Multi-Mixing Mike? Explain your position.



- Respond to the man who says this: "I have no prejudices against Negroes. I simply believe that we need to take a long-range view of this problem. Most need to have more education. When they are ready, then I think they will get jobs just like anyone else."
- Would you write a letter to your congressman or senator which expresses your views on civil rights? Explain. Would you organise a petition or take part in a peaceful demonstration for civil rights? Explain. Would you ever engage in violent a protest? Explain.

In conclusion, dealt with the concept and activities conceived in teaching learners on various levels, and having thus outlined practical lesson samples from various learning areas in the secondary school curriculum, the next section will outline some of the general approaches applicable and implementable in values education.

.6 General approaches to values clarification

Kirschenbaum (1995 : 13) contends that a field like values education is somewhat problematic in that it relates to everything. And because of this, different people (educators) use different ways to approach it. Subsequently, educators, parents and public officials refer to values education as character education, ethics, critical thinking, moral education, values clarification, law-related education, empathy training, co-operation skills, citizenship education, human rights education, morality education, decision-making skills, lifeskills education, sex education, religious education and multicultural education. While one could be wondering why so many names for a single entity, it should be clear that all these names reflect exactly on the nature and character of values education. And it further reflects on the number of approaches to be adopted when teaching values.

Although numerous approaches are employed by secondary school educators to teach values, the present investigation will describe the

following general approaches: values realization, character education, citizenship education and human rights education and moral education.

1.6.1 Values realization

This approach was developed by Sidney B. Simon in 1980, and it emphasizes the fact that individuals should be helped to determine, implement and act upon, and achieve their values in life. And as such, it is a process of moving towards a life that is personally satisfying.

Values realization is based on learning the skills and knowledge that guide the young people's lives in a complex and changing world. Sometimes described as lifeskills education, it helps in the development of skills which are needed for the young people to manage all situations effectively, and to find meaning in life.

It has to be noted that values realization impacts in different ways on the learner. For example, by:

- One becoming aware of one's feelings, beliefs, priorities and values.
- Improving each learner's self-esteem which includes accepting and appreciating oneself by taking charge of one's own life, setting appropriate goals and getting escaping from an abusive situation.
- Improving on individual learners' goal-setting ability and thus

becoming more effective in their personal life and contributing positively toward the welfare of the community.

- Sharpening each learner's thinking skills in order to enhance intelligent life decisions which require taking in, analysing, synthesizing and evaluating a great amount of information.
- Encouraging individuals to solve problems and obstacles by creative thinking which helps to generate new and better solutions.
- Developing effective decision-makers who can distinguish fact from opinion, recognise persuasion techniques, and evaluate arguments logically.
- Encouraging good human relation skills of communicating thoughts and feelings clearly, listening well to others and resolving conflicts effectively.
- Learning to develop social skills which, amongst others are based on respect for self and others — social skills are often survival skills.
- Leading to the acquisition of knowledge.

6.2 Character education

The primary thrust of character education as an approach in values clarification is to teach values which are widely regarded as the foundation for virtuous and responsible conduct. The mostly cited character traits and goals of character education are the following:

- The element of respect at all levels: respect for self, respect for others, respect for property and respect for the environment.
- The element of responsibility which also emphasizes being reliable, trustworthy and honest.
- The element of compassion which manifests itself in the feeling of caring; being helpful, friendly, empathetic, humane and tolerant.
- The element of self-discipline which forms the true grit of character through perseverance, hardwork, thrift, the ability to delay gratification, prudence and moderation are all associated with self-discipline.
- The element of loyalty that points to the readiness to stand by in times of need, to remain in the relationship when it is difficult and work to improve it, to keep confidences, to protect and to hold dear someone or something.
- Other character traits include courage, tolerance, open-mindedness, work ethic, and reverence.

1.6.3 Citizenship education

Citizenship Education is essentially concerned with teaching civic values on which the country was founded and from which its legal and political principles were derived. The following are such examples: the public good, the individual rights, justice, equality, diversity, truth and patriotism. In other words when civic values are taught, it is expressly

for purposes of acquiring knowledge, attitudes, beliefs and behaviours consistent with the country's political and legal system.

The major aspects of citizenship education include:

- Learning to be good citizens in a democracy by understanding the country's history, the laws, and rules that govern society, the diversity of its citizenry.
- Appreciating and valuing one's country, its democratic system and its civic values: learners should appreciate their country, to value their democratic heritage, to appreciate the essential connection between citizen's rights and responsibilities, and to treat different groups with tolerance and respect.
- Critical thinking skills for democracy is predicated on citizens who can think for themselves. Citizenship Education intends to develop the learner's ability to think logically, to analyse arguments, to *distinguish fact from opinion*, to *recognise logical fallacies*, to understand propaganda techniques, and to analyse stereotypical thinking.
- Communication skills which help people to become effective citizens who can communicate well. This implies expressing one's beliefs, attitudes and values, effectively. Also, by listening well to others important insights are gained that enable people to respect others and their viewpoints. Thus, young people are taught to

communicate clearly and to listen well not only to achieve personal values but to become more effective members of society.

- Cooperation skills encourage working together to achieve the common good. Through cooperative learning the educator enhances social learning where learners from different backgrounds learn respect and tolerance for teammates, they learn to work more effectively with others, and they learn more academic material and skills.
- Learners are exposed to conflict resolution techniques as conflict is naturally inherent in a situation characterised by the multicultural nature of the group.

1.6.4 Human rights education

Lynch (1992 : 53) defines human rights education as the basic moral education of all learners aimed at providing values for the content, structure and process of all education at all levels and in all modes. In effect human rights education is at the same to be seen as part of the content of education and the provider of the criteria by which decisions about education are validated and legitimated. It thus provides ethical guidelines for the organisation of education, internationally, nationally, institutionally and instructionally in all dimensions: aims and intentions, content, procedures and processes, assessment and evaluation.

Human rights education takes its guiding principles from the United Nations human rights instruments and declarations as well as from the South African Bill of Rights contained in the second chapter of the South African Constitution, Act No 108 of 1996. From the United Nations charter, the following considerations need to be accommodated:

- Acceptance into the law of the principles of the United Nations Charter and the International Declarations on Human Rights, including agreements on the rights of women, children, the disabled, migrant workers and their families.
- Agreement of the part of all countries to allow their citizens recourse to international courts for redress of the infringement of individual citizen's rights by the state.
- Acceptance of the rights of all world citizens to freedom of religious activity in any country, to freedom of movement regardless of sex and to gender equity.
- Recognition of cultural diversity as a characteristic of democratic society and of the contemporary world.
- Recognition of human rights and the rule of their law as the basic principles and ethic of each nation's education system and an undertaking not to use the education systems for the purposes of the excitement of national, ethnic, religious or cultural hatred.
- Commitment by each nation to educate its citizens for ethnic, national and international citizenship, reciprocal responsibilities and

global solidarity.

- Acceptance of world economic and environmental interdependence and the need to review that interdependence against principles of universal human justice.
- Commitment to a concept of knowledge and its dissemination which is equitable, world-open in the sense that it reflects the experience of different groups, communities, nations and regions, the experience of men and women and of different religious, ethnic and racial traditions.
- Acceptance of the need for education in creative conflict resolution at personal, intergroup, national and international levels and to enable learners, through encounter with controversial issues, to base judgements on reasonable evidence and not on bias and emotion.

As for methods of teaching in human rights education, some educators use *role-playing, simulation, drama, case histories and mock trials* and broader themes from law-related education, such as consumer law.

In the event of the values educator engaging learners in a role-playing activity, that role-playing exercise must develop into analysing feelings, consequences, the roles themselves and ways to plan them and alternative solutions as outlined in Figure 2.4

Figure 2.4 Possible Focuses of Role Playing Session

I	Feelings
a.	Exploring one's own feelings
b.	Exploring others' feelings
c.	Acting out or releasing feelings
d.	Experiencing higher-status roles in order to change the perceptions of others and one's own perceptions
II	Attitudes, values and perceptions
a.	Identifying values of cultural or subculture
b.	Clarifying and evaluating one's own values and value conflicts
III	Problem-solving attitudes and skills
a.	Openness to possible solutions
b.	Ability to identify a problem
c.	Ability to generate alternative solutions
d.	Ability to evaluate the consequences to oneself and others of alternative solutions to problems
e.	Experiencing consequences and making final decisions in light of those consequences
f.	Analysing criteria and assumptions behind alternatives
g.	Acquiring new behaviours
IV	Subject matter
a.	Feelings of participants
b.	Historical realities: historical crises, dilemmas, and decisions

Adapted from Joyce and Weil (1992 : 68)

For democratic schools and classrooms Lynch (1992 : 80) recommends education that includes the following:

- A democratic classroom ethos, engendering feelings of trust among pupils and between teachers and pupils.
- Maximal use of collaborative and cooperative approaches.
- Activity methods, including simulation, role-playing and varied group composition.
- Utilization of rational methods, appealing to the judgement of the learners.
- Support and assistance for pupils to evolve and clarify their own

value systems.

- Inclusion of situations involving value dilemmas.
- Emphasis on open rather than closed questions.
- Multiple approaches, including different media and locations and reinforcement regimes.
- Inclusion of social responsibility and actioning.
- High intellectual expectation in both cognitive and affective domains.
- Explicit commitment to human rights as the basis for all interaction in the classroom.
- Linked, supportive assessment methods, orientated to student success.

5 Moral education

Moral education is renowned for encompassing approaches that teach young people the knowledge, attitudes, beliefs, skills and behaviours to be good, fair, kind people. In other words, it helps to mould young people to be moral.

According to Emerson (nd : 68) the Presentation of real-life problems and dilemmas generate reflective thought, while this strategy is also useful in calling close attention to consequences. For this reason Dewey (1967 : 223) argues as follows:

value systems.

- *Inclusion of situations involving value dilemmas.*
- *Emphasis on open rather than closed questions.*
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- *Inclusion of social responsibility and actioning.*
- *High intellectual expectation in both cognitive and affective domains.*
- *Explicit commitment to human rights as the basis for all interaction in the classroom.*
- *Linked, supportive assessment methods, orientated to student success.*

2.6.5 Moral education

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According to Emerson (nd : 68) the presentation of real-life problems and dilemmas generate reflective thought, while this strategy is also useful in calling close attention to consequences. For this reason Dewey (1967 : 223) argues as follows:

Let the teacher, at the outset, ask the pupils how they would decide, if a case of seeming misery were presented to them, whether to relieve it, and if so how to relieve. This should be done without any preliminary dwelling upon the question as a 'moral' one; rather, it should be pointed out that the question is simply a practical one, and that ready-made moral considerations are to be put to one side. Above all, however, it should be made clear that the question is not what to do, but how to decide what to do.

One can logically conclude that the process of deciding how to decide what to do imperturbably calls for the *operation in which the present facts suggest other facts or truths in such a way as to induce belief in what is suggested on the ground of real relation, in the things themselves*. According to Dewey (Emerson nd : 79) this is reflective thinking.

To this end Emerson (nd : 69) emphasizes that the need for reflective morality grows out of conflict between ends; out of which the three-fold role of the moral theory is identified. First, moral theory generalizes the types of moral conflict. Secondly, it states the ways in which others have dealt with and thought of the problems. Thirdly, it aids in a systematic reflection and suggests alternative. While the possibility of ready-made solutions is cut out, the important task of the educator is to get the learner to reflect on his or her own actions.

Moral education has a number of related components:

- Knowledge of the moral tradition which helps learners to understand the concept of morality.
- Moral reasoning which, essentially, is based on Kohlberg's developmental framework.
- Compassion and altruism for moral reasoning and moral knowledge are intellectual processes.

Moral education has its manifestation in moral growth which engages in principles of behaviour that affect the common good of the individual and society. According to Emerson (nd : 70) the key to a truly moral life is to find a proper balance of actions and choices that work in the best interests of both. In this respect the raw impulses of the individual need guidance, first by the society and the school as a public institution of the society, and later, as moral growth progresses, by the individual himself or herself.

2.7 **Summary**

To be human is not only to be conscious of oneself in the world, but also to be able to value and exercise choosing responsibly. Importantly, the attitudes, values and decisions one makes contribute greatly to the individual's quality of life. Values clarification which ipso facto facilitates thinking and choosing and existing derives its starting-point from a

liberal and democratic view that does not prescribe a particular set of values. Instead it needs to be considered as part of the curriculum as it teaches the secondary school learners how to think and clarify their own values and preferences. Preferences are, however, more than one's initial likings for what people initially like is at the root of the preferences. Thus a preference can and ought to be a product of reflection and choice concerning one's initial likings. Values on the contrary can be rational in a variety of ways.

Fundamental beliefs can typically exclude some preferences and certify others. As a result, much of what is suggested concerning how to clarify values is based on the assumption that the task is not to evaluate one's preferences but to discover what they are. For this purpose typical questions could include the following: *Is this something you prize? Are you glad about that? How did you feel when it happened? Have you felt that way for a long time? Would you really do that or are you just talking? Is that a personal preference or do you think most people should believe that? Would you do the same thing over again?* In effect, some questions presume that values derive from and are discovered through action or experience and by reflecting on persons feel about them. Others suggest that real values may be hidden by ways people have learnt to take or behave in response to the expectations of others. In this chapter it has been suggested, as it was the primary focus of the study at this level, that the standard secondary

school curriculum can provide access into values clarification. Consequently, various strategies and approaches to the teaching of values clarification have been outlined with specific examples from the curriculum.

To this extent Maboea (1996 : 308) contends that the values curriculum should become a cooperative human venture based on a common consensus. As for school subjects it is preferable, as it were, to teach beyond the facts and reach the values level. For example, a history lesson on the United Nations could involve learners and engage them in groupwork activated by a game. Following the rules of the game, they may break up their squares as dictated by rules to allow new combinations. And in ensuring discussion phase the educator could begin by a value question reflecting on how the learners felt about the activity. This should help also to examine their behaviours. In this way learner' own experience can be followed by an analysis of how the game activity has related to the United Nations; and this clearly suggests the generalization level. Should there be arguments raised by learners about individuals or nations trying to protect their private interests, this would adversely influence the goals of the larger group — effectively leading to the concept level. Learners can then list specific instances in which this had occurred both in the United Nations (facts level) and at their school (values level). It needs to be underscored however that such an exercise and strategy needs thorough preparation on the part of both the learner

and the educator.

In the process the activity described in the preceding paragraph opens up excellent opportunities to develop critical thinking skills and effective communication skills in order to depict an intelligent behaviour. And for the reason that teaching values cannot be isolated from teaching creative thinking and critical thinking, the next chapter will deal with and focus on how worthwhile skills for values development could be incorporated into the secondary school curriculum.

CHAPTER 3

TEACHING THINKING SKILLS THROUGH VALUES CLARIFICATION: TOWARDS CRITICAL THINKING, CREATIVE THINKING AND EFFECTIVE COMMUNICATION

3.1 Introduction

In a democracy every child should be accessed to a public secondary school where he or she is able to acquire knowledge and the skills he or she needs. For this reason and in this way education adds value to the life of the child. Ethical values implicitly demand that education should provide activities and programmes which will be meaningful to the learner to the extent that these educational activities will contribute towards critical and creative thinking as well as effective communication. In other words, this aim no matter how grandiose, can only be realized when education is understood as a matter of balance in capacities and values. As for values, consider Schwartz and Bilsky (Kinnier 1995 : 18) that values:

- Are concepts or beliefs.
- Are about desirable end states or behaviours.
- Transcend specific situations.
- Guide selection or evaluation of behaviour and events, and

- Are ordered by relative importance.

3.1.1 Values and values clarification

Values being a set of personal beliefs and attitudes about the truth, beauty, worth of any thought, object or behaviour, are action-orientated; and thereby provide a frame of reference which is a basic comprehension of reality through which people integrate, explain and appraise new ideas, events and personal relationships. It is recognizable that values do not exist separately and independently; they are reflected in specific value judgements or claims that are made by a person. The educator's role, as one would contend, is to create opportunities for the learner to be actively engaged in the learning phenomenon that calls for thinking critically, creatively, logically and morally; and thereafter communicating his or her own thoughts effectively. Effectively, values clarification strategies such as problem solving, discussions, role-playing, decision-making, moral reasoning and other teaching techniques identified earlier in the study as well as in Chapter 4, should permeate the curriculum and all the classroom activities where teaching and learning is continuing and is continuously taking place.

3.1.2 Values clarification and teaching and learning

In analytical terms, teaching and learning are action words where teaching (or '*to teach*') is a **task** word and learning (or '*to learn*') is a

parallel **achievement** word. To teach values clarification therefore is to deliberately change the meaning of somebody's experience; and the somebody whose behaviour needs to change is the learner in the pedagogic – didactic situation. It is obvious that when the educator teaches the subject matter (or learning content) and the learner is actively engaged in this process, a triadic relationship is created. And in this triadic relationship the learner, educator and subject matter are the principal components. *This explanation should clarify and override the impression sometimes created that the pedagogic situation is dyadic.* However the numerous multifaceted activities occurring within the pedagogic teaching-learning encounter between the educator and the learner, render the teaching-learning situation undoubtedly complex; but its triadic nature will remain unchanged and conspicuous.

By way of alluding to the claim that teaching is a task word and learning is an achievement word, a proposition can be made that there is the exact equation between teaching and learning that there is between buying and selling. To this point, Dewey (1933 : 35-36) wrote:

Teaching may be compared to selling commodities. No one can sell unless someone buys. We should ridicule a merchant who said that he had sold a great many goods although no one had bought any. But perhaps there are teachers who think they have done a good day's teaching irrespective of what pupils have learned. There is the same exact equation between teaching and learning that

there is between selling and buying. The only way to increase the learning of pupils is to augment the quantity and quality of real teaching. Since learning is something that the pupil has to do himself and for herself, the initiative lies with the learner. The teacher is a guide and director; he steers the boat, but the energy that propels it must come from those who are learning. The more a teacher is aware of the past experiences of students, of their hopes, desires, chief interests, the better will he understand the forces at work that need to be directed and utilized for the formation of reflective habits. The number and quality of these factors vary from person to person. They cannot therefore be categorically enumerated in a book. But there are some tendencies and forces that operate in every normal individual, forces that must be appealed to and utilized of the best methods for the development of good habits of thought are to be employed.

It needs to be acknowledged that, strange as it may be to have a citation at the very beginning, the purpose is to try to provoke thought on what it is fundamentally that determines the role of the educator in teaching values, critical thinking and effective communication through values clarification. The previous chapter outlined the values clarification process and the general approaches to values education, the forth coming sections will deal specifically with the teaching of worthwhile skills through values clarification. In particular, attention will focus on critical thinking, creative thinking and effective communication. In this process the role of the educator will be described *in extenso*.

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3.2 Critical thinking

The need for greater educational emphasis on thinking skills such as those detailed in Figure 3.1 is very substantial and there is evidence of an increasing awareness of that need among educators and educational researchers. Meaningful and effective education is learner-centric. In other words, it observes the presence of the child in the didactic situation and allows teaching to take place from the point of view of the learner. That is, all the curriculum activities ought to be modelled in such a way as to encourage the learners an opportunity to think for themselves.

Figure 3.1 Principal thinking skills underlying intelligent behaviour

-
1. Recognizing and defining the nature of a problem
 2. Deciding upon the processes needed to solve the problem
 3. Sequencing the processes into an optimal strategy
 4. Deciding upon how to represent problem information
 5. Allocating mental and physical resources to the problem
 6. Monitoring and evaluating one's solution processing
 7. Responding adequately to external feedback
 8. Encoding stimulus elements effectively
 9. Inferring relations between relations
 10. Mapping relations between relations
 11. Applying old relations to new situations
 12. Comparing stimulus elements
 13. Responding effectively to novel kinds of tasks and situations
 14. Effectively automatizing information processing
 15. Adapting effectively to the environment in which one resides
 16. Selecting environments as needed to achieve a better fit of one's abilities and interests to the environment
 17. Shaping environments so as to increase one's effective utilization of one's abilities and interests.
-

Adapted from Ornstein and Hunkins (1988 : 99)

In this way there will be an effective learning experience (LE) which

promotes new understandings (NU), and increases the learner's greater appreciation of one's own potential (P), thereby resulting in a positive self-worth (SW). Summarily, a meaningful learning experience can be represented by an equation thus:

$$\text{LE} : \text{NU} + \text{P} + \text{SW}$$

To achieve this objective, it is incumbent upon the values educator to teach his or her learners the skills to think for themselves; in other words, to think to some extent independently and autonomously.

Critical thinking in the proposition of Smith (1992 : 103) does not demand a complex array of learned skills, but competence in whatever one is thinking about. Critical thinkers are critical; they are argumentative and unsettling; they rock the boat. Critical thinking depends on the way in which individual persons perceive the world; its concern is not with the solution of problems but with the recognition of prejudices and biases, including their own. The complexity of these matters demonstrates that thinking in critical ways involves far more than learning a set of skills.

The skills of critical thinking, it will be seen, occupy a contentious place in debates on education. It is certainly widely recognised that education nowadays must consist of more than an unreasoning accumulation of facts and skills. Modern society demands a highly-developed critical

creative thinking are closely related.

- *Thinking processes.* Thinking processes refers to mental operation such as concept formation, principle formation, comprehension, problem solving, decision making, research, composition, and oral discourse.
- *Core thinking skills.* Core thinking skills are essential to the functioning of the broader dimensions fo thinking. For example, the core thinking skill of goal setting can assist in the larger dimension of metacognition.
- *The relationship of content-area knowledge to thinking.* Educators frequently debate the question: Can thinking be taught in isolation, or should it be taught as part of the academic subject areas? Most researchers conclude that instruction in thinking should be strongly linked with content instruction. Therefore, content specialists need to identify important models and modes of instruction in their academic disciplines and relate these to the dimensions fo thinking.

3.2.2 Reflecting on the meaning of critical thinking

To the question "What is critical thinking?" different people respond in different ways. But Ennis (Kirschenbaum, 1995 : 219) defines critical thinking as a reasonable, reflective thinking that is focused on deciding what to believe or do. And Ennis lists what needs to be regarded as the important dispositions of critical thinking:

- Seeking a clear statement of the thesis or question.
- Seeking reasons.
- Trying to be well informed.
- Using credible sources.
- Taking into account the total situation.
- Trying to remain relevant to the main point.
- Keeping in mind the original or basic concern.
- Looking for alternatives.
- Being open-minded.
- Taking or change a position when the evidence warrants it.
- Seeking as much precision as the subject permits.
- Dealing in an orderly manner with the parts of a complex whole.
- Being sensitive to the feelings, levels of knowledge, and degree of sophistication of others, and.
- Using one's critical thinking abilities.

Ennis's view corroborates the perspective emphasized by Lynch (1992 : 74) that critical thinking encompasses various techniques including hypothesis-testing, value analysis, improvement of classroom discourse and question-and-answer techniques, embracing the grounding of correct answers, simulation of decision-making across significant social issues, and synthesizing information, principles and values to solve problems and propose policies.

The concept of critical thinking might also be expressed more formally, if it is so preferred. Take the following case by which McPeck (1981 : 9) develops his argument:

Let X stand for any problem or activity requiring some mental effort. Let E stand for the available evidence from the pertinent field or problem area. Let P stand for some proposition or action within X. Then we can say of a given student (S) that he is a critical thinker in an area X if S has the disposition and skill to do X in such a way that E, or some subset of E, is suspended as being sufficient to establish the truth or viability of P.

One concedes that the notion of critical thinking has at least three dimensions: a logical dimension, a criterial dimension and a pragmatic dimension. Furthermore, the analysis of critical thinking does not necessarily guarantee that success will ensue from its employment. Like education, it aligns itself with the task and achievement concepts previously explained.

For the educator of values clarification, one of the more important implications of this statement about critical thinking, is that its scope is broad enough to include processes involved in general problem-solving, as well as some of the mental processes underlying more specific performances and skills such as chess playing, mountain climbing, acting, theatre directing and many other activities requiring conscious mental effort.

It is acknowledged that critical thinking is not restricted to the assessment of statements, nor to the detection of fallacies, but includes many other valid educational activities that do not necessarily have the pursuit of truth as their primary *raison d'être*. In fact, more educational activities are preoccupied less with the assessment of statements or even the pursuit of truth than with inculcating in learners certain intellectual skills, methods and modes of thinking.

According to Kirschenbaum (1995 : 220), other experts view critical thinking as:

- Thinking on many levels - from simple memorization to organizing, analyzing, generating, integrating, and evaluating.
- The ability to solve problems, using a structured, sequential approach that includes:
 - Gathering information.
 - Generating alternatives.
 - Evaluating consequences.
 - Analyzing the pros and cons.
 - Choosing.
 - Evaluating the results.
- The ability to think for oneself.
- The ability to analyze arguments, which includes such processes as:

- Distinguishing fact from opinion.
- Recognizing logical fallacies.
- Recognizing propaganda techniques.
- Analyzing stereotypical thinking.

From this description it is logical to discern that critical thinking, just as Glazer (1986 : 137) elaborates:

.... indicates thought that involves seeing relationship between events, inferring what is not stated directly, analyzing events, synthesizing evidence ... It is thinking that goes beyond the literal level. Two strategies for encouraging children to think critically are the asking of higher level questions and the planning of questions and activities that will elicit divergent responses.

Consequently, Knowles (2000 : 2) writes as follows:

Critical thinking means being able to acknowledge that there is usually more than one way of looking at things, and that things aren't always what they seem. The more dogmatic and authoritarian we are, the less able we are to think creative solutions to problems. Our openness to learning new things and our levels of tolerance for a variety of opinions allow us to employ a range of possibilities when making decisions and solving problems.

3.2.3 Determining when to introduce critical thinking skills

For purposes of effective motivation Beyer (1985 : 70) advises that

critical thinking skills should be introduced and taught when they are needed. In values clarification thinking skills should be accepted as the first step in improving teaching and learning. And this is in line with one of the critical outcomes in Curriculum 2005 as well as Curriculum 2001 which demands the development of problem-solving and decision-making using critical and creative thinking.

It is imperative for educators to be aware of a plethora of activities, skills and process aimed at encouraging critical thinking. Especially, higher level questions that involve translation, interpretation, application, analysis synthesis and evaluation – even at the level of a small learner– could be relevant in eliciting divergent responses.

In Figure 3.2 an inventory of the major thinking skills and processes which may be selected for instruction across grade R-12 at various points during the educational programme of the learner is outlined.

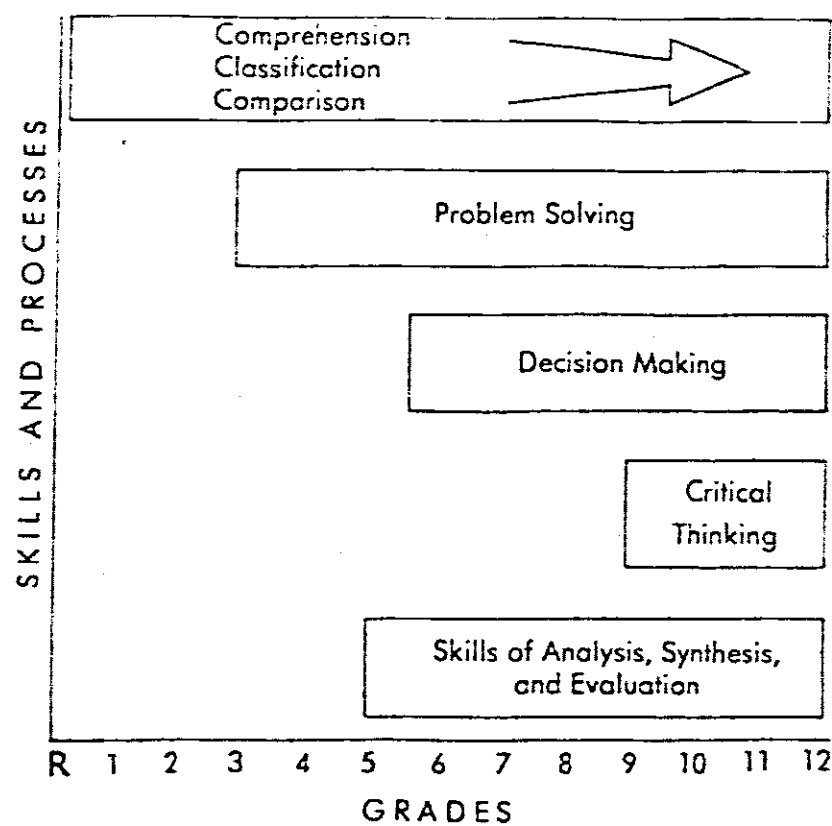
Figure 3.2 Major thinking skills and processes

I. THINKING PROCESSES	
A. <u>Problem-Solving</u>	B. <u>Decision-Making</u>
1. Clarify the problem	1. Define a goal
2. Hypothesize solution(s)	2. Identify obstacles to achieving goal
3. Test hypotheses	3. Identify alternatives
4. Conclude about hypotheses	4. Analyse alternative
5. Apply the conclusion	5. Rank alternative
	6. Choose "best" alternative
II. KEY CRITICAL THINKING SKILLS	
1. Distinguishing between verifiable facts and value claims.	
2. Determining the reliability of a claim or source.	
3. Determining the accuracy of a statement.	
4. Distinguishing between warranted and unwarranted claims	
5. Distinguishing relevant from irrelevant information, claims, or reasons.	
6. Detecting bias.	
7. Identifying unstated and stated assumptions.	
8. Identifying ambiguous or equivocal claims or arguments.	
9. Recognizing logical inconsistencies in a line of reasoning.	
10. Determining the strength of an argument.	
III. MICRO-THINKING SKILLS	
1. Recall	5. Application
2. Translation	6. Analysis
3. Interpretation	7. Synthesis
4. Extrapolation	8. Evaluation

Adapted from Beyer (1985 : 76)

Although this study is interested in the secondary school learner, Figure 3.3 suggests that instruction in the key skills of comprehension, classifying, and comparing or contrasting begins in all subjects in the primary grades and should be reinforced and extended to new media, and refined in degree of complexity from then on. The skills and processes encompassed in critical thinking are only realized when thought gets involved in seeing relationships between events. It is indeed thinking that goes beyond the literal and concrete level. It belongs to the abstract level where ideas are created *ex nihil*.

Figure 3.3 A thinking skills teaching sequence



R = Readiness Class

With regard to the thinking skills teaching sequence, Beyer (1985 : 75 - 77) elucidates by formulating as follows:

Instruction in classifying can begin early, for example, with students given categories into which to classify data. In intermediate grades students can be taught how to classify the same data under a variety of categories systems and also how to engage in multi-variant classification. The other skills introduced in the primary grades may be developed in similar fashion.

Problem solving, a process consisting of many subordinate operations, can be introduced in the intermediate grades and expanded in complexity and applied form then onward. While primary responsibility for introducing this process may best be undertaken in math and science courses, this process should be applied,

form then onward. While primary responsibility for introducing this process may best be undertaken in math and science courses, this process should be applied, reinforced, and extended in social studies, language arts, and other relevant subjects as well.

Instruction in decision making may commence most effectively in the middle or junior high school grades. Social studies and language arts courses offer the best settings and opportunities for introducing this process, its subordinate procedures, and guiding principles. However, like problem solving it must be reinforced and expanded in other subject areas from the that point upward through the remaining grades.

Obviously, because of their complexity, critical thinking skills may best be introduced and taught in senior secondary school grades. When the principle of gradualism is applied, this will in effect suggest that selected skills of analysis, synthesis, and evaluation can also be introduced and extended sequentially starting in the upper intermediate grades. As a matter of fact, precisely which critical thinking skills should be introduced and when and how depends on the level of cognitive development of the learners, the nature of the skills themselves, and the characteristics of the subject matter in which these skills are to be introduced.

Beyer's major thinking skills and process in Figure 3.2 should be interpreted and understood in addition to and within the context of Bloom's Taxonomy of Learning clearly illustrated in Table 3.1.

Table 3.1 Bloom's taxonomy of learning

Level of Learning	Description	Activities
Evaluation	Judging the value material for a given purpose	Compare, conclude, criticize, describe, explain, justify, interpret, summarize, support, appraise, contrast, discriminate
Synthesis	Taking what you know and using it in a new way; creating something original	Categorize, combine, compile, compose, create, devise, design, explain, generate, modify, organize, plan, rearrange, reconstruct, relate, revise, summarize, rewrite, tell
Analysis	Breaking down material into its component parts so that it can be understood	Break down, diagram, differentiate, distinguish, identify, illustrate, infer, outline, point out, relate, select, separate, subdivide
Application	Using material in a new situation — applying rules, theories	Change, compute, demonstrate, discover, manipulate, modify, operate, predict, prepare, produce, relate, show, solve, use
Comprehension	Understanding the meaning of material	Convert, define, distinguish, estimate, explain, extend, generalize, give examples, infer, paraphrase, predict, summarize
Knowledge	Remembering previously learned material; recall	Define, describe, identify, label list, match, name, reproduce, select, state.

Adapted from Steele (1985 : 85)

According to Beyer (1985 : 75) the processes listed as Level III skills are complex, each consisting of many specific operations, which in turn may consist of many of the skills identified in the other levels. On the other hand, the Level I micro thinking skills are discrete and serve as the building blocks of the more complex Level III processes. The critical

thinking skills in Level II combine both analysis and evaluation and are used in a variety of processes; however these skills do not constitute a process in and of themselves nor must they always be used in any particular combination or sequence.

Therefore, critical thinking is described by Walkner and Nicholas (1999 : 532) in terms of its focus on the application of those cognitive skills of strategies that increase the probability of a desirable outcome. It is used to refer to thinking that is purposeful, reasoned and goal directed — the kind of thinking involved in solving problems, formulating inferences, calculating likelihoods, and making decisions when the thinker is using skills that are thoughtful and effective for the particular context and type of thinking task.

3.2.4 Thinking and the mental processes

Thinking is associated with the whole person. It is not restricted to the cognitive domain alone. Thinking is seen as embracing imagination and includes thinking to some purpose. Accordingly, it invites the expression of values, attitudes, feelings, beliefs and aspirations. In this study thinking is conceived as processes associated with inquiry and decision making.

There is a variety of mental processes which can be subsumed under the word thinking and Table 3.2 precisely enumerates some of these

mental processes that highlight the significant aspects of thinking. In values clarification thinking should be understood as an integral part of human existence which is about making life through choices.

Table 3.2 Some processes of thinking

Anticipating	Creating	Judging
Attributing	Deciding	Knowing
Being aware	Distorting	Memorizing
Being curious	Dreaming	Perceiving
Believing	Evaluating	Problem-solving
Choosing	Fantasizing	Reasoning
Concentrating	Forgetting	Reflecting
Conceptualizing	Imaging	Remembering
Concluding	Introspecting	Understanding
Considering	Intuiting	Visualizing

Adapted from Nelson-Jones (1989 :4)

To this end Nelson-Jones (1989 : 4) remarks as follows:

The sum of our lives may be viewed as the sum of the consequences of our choices. Humans cannot not think. Choosing, or deciding from various options, is the central feature of the processes of thinking. Just as we cannot not think, we cannot not choose.

As a matter of fact, one ought to understand that people’s mental processes involve thinking about choices at various levels of self-awareness and self-control. To amass maximum happiness and fulfilment one needs a repertoire of thinking skills. Thinking skills are seen by Nelson-Jones (1989 : 10) as sequences of choices across various mental processes. The following are certain dimensions of

thinking as noted by Nelson-Jones (1989 : 6):

- Thinking involves visual images and fantasies as well as thoughts expressed in words, language and self-talk.
- Thinking involves perceiving accurately and sometimes also inaccurately.
- Thinking involves processes that operate at varying levels of awareness. The notion of defensive thinking implies that individuals remain unaware not only of the outcomes of their defensive processes but also of the processes themselves.
- Thinking involves processes that can be rational and irrational. In other words, thinking choices can lead to conclusions that are realistically and accurately drawn from testable premises. However, human thinking often falter on logical reasoning. Consequently, in varying degrees it becomes irrational and self-defeating.

Smith (1992 : 92) emphasises that in education concern with something specific called critical thinking has reached almost obsessive proportions. Statements of educational objectives, particularly in Social studies and English, often refer to a need for more and better critical thought. Critical thinking is perceived as a valuable skill, or set of skills, lacking in large numbers of learners from grade to university. It is assumed that the skills can be learned, and therefore taught, and also measured

in objective tests. But oddly enough, while the term is so assertively employed, there is great uncertainty about what it actually means, especially among people who are motivated to "improve education" or who are held responsible for the improvement.

Therefore, it is subsumed that thinking critically depends par excellence on three factors, namely knowledge, disposition and authority. In other words, critical thinking is consistent with one's possession of knowledge and how much one knows. Critical thinking, just like thinking, is always about something and it has a purpose. On the other hand, it has to be argued that all people are more or less disposed to thinking critically. Disposition can be seen as one of reflective skepticism — the judicious suspension of assent, a readiness to consider alternative explanations, not taking anything for granted when it might be reasonable to doubt. Readiness to doubt might be directed by such factors as perseverance, tolerance of ambiguity and uncertainty, readiness to pause and reflect, the postponement of gratification, openness to controversy, relationships with other people, and image of oneself. Authority is a prerequisite for engaging in critical thought, and therefore the right to think critically should be distributed equally especially in hierarchical, authoritarian and bureaucratic societies. Critical thinking challenges the status quo. Consequently, one way learners can learn about critical thinking would be to observe their teachers exercising it and communicating with them in a humane, moral, healthy and professional manner.

Table 3.3 Thinking/Learning Strategies for BASICS

Program A — Data-Gathering/Retrieval Strategies and Conceptualizing Strategies

Observing (Perceiving)	Noting a variety of physical characteristics, e.g., indicating the size, color, texture of a rock; the smell, taste, size, other features of a fruit; kind and number of letters in a word; characteristics of a painting, etc.
Recalling (Retrieval)	Remembering what is known or has been experienced, e.g., what was observed on a field trip; how certain tools are used; details of a story; what certain words mean; events of a period; findings of an experiment; etc.
Noting differences	Identifying observed and recalled differences, e.g., differences in certain occupations; differences in word meanings and spellings; differences in types of governments; etc.
Noting similarities	Identifying observed and recalled commonalities, e.g., what is alike about a group of insects; two or more communities; the characters in certain stories; etc.
Concept formation	Processing data about the characteristics of selected examples and non-examples of a class, ultimately identifying the characteristics which distinguish a particular class from any other.
Classifying	Determining which items are additional members of a given class and identifying the attributes which make them so, e.g., explaining that a spider is not an example of an insect because it has eight rather than six legs; etc.
Concept differentiation	Processing data about the characteristics of examples of two similar classes, ultimately identifying the characteristics which distinguish one class from the other.
Grouping	Putting items together and identifying a common characteristic or other relationship among them, e.g., explaining that "hat," "ran," and "cab" belong together because the "a" is pronounced short; grouping meat and eggs together because they are rich in protein; etc.
Concept extension	Processing data about the characteristics of a collection of items all of which are members of a broad class, ultimately identifying subclasses.

Adapted from Nickerson, Perkins & Smith (1985 : 176)

Two programmes for providing educators with training in certain thinking and learning strategies is known as Basics — an acronym for Building and Applying Strategies for Intellectual Competencies in Students — are made available in Tables 3.3 *supra* and 3.4 in the next page.

Table 3.4 Thinking/Learning Strategies for BASICS

Program B — Interpretation Strategies, Attitude-Development Strategies

Inferring attributes	Attributing to a given item characteristics which cannot be directly discerned via observation and citing knowledge about the item to support the idea that it may have those characteristics, e.g. saying one thinks a particular person is honest and citing knowledge about the person that would support the idea that he (she) is honest.
Inferring meaning	Identifying what one thinks may be the intended meaning of a given message (verbal and/or non-verbal) and citing information and reasoning which supports that interpretation, e.g. saying what one thinks is the meaning of a given passage in a reading and citing word and context meanings which support that interpretation of the passage.
Inferring causes	Making inferences as to the causes of observed or recalled events and giving reasons for thinking they are causes, e.g. explaining reasons for thinking the method of production affected the price of the product, etc.
Inferring effects	Making inferences as to the effects of observed or recalled events and giving reasons for thinking they are effects, e.g. explaining reasons for thinking that the change in location of the plant changed its growth pattern, etc.
Generalizing	Processing data about cause-effect relationships in sample situations, ultimately arriving at an idea of the general cause-effect relationship in any such situations.
Anticipating	Predicting the needed steps in a new procedure or the possible solutions to an analysed problem, giving reasons for suggested steps or solutions and the conditions needed for each to occur, e.g. predicting the steps one would take in planning an interview and identifying the resources one would need to undertake each step — predicting possible consequences of new or changed situations, giving reasons for expecting predicted events and conditions under which they would occur, e.g. predicting that if given seeds were planted they would grow into plants like they came from and explaining the conditions needed for them to grow into healthy plants; etc.
Making choices	Deciding which of a number of alterations would be best in a given situation and explaining why, e.g. explaining reasons for thinking a biography would be a better source of information about a person than an encyclopaedia; etc.
Attitude formation/change	Processing data concerning new opportunities to take action in given situations, ultimately developing or changing attitude toward situations calling for such behaviour.
Skill development/refinement	Processing data concerning one's own proficiency level in the performance of a task as compared with a model performance, ultimately developing a higher level of proficiency in performing such tasks.

Adapted from Nickerson, Perkins & Smith, (1985 : 178)

3.2.5 Critical thinking and reflective thinking

Lynch (1992 : 74) asserts that practical approaches to the development of critical thinking have been achieved through the

analysis of statistics, the recognition of valid generalizations, the search for and discovery of cause-and-effect relationships, distinguishing between relevant and irrelevant information, testing out the consistency of points of view, the development of the skills of inference drawing from known facts.

Although some critics would probably argue that Lynch's description of activities which constitute critical thinking and reflective thinking are not necessarily a definition, one should also realize that to define, according to Pearsal (1999 : 376), is not only to give the meaning of a word or phrase. To define a word therefore also embraces the concept of stating or describing exactly the nature, scope or meaning of something; therefore also marking out the limits of. In this way one observes in this section but not restricted to it, that various ways can be used to define a definition:

- Definition by equivalent words.
- Definition by denotation.
- Definition by connotation.
- Ostensive definition.

For this reason, Lynch indicates that another way of developing reflective inquiry and the skills of critical thinking is through the use of simulation. In addition, one technique which has been extensively

extent, Lynch (1995 : 74) contends that:

.... children's natural enjoyments of play-acting, combined with the television vogue for trial scenes, can be used to develop the capacity of students to see both sides of an argument. Preparation, including acting out familiar roles and establishing the roles and rules of the game, is of course necessary, as well as training in such skills as mediation and negotiation. It is also essential to talk out the activity at the end so that it is quite clear that roles played during simulation are play roles and not to be carried over into real life.

3.2.5.1 Understanding the concept of reflective thinking

Although there exists a tendency to cluster critical thinking and reflective thinking together, Emerson (nd : 63) clarifies that reflective thought implies an active process of thinking. In terms of moral values, reflective thought has to do with moral judgements made on the basis of a full consideration of consequences.

Again, Emerson comments that reflective thinking points to the traditional moral habits, fixed rules, divine imperatives and selfish desires and impulses not in the best interests of society should all give way to its direction.

Therefore, a heavy responsibility for correct moral choices in this sense rests on the shoulders of the individual. For Dewey (in Emerson) to

think and act in a moral way requires the use of one's intellect. Evidently, a moral theory begins in germ when one asks : *Why should I act thus and not otherwise?* As cited by Emerson (nd : 63) Dewey contends:

Reason, always an honorific term in ethics, becomes actualized in the methods by which the needs and conditions, the obstacles and resources of situations are scrutinized in detail, and intelligent plans of improvement are worked out.

Reasoning is employed synonymously with thinking as a common definition thereof. Reasoning involves justifying a conclusion already made; sometimes persuading another person to accept a conclusion. It can be an explanation of the past or an argument about the future (Smith 1992:19).

Reflection, Dewey (1933 : 4) states, involves not simply a sequence of ideas but a con-sequence — a consecutive ordering in such a way that each determines the next as its proper outcome, while each outcome in turn leans back on, or refers to, its predecessors. The successive portions of a reflective thought grow out of one another and support one another. Each phase is a step from something to something. And thinking is a succession of pictures which are connected and interlinked.

3.2.6 Reflective thinking in the context of Dewey's scientific method

Clearly, reflective thinking was popularized by Dewey and has its origin from problem solving which played a major role in Dewey's concept of education. Dewey apart from holding problem solving activities in schools in high esteem for their role in developing intelligence and social growth, also believed that those skills that developed in problem solving could be transferred to resolving everyday problems of society. Hence, studies indicate that Dewey's concept of problem-solving is rooted in his idea of the scientific method characterized by its own distinct features:

- Becoming aware of a difficulty.
- Identifying the problem.
- Assembling and classifying data and formulating hypothesis.
- Accepting or rejecting the tentative hypothesis.
- Formulating conclusions and evaluating them.

Ornstein and Hunkins (1988 : 97) indicate that Dewey's problem solving method encourages systematic interpretation of everyday experiences through the reasoning process. And this reasoning coincides with the strong belief that Dewey had in the science of education. The crucial function of the school, as perceived by Dewey, is to improve the reasoning process. Subsequently he recommended

adapting the problem solving method to other subjects at all levels. In his view therefore the problems selected for study should take into consideration the learner's interests in order to increase the learner's level of motivation, interest and anxiety.

While the importance of reasoning in values clarification cannot be ignored, it is equally crucial for the educator to recognize that reason will be affected by the realities of human impulses, feelings, habits, and other mitigating factors. Reasoning alone does not and cannot constitute the whole of moral excellence. Nonetheless, it has to be understood that, as Hospers (1967 : 133) observes:

.... reasoning is something that you do; but reason is an ability. Briefly, reasoning is the ability to think, and the degree of your rational powers, or powers of reason, is the degree of your ability to engage in thinking.

It is important to conclude this section by indicating that Dewey (1933 : 1-9) perceives thought as reflective thinking: that kind of thinking that consists in thinking a subject over in the mind and giving it serious and consecutive consideration. And the following qualities are employed to identify reflective thinking:

- Reflective thinking is a stream of consciousness.
- Reflective thinking is a chain.

- Reflective thinking is usually restricted to things not directly perceived.
- Reflective thinking aims at a conclusion.
- Reflective thinking is practically synonymous with believing.
- Reflective thinking impels to inquiry.

Dewey's contention is that the process of reflective thought is the essence of the educational process. Understandably reflective thinking is a process which is essential in facilitating people to live cooperatively with one another — without reflective thinking one has a purely instinctual behaviour. Dewey describes the reflective process further as "active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it lends itself. It includes a conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality (Beck, Harsh & Sullivan 1978 : 103).

It is clear that an individual's need for reflective thinking is precipitated by a problem. In other words, something in the person is disturbed, irritated, or confused, causing discomfort. And this idea is a driving force behind the learning activity. The following stages of a reflective thinking process in values clarification are distinguishable:

- Suggestion: Possible solutions to the problem spring up spontaneously in the mind of the person.

- Intellectualization: The problem is clarified so that you have an intellectual problem rather than just an annoyance.
- Guiding idea, hypothesis: The initial suggestion is modified, corrected, and expanded.
- Reasoning : The full implications of ideas are elaborated : this builds on what is known and expands.
- Testing the hypothesis by action: Experimental corroboration or verification is sought.

3.2.7 Divergent and convergent thinking

Another manifestation in which critical thinking reveals itself is in the forum of two thought processes: the convergent thought and the divergent thought. About these thought processes Maboea (1996 : 467) remarks as follows:

Convergent thinking is like logical thinking or deductive reasoning. Its purpose is to organize available information in order to obtain the correct answer. Divergent thinking, on the other hand, attempts to originate something. There is, subsequently, no right or wrong answer, no one answer to a problem. There is no forum or pattern to the process of divergent or creative thought.

Therefore, a valuable curriculum should offer the secondary school learners an opportunity to use their divergent thinking skills to solve their own problems. This can be realized through values clarification.

3.2.8 Deductive and inductive reasoning

In the case of deductive and inductive reasoning when dealing with values clarification processes and activities, the educator should acknowledge the importance of reason as a source of knowledge. In reasoning, premises of arguments are employed to reach appropriate conclusions by inferences. Deductive and inductive reasoning are the common modes. Hospers (1967 : 128) defines the deductive reasoning by explaining that

Deductive reasoning [is] the most familiar kind of reasoning, which is often taken as the model for all reasoning In a deductive argument, the conclusion must logically follow from the premises; or, in other words, if the premises of the argument are true, the conclusion must be true. For example,

If it is raining, the streets will be wet.

It is raining.

Therefore, the streets will be wet.

The didactic implication for the educator is that amongst other teaching strategies and activities, the deductive approach needs to be employed in order to encourage learners to skillfully apply rules and reduce them in specific cases.

Insofar as inductive reasoning is concerned, Hospers (1967 : 131) persists to indicate that:

.... not all reasoning is deductive. We also argue inductively : we may know the truth of the premises, but we still do not know that the conclusion is true — the premises provide evidence for the conclusion, but not complete evidence. Or, in other words, even if the premises are true, they do not render the conclusion certain but only probable to one degree or another. We may argue,

Crow # 1 is black

Crow # 2 is black

Crow # 3 is black (and so on for 10 000 crows)

Therefore, all crows are black.

Pedagogically-speaking, the essence of the foregoing paragraph derives from the fact that inductive reasoning does not necessarily engage in establishing a conclusion on the basis of 10 000 premises even if they may all be true. A conclusion does not logically follow even from such numerous premises. It is nonetheless rendered probable — to what degree is a matter of dispute.

Referring to the inductive approach to teaching, Baling (Orlich, Harder Callahan, Kravas, Kauchak, Pendergrass, Koegh & Hellene, 1980 : 293) contends that:

.... learning and teaching should cause excitement and interest as well as fulfill specified objective. The inductive approach to teaching permits both student and teacher to be creative and to learn at the same time. The inductive method draws teaching away from the more stilted teaching — tell, student — repeat — do sequence to one involving the student — do — discover — learn, teacher —

assist — guide technique. Both student and teacher work cooperatively and closely in the learning process when inquiry proceeds through an inductively oriented lesson.

Thus, it is imperative for the educator to be aware of the inductive thinking tasks associated with the inductive thinking process. They are: concept formation, interpretation of data and the application of principle.

The clearest difference between the deductive and inductive approaches ipso facto originates and obtains from the fact that the former proceeds from the rule or generalization to the examples or specifics while the latter proceeds from the examples or specifics to the rule or generalization.

3.2.9 Lateral and vertical thinking

Before concluding this section, it would be interesting to make some additional remarks about lateral and vertical thinking which should be used in problematic classroom activities where the learner is encouraged to explore all sides or paradigms of a particular problematic issue before they arrive at a conclusion.

Vertical thinking is sequential thinking, it is logical, predictable and conventional while, on the other hand, lateral thinking is not

necessarily sequential. Effectively, lateral thinking is unpredictable and is not constrained by convention. An additional distinction obtains in the fact that whereas vertical thinking might characterize itself as thinking within a structure or frame of reference, lateral thinking tends to restructure the problem space.

In De Bono's words (Nickerson & Perkins 1985 : 214), lateral thinking generates the ideas and vertical thinking develops them; lateral thinking has to do with new ways of looking at things and vertical thinking is digging the same hole deeper. Lateral thinking is trying again elsewhere.

In the search for the best solution, lateral thinking calls for trying out new ways of looking at things — it is innovative and exploratory, and committed to achieving the desired end enthusiastically. Lateral thinkers are in actual fact horizontal thinkers when vertical thinkers as indicated earlier are logical thinkers. Vertical thinking moves from rules and generalizations and therefore inhibits thinking beyond.

3.2.10 Essential aspects of critical thinking

At this point it is plausible to summarize, as does Ennis (McPeck 1981 : 45-46), some of the aspects of critical thinking. Critical thinking points to:

- Grasping the meaning of a statement.
- Judging whether there is ambiguity in a line of reasoning.
- Judging whether certain statements contradict each other.
- Judging whether a conclusion follows necessarily.
- Judging whether a statement is specific enough.
- Judging whether a statement is actually the application of a certain principle.
- Judging whether an observation statement is reliable.
- Judging whether an inductive conclusion is warranted.
- Judging whether the problem has been identified.
- Judging whether something is an assumption.
- Judging whether a definition is adequate.
- Judging whether a statement made by an alleged authority is acceptable.

McPeck (1981 : 13) further identifies the major features of critical thinking as:

- Purporting to teach critical thinking in the abstract, in isolation from specific fields or problem areas, is muddled nonsense; thinking of any kind is always 'thinking about X'. Critical thinking cannot be a distinct subject.
- The term 'critical thinking' has an identifiable meaning, but the criteria for its correct application vary from field to field.

- Critical thinking does not necessarily entail disagreement with, rejection of or deviation from accepted norms.
- The phase 'reflective scepticism' captures the essence of the concept, but a more complete description would be something like 'the disposition and skill to do X in such a way that E (the available evidence from a field) is suspended (or temporarily rejected) as sufficient to establish the truth or viability of P (some proposition or action within X)'.
- Critical thinking does not merely refer to the assessment of statements but includes the thought processes involved in problem solving and active engagement in certain activities.
- The study of logic (both formal and informal) is by no means sufficient for thinking critically.
- Insofar as critical thinking involves knowledge and skill, a critical thinker in area X might not be a critical thinker in area Y.
- '*Critical thinking*' (just like 'teaching' and 'education') is both a '*task*' and an '*achievement*' phrase, and does not necessarily imply success.
- In addition to the assessment of statements, critical thinking may include the use (or rejection) of methods, strategies and techniques as exemplars.
- Critical thinking is not coextensive with 'rationality' but is a dimension of it.

3.3 Creative thinking

The concept of creative thinking is commonly defined against the backdrop of giftedness to the extent that it is even regarded as a characteristic. According to Papalia and Olds (1995 : 277) creativity may be defined as the ability to see things in a new and unusual light, to see problems that no one else may even realise exist, and then to come up with new, unusual and effective solutions to these problems. Papalia and Olds further state that:

Creativity involves *divergent*, rather than *convergent thinking* ... Instead of trying to come up with one right answer (convergent thinking), the creative person tries to pursue a problem along as many paths as possible, to find new alternatives (divergent thinking).

In teaching and learning through values clarification one of the roles of the educator is to teach the learners to think creatively. Creative thinking skills help individuals to find better solutions and alternatives to life's many problems, also one is assisted to be able to make decisions and thereby encourage someone to better achieve their goals and values. In the case of people operating in groups, the creative thinking ability helps them to be more constructive members of the groups and organizations and thus help the group to achieve its goals and values in new and better ways.

According to Smith (1992 : 77) to talk of creativeness is to describe how people behave. Creative people create — that is the point. They do not think about creating, they do not talk about it; they do it. Thinking creatively is like thinking constructively, aggressively, sympathetically, pessimistically, or sardonically and creative thinking has the implication of a special kind of thinking — a particular and distinctive process.

Ochse (1994 : 139) says creative thinking involves a varying mix of processes and can be viewed from various angles. Cognitive psychologists have described it as a special form of associative thinking, imaginative thinking or analogical thinking.

The view held by Chaffee (1990 : 384) is that creative thinking is thinking that results in the discovery of a new or improved solution to a problem. It leads to the birth of new ideas. To think creatively one must learn one's thoughts to run free. The more spontaneous the process, the more ideas will be born and the greater the probability that an effective solution will be found. A steady stream of ideas furnishes the raw material. Then critical judgement selects and refines the best ideas, picking the most effective solution out of the available possibilities. Accordingly Griessel, Louw and Swart (1991 : 75-76) indicate that ways of learning can only be called creative if they identify with the following *essences* of creativity:

- ***Sensitivity.*** This is accompanied by an extraordinary alertness and

consciousness of the environment. The child shows discernment in his reassessment of everything which is accepted as obvious.

- ***Originality and resourcefulness.*** The ability to come up with extraordinary ideas, to solve problems in an unconventional way, and to make full use of every moment of the day in an unusual manner, constitutes a part of originality.
- ***Flexibility.*** Problems are approached from different angles, and the creative pupil displays flexibility in his *modus operandi* with regard to solving problems. This causes a breakaway from the rigid traditional methods of solving things.
- ***Exertion.*** Creative children usually display a special zest in their work, provided that they can find a challenge in the work. This is also accompanied by an intense interest in and involvement with the subject matter.
- ***Self-confidence.*** The creative child sometimes displays amazing courage – the courage to differ from his peers and his teachers, to have a firm belief in his ideas, and to work on his own. Non-conformity demands self-assurance and the courage to be critical because the child really believes in his own ability and judgement.

3.3.1 The relationship between lateral thinking and creative thinking

Having described lateral thinking elsewhere in this section, one observes a close relationship between lateral thinking and creative thinking.

The lateral thinking process is best described by de Bono (Tromp 1998 : 163) as follows:

Lateral thinking has to do with creating a multitude of ideas. It is a probabilistic process, that is, it increases change of an optimum solution but does not offer any guarantee that the optimum solution will be uncovered. The process has no complicated structure. It seeks to open up new cognitive avenues and seeks to generate as many different ideas as possible. Lateral thinking continues generating more ideas even after an obviously suitable alternative has been found. Lateral thinking explores all possibilities, even those which seem to be way off target and highly improbable. These out-of-the-ordinary ideas provide food for thought which might just be what is necessary to uncover the optimum solution.

It is perceived that divergent thinking, horizontal thinking or lateral thinking is aimed at utilizing the intellectual resources of each individual, as well as the experience of all the group members optimally in order to identify as many ideas as possible regarding the issue at hand.

On the contrary, divergent thinking as Tromp (1998 : 163) argues, can be described as thinking that is not blinded by the constraints of attempting to be efficient and rational. Smith (1992 : 83) goes a step further in the description of divergent thinking and alludes that divergent thinking is a popular term in some analyses of problem-solving and creative thinking — the divergence referring to the range of possible

solutions that are considered, the alternatives that are generated. But divergent thinking is merely commonplace thinking about a broad range of possibilities, without jumping to premature conclusions. The alternatives that the brain creates are the landscape through which an artist travels, selecting only the fruits that are ripe for harvesting.

As indicated in the foregoing paragraph, the understanding of divergent thinking can be expanded by the concept of lateral thinking. And in as far as creative thinking is concerned, Smith (1992 : 74) clearly indicates that:

Creative thinking occurs despite the fact that someone has done the same thing before. "Reinventing the wheel" is not necessarily a waste of time, if a subsequent creator gains a deeper understanding, or if an earlier solution is independently verified. Starting a new may involve less time and effort than searching for an existing solution, in the same way that it is more practical for a library to buy a new copy of a book than to search for one lost in the stacks.

In this way it becomes evident that there are numerous ways of becoming creative without being innovative. Thus the product of creative thinking must conform to the following requirements:

- *The thinking or its observable consequence must reach high standards.*
- *The thinking or its observable consequence must be original.*

- *The thinking or its observable consequence must be the result of intention rather than chance.*

3.3.2 Conditions conducive for creative thinking

When values clarification is at work, to certain conditions are necessary. To facilitate creativity, the group must be in the correct frame of mind. For this reason, either the educator as facilitator in the learning situation or a particular member of the group elected as leader in a discussion or a particular project has the task of creating the facilitating conditions. For example, it has to be ensured that the minds of the individuals are open so as to enable the generation and flow of ideas. Group members have to understand the process and realize that if participants are allowed the freedom to express even unrealistic, idealistic and illogical ideas, the chances of identifying innovative and ingenious solutions are increased. This phenomenon becomes known as the *expansion of group memory* — a process consisting of three stages: thought provocation, idea generation and saturation identification.

Learners should be given an opportunity in which they can develop different forms of creativity, while in the same sense they have to be held responsible for confirming or disproving the value or correctness of their assumptions. According to Ornstein and Hunkins (1988 : 96) this

can be done by employing problem-solving procedures since they lead to creative discovery while also establishing the validity of the discoveries.

3.3.3 Inhibition to creative thinking in the group

Various factors can inhibit creative thinking. Amongst others the following can be identified: conformity, censorship, rigid education, and the desire to find an answer quickly.

- **Conformity:** This refers to the desire to be like everyone else. Learners will be afraid to express new ideas because of fear of being ridiculed by their peers. During adolescence conformity is reinforced by the fact that they are afraid to be different from their fears for innovators are often laughed at and even persecuted.
- **Censorship:** Censorship, especially self-imposed censorship, points to the external censorship of ideas, the thought control of modern dictatorships, which is effective and dependable. External censorship merely prevents public distribution of proscribed thoughts, these thoughts may still be expressed privately. But people who are frightened by their thoughts tend to react passively rather than think of creative solutions to their problems.
- **Rigid education:** This form of education is still commonly imposed

upon children. This is characterised by regimentation, memorization, and drill, yet these methods cannot teach the learner to solve problems or how to improve upon conventional solutions to old problems.

- ***Desire to find an answer quickly:*** Such a strong motivation often narrows one's consciousness and encourages the acceptance of early, inadequate solutions. People tend to do their best in creative thinking when they are released from the demands and responsibilities of every day living.

The group process loss (Tromp 1998 : 106 - 110) occurs as a result of numerous factors which emerge in situations where teams or groups of people interact with a view to engaging in a creative exercise. The following are some of the inhibiting factors which should be avoided at all cost by educators in values clarification that is aimed to achieve thinking and effective communication:

- Unbalanced participation.
- Suppression of contribution.
- Defensive reasoning.
- Knowledge pretence.
- Distraction.
- Pampering.

- Conformance pressure.
- Input blocking.
- Free-riding.
- Cognitive inertia.
- Time wastage.

3.3.4 Problem-solving and creative thinking as methods of inquiry

In a nutshell, teaching creative thinking and problem-solving through values clarification, according to Maboea (1996 : 468), commands the application of inquiry methods which manifest themselves in the following:

- Creative thinking involves the production of something new, different and unique.
- Emphasis should be placed on divergent thinking rather than seeking *the only* one correct answer.
- Motivational tensions are a prerequisite to creative thinking teaching since the creative process serves as a tension-relieving agent
- Open-ended situations should be utilized in teaching creative thinking.
- The strategic withdrawal of the educator to allow the learners to explore the unknown for themselves should characterize the learning situation.

think around corners.

3.3.5 Creative thinking skills

As far as educating in values clarification is concerned, the creativity concept described by Jude implies that secondary school learners should be exposed to entrepreneurial activities, which, in addition, will encourage working in groups (a synergistic effect) and solving problems together. In this manner learners can together create and explore alternatives that are, under normal circumstances, hidden to linear thinking.

In addition, it should be brought to the surface that the secret to entrepreneurial thinking is being proactive as opposed to being reactive, especially when dealing with value matters of moral education. With reference to the values clarification education programme in Chapter 4, learners should clearly understand the value of the principle of being proactive rather than being re-active.

As for implications for teaching creative thinking, it will be noted that many programmes and approaches have been developed to teach creative thinking skills in the secondary school classroom. Scores of activities have been developed and the following are worth mentioning:

- **Ideational fluency:** the ability to produce larger numbers of appropriate ideas quickly and easily.
- **Remote associates:** the ability to reflect on retrieval of information only remotely associated with the problem at hand
- **Intuition:** the ability to reach sound conclusions from minimal evidence.
- **Analogy:** the ability to seek likeness and interpret metaphors sharply.
- **Brainstorming:** the ability to generate and create a long list of options and then to select from among them.

In this section an attempt — however modest — has been made to describe some activities that impact on teaching creative thinking.

3.3.6 Essential curricula considerations involving creative skills

In dealing with values clarification matters, essential curricular considerations must be taken into account when didactic engagements involving thinking and creative skills are being planned. These will embrace factors such as the following:

- The curriculum guide should list the thinking and creative skills which are envisaged to be taught. The list will of necessity indicate those thinking skills or processes for which the educators are to be responsible throughout the curriculum document if teaching these

skills should be a reality.

- The curriculum guide should provide for the introduction and extension of specific thinking and creative skills in a developmental sequence across all grades as well as across all subjects within a single grade.
- The number of skills assigned for introduction at any grade level or in any subject should be only two or three a year at most. And the curriculum guide should provide for integrating instruction in each key thinking skill to be taught throughout all subjects rather than limiting it to just one or two.
- In addition to listing the thinking and creative skills to be taught and outlining the instructional scope and sequence for them, the curriculum document should also describe in detail each of the envisioned key skills to be taught.
- As in the skills classification and description model shown in Figure 3.4, the description of thinking and creative skills in values clarification should include:
 - A working definition of the skill,
 - An outline of the key procedures through which experts go in executing the skill (and sometimes different sequences of those procedures, since not all individuals execute a skill in the same way),

Figure 3.4 A model skill description

Label: CLASSIFYING	
Definition: arranging into groups on the basis of (a) shared or common characteristic(s) or attribute(s)	
Steps/Operations:	
1. Identify/state purpose for classifying	1. Identify/state purpose for classifying
2. Skim data to spot significant items/to get ideas	2. Specify category labels to be used
3. Focus on an item	3. Search data item by and place into appropriate categories
4. Pick other item(s) just like focus item	4. Modify category labels, if necessary
5. State (as a label) unifying/ common attribute(s)	5. Combine or subdivide categories, as necessary
6. Find other items just like focus items	
7. Repeat procedure with other focus items until all items are classified and labelled	
8. Combine or subdivide categories as necessary	
Rules:	
1. When to classify? When data are	
- unorganised	
- too much to manage easily	
- don't make sense	
2. How to do it?	
- state identifying label as soon as match two items "alike"	
- use label as search tool to identify other samples of it.	
3. What to do if?	
- if data in a category vary, subdivide (reclassify) the category	
- if same item fits into more than one category, get new system of divisions or revise all categories	
- if items are left over, make a miscellaneous category (tentatively)	
- if begin to "run down," switch to working on a new category— don't press.	
4. Knowledge Needed:	
1. Potential category systems	
2. Information about data or items to be classified	
3. How to compare and contrast	

Adapted from Beyer (1985 : 79)

- A list of rules or guidelines to be followed in applying the skill and these procedures, and

- Other knowledge associated with the skill that facilitates its use.

Essentially, the curriculum should emphasize creativity as a process as well as a product and as a quality that all people have to some degree. Creativity involves divergent thinking, fluency in the production of ideas, flexibility, originality of ideas and elaboration.

3.3.7 Comparing lateral and vertical thinking

In comparing lateral and vertical thinking Alder (1996 : 188) elicits that

- *Vertical thinking is selective, lateral thinking is generative.*
- *Vertical thinking moves in discrete steps; lateral thinking can make logical jumps.*
- *In vertical thinking one has to be correct at every step; with lateral thinking the end result is what is important.*
- *Vertical thinking eliminates unpromising pathways, but there are no negatives with lateral thinking.*
- *Vertical thinking is quick to apply labels and classify; lateral thinking avoids categorising or patternmaking.*
- *Vertical thinking follows the most likely path; lateral thinking will pursue the least likely.*

3.3.8 The creative process and decision-making

An idea of how the creative process operates will be useful if creativity is to be practically fostered by relating thinking to action in values clarification. McPhail, Middleton and Ingram (1978 : 57) identify the stages of the creative process.

- The first stage is that of *preparation*, where a particular moral-situation problem may be investigated from many sides. The child is often conscious of a feeling of uncertainty that may last some time or only a few seconds.
- The second stage is often one of *frustration* in which other activities may be substituted for the realisation of, or thoughts about, a solution. The child is possibly not consciously thinking about the problem at all and may seem oblivious to it.
- A period of confusion typifies the second stage and is followed by the third stage namely the *moment of insight*. This is unpredictable. It is accompanied by a flood of ideas and alternative suggestions often arising in quick succession.
- The fourth and final stage of the creative process is seen as one of *verification, elaboration or modification*. Here the ideas gained are checked against external realities and modified by reactions to them. This is achieved through social interaction where moral solutions are tried out. The child notes and remembers earlier steps or experiences that aid later thinking and action of necessity, this

contributes to critical thinking in all its manifestations of divergent thinking, convergent thinking and lateral thinking.

3.4 Effective communication

Effective communication is crucial to all interactions with learners in the secondary school. Whether educators as adults and learners as adolescents communicate through teaching and learning, or while raising concerns about the learners' unproductive behaviour, the outcomes of such communication will be significantly influenced by the quality of the interpersonal relationship. Therefore, communication skills are vital and necessary because communication encompasses the entire sphere of human interaction and behaviour. In fact, according to Ellinor and Gerald (1998 : 166) how people talk with one another is fundamental to their ability to think and learn together and make appropriate decisions.

All behaviour — whether verbal or nonverbal — in the presence of another person is communication. In order to communicate effectively, educators should be aware of such dynamics as racial differences, cultural factors and social factors which describe people and influence their behaviour. Also, educators should observe the communication patterns and the relationship between communication and behaviour, feelings and attitudes. For this reason it is important to take note of differences in dialect, style, emotional overtones, gestures and eye

movements, volume of sound or even silences during conversations. Communication problems, if not properly taken care of, can give rise to ethical issues. Educators should be aware of communication problems which arise from differences in cultural background. People use language to communicate effectively.

Language is a system of symbols for thinking and communicating. It forms the bedrock of people's relations with others; and is the means human beings possess to communicate their thoughts, feelings and experiences. When communicating it is important for educators even to be aware of the learners' values, belief and customs and conventions. Language differences refer to language problems. And all these factors are taken into consideration for effective communication.

3.4.1 Understanding the concept of effective communication

With regard to effective communication in values clarification lessons it is obvious, as will be seen later, that good interpersonal relationships depend largely on the effect of and one's knowledge of the communication process. In common parlance, to communicate effectively means to relate a message which is well understood by the listener. Rosen (1996 : 9) describes effective communication as:

.... communication that has the effect you intend it to have. Effective

communication is high-performance communication, because the chances of getting the results you want are higher when you communicate your message clearly, to appropriate people, and in an appropriate way. Whether at home, in school, or at work, effective communication is essential to your happiness and success.

According to Vegter (1980 : 187), to communicate means to give to another as a partner; import, transmit to one, two or more persons. In this way, effective communication should be understood as a process of sharing. In other words, the communication process always constitutes a two-way traffic between the sender and the recipient of the information. Therefore, unless the sender makes sure that the recipient understands his or her message, he or she runs the risk of faulty communication.

In addition, Davis (1981 : 20) defines communication in terms of its fundamentals as follows:

[Effective] communication is the transfer of information and understanding from one person to another person. It is a way of reaching others with ideas, facts, thoughts, and values. It is a bridge of meaning among people so that they can share what they feel and know. By using this bridge, a person can cross safely the river of misunderstanding that sometimes separates people

Jude (1998 : 94) accedes rightly that effective communication can be conceived as a phenomenon whereby a message that has been sent is

received and understood such that this leads to action or change. This conception makes one realize that the prerequisite for effective communication is a clear understanding of the message to the extent that change becomes effective. Unfortunately, all too often communication takes place without there being any noticeable change or action. Where there is clarity of message which results in action and/or noticeable change, it is legitimate to qualify such an interaction as effective communication.

In technical terms the communication process as a method by which a sender reaches a receiver with a message, requires six steps, whether parties are talking or using signals or using other techniques of communicating. The steps are listed and described in the forthcoming discussion.

- **Developing an idea:** In the first step an idea or thought to be communicated or transmitted is developed. This is the key step that carries a worthwhile message.
- **Encoding into words or symbols for transmission:** Then second step of encoding the idea into appropriate words or other symbols resembles the point at which the sender organises a suitable fashion for their own transmission.

- **Transmitting the message:** The third step necessitates that when the message is finally developed, it must be transmitted by the sender to the receiver. As far as possible, barriers and interference are avoided at all cost.
- **Receiving the message:** In the fourth step the other person receives the message and in this step initiative transfers to receivers, who tune in to receive the message. In the case of an oral message, the receivers need to be good listeners.
- **Decoding the message:** The fifth step of decoding demands that the message be understandable so as to be understood and well-received. Decoding is exactly about correct interpretation of symbols in order to facilitate effective communication.
- **Using the communication:** In the last step of the communication process is this step which encourages the receiver to use the communication. According to Davis (1981 : 402) senders always need to communicate with care because communication is a potent form of self-revelation to others, it tells something about the kind of people communicators are, the way they think, and what their values are. It is therefore basic in all interpersonal and group relationships.

Finally, communication, as has been inferred, does also occur by means

of symbols such as words, figures, images, gestures and behaviour. And even when this type of communication mode is applied, the sender must ensure that he or she communicates efficiently and effectively. As a matter of fact, the sender wants the receiver to receive, understand, accept, and use the message and to provide feedback. If a communication accomplishes these five steps with a receiver, it has been fully successful. And this is the *rule of five* outlined by Davis (1981 : 403).

3.4.2 Advantages of effective communication

Several advantages can be derived from consistently applying effective communication skills. Jones (1980 : 49) lists some of the advantages of using good skills in communication:

- They enable people to be friendly with and enjoy others, while at the same time allowing them to meet their own needs and maintain their integrity within the relationship.
- They allow people to accept the other person and experience positive attitudes towards them.
- They enable people to understand the other person and to create a situation in which the other person perceives himself or herself as being cared for and understood.
- They enable people to be open, honest, and congruent within the

relationship.

It should nonetheless be acknowledged that in as much as the communication skills are an extremely important factor in facilitating learning, assisting individuals in changing their behaviour, and establishing enjoyable relationships, there is no guarantee that the receiver will immediately respond positively, or that, certain behaviour problems of learners will improve instantly. But this calls for educators committed to values clarification to persist in assisting learners with effective communication so that each learner's communicative competence can be enhanced. As for communication competence Wiles (Brissenden 1988 : 202) lists the following as its set of essential aspects:

- The ability to listen and make sense of information.
- The ability to take another person's view into account, modifying one's approach if necessary.
- The ability to make contributions appropriate to a particular audience (friend, teacher, younger child, etc)
- The ability to reformulate contributions where necessary (repetition, self correction, putting it another way)
- The ability to recognise and adhere to discussion conventions, such as taking one's turn, acknowledging the contributions of others, understanding the techniques for changing tack or bringing conversation to a close.

3.4.3 Effective communication skills

One view held by the researcher is that effective learning takes place through effective communication and discussion. Experience reveals that by debating issues extensively, learners assist each other to become aware of the incoherence of their thoughts and their collective group thoughts which evolve from this sound engagement to consequently contribute meaningfully toward a sound educational and learning enterprise.

According to Tromp (1998 : 111) in classrooms where teaching and learning occurs and communication takes place:

.... learning groups critically examine the viewpoints of every co-actor in an attempts to gain new knowledge. They listen attentively to viewpoints that differ from their own. If every individual in the group accepts that he or she does not possess perfect knowledge and realises that diversity of opinion can bring the group a lot closer to perfect knowledge, the group is on the road to becoming a learning group.

Effective facilitation provides learning opportunities for all participants. If individuals can adopt the correct frame of mind and can be mustered around a common goal, every interaction with co-actors can become an enriching experience for every participant. When process loss factors are adequately addressed and the group adopts the collaborative values of trust, openness and mutual respect, the group can become a healthy, growing organisational asset.

Communication skills that enhance the development of good relationships among secondary school learners and their teachers in values clarification lessons are categorised into two: sending skills and receiving skills. By way of clarification, sending skills are those communication skills people use when speaking to another person; while receiving skills refer to those techniques employed by people to become more effective listeners.

3.4.3.1 Sending skills

In the case of sending skills it is important to observe the view held by Jude (1998 : 96) that communication is not a one-way street. It is a dynamic process that should involve feedback. Every communication therefore must attract some form of a response — whether positive or negative. In other words the real axiomatic basis of communication is that it is a two-way process which derives from sending and listening or receiving skills.

As far as the sending skills are concerned, Jones (1980 : 49) identifies the following:

- **Dealing in the here and now:** Information is most useful when it is shared at the earliest appropriate opportunity.

- **Talking directly to people rather than about them:** This action assures that the message is received more accurately; it also shows respect for the receiver and enables him to provide valuable clarifying information.
- **Speaking courteously:** Nothing does more to enhance positive interaction than employing simple courtesies such as "please," "thank you," etc. Contacts with adolescents should include the same courtesies that adults employ when interacting with their adult friends.
- **Making eye contact and being aware of nonverbal messages:** If you are talking to someone and looking over their shoulder, your nonverbal behaviour makes it difficult for the person to believe that you are really involved in the conversation. Similarly, if a teacher shouts at the class, "I am not angry with you!" they are more likely to respond to the teacher's tone of voice and facial expressions than to the words.
- **Talking responsibility for statements by using the personal pronoun, "I":** Sending "we" messages stacks the deck against the receiver. If a person says, "We think that," they are taking an unfair advantage. Furthermore, since people are experts only about themselves, it appears reasonable that they can accurately share their feelings or beliefs, but must let other people speak for themselves. Also, it is important to express feelings rather than stating opinions or beliefs in the form of "you" messages.

Therefore, if a person say, "You are a dominating person," it will likely increase your defensiveness. If, on the other hand, that person says, "I felt very uncomfortable when you interrupted me during the meeting," that person has owned the problem and provided some interesting information.

- **Making statements rather than asking questions:** Most questions have an underlying statement behind them. By identifying and sharing the statement the speaker provides the receiver with valuable information. Asking a question puts the receiver on the defensive. For example, if a teacher arrives late to school and the principals asks, "Where have you been?" the teacher is (depending on why he or she is late) likely to feel defensive, annoyed, nervous, or hurt. If, on the other hand, the principals says, "I was really worried because I did not have anyone to cover your class," the teacher has been given some valuable information.
- **Giving specific, descriptive, nonevaluative feedback:** For example, when a student's constant talking out is annoying, the teacher might say, "When you talk to your friends while I am talking, it makes me feel bad." Compare this statement to a general, evaluative statement such as, "You are so rude in this class that I can hardly believe it." The former statement provides useful information while the latter borders on name calling.

3.4.3.2 **Receiving or listening skills**

Ellinor and Gerald (1998 : 99) very clearly emphasize the importance of listening and state that without the ability to listen, collaborative partnerships cannot be born or sustained. They accede that listening is an absolute necessity for the health of any whole, be it a work group, an organization, a family or a community. Ellinor and Gerald furthermore declare that:

without listening, our bodies would die. Without listening, dialogue cannot exist. In the absence of listening, the streams of meaning that move among a group of people become disconnected and often invisible. Individuals and subgroups within the larger whole begin to behave as if they were unrelated fragments.

There are three levels of listening of for groups to develop collective intelligence and shared meaning. These dimensions are designated as listening to others, to identify what one sees as important and to expand one's own understanding. Listening to self is the second dimension which allows one an internal conversation and one's own voice as one speaks. Thirdly one listens for collective theme and for the shared meaning the group is continuously creating and for new streams of meaning which may necessarily emerge (Ellinor and Gerald 1998 : 100).

Being a good listener is an important attribute. Effective listening skills enable someone to reflect on the thoughts expressed by the speaker and to stress the important points raised. This implies confirming one's understanding and extracting the essence from the speaker's message. Listening is an active process which according to Jude (1998 : 97) starts with the physical act of hearing and moves through the processes of comprehension and interpretation. Thus, receiving or listening skills are characterized by:

- **Empathetic, nonevaluative listening:** This skill is also variously called active listening or paraphrasing. The key concept here is to create a safe, nonjudgmental setting that allows the speaker to openly express his thoughts and feelings. This expression enables speaker to reduce the tension and anxiety frequently associated with hiding his feelings. It also enables adolescents to deal openly with feelings rather than expressing feelings through unproductive behaviours. Finally, listening nonevaluatively provides an opportunity for thoughts and feelings to be examined and clarified. The three skills adults can employ to create a situation in which adolescents feel understood include: paraphrasing or active listening; acknowledging, and interpretive perception checking.
- **Perception checking:** This skill is employed as a method for determining whether or not people have accurately interpreted

someone's statements or behaviour. A perception check simply means saying: "This is what I heard you say. Am I correct?"

■ **Awareness of personal biases that may influence responses**

to others: All people have certain biases that have been created by their own experiences and the things they have been taught. For example, if parents consistently informed their children that people can "pull themselves up by their own bootstraps" and those children in fact overcame considerable adversity to reach their current positions, it may be difficult for them to understand why the behaviour-problem adolescent cannot do the same thing. Similarly, people who were successful in school and found education to be a rewarding experience, may have difficulty understanding students who perceive school as a frightening punitive environment. A more indepth examination of each of these skills will help to clarify their role in working with behaviour-problem adolescents.

3.4.4 Types of communication

Within the school situation, just as outside the school, a variety of means is employed to transmit thoughts and feelings. Three range from language or verbal communication, to non-verbal signals in the form of bodily expressions, gestures and facial expressions, to semi-verbal signals such as expressive sounds, laughter or sighs or symbolic

media in the form of letters, posters and placards. Rosen (1996 : 14) describes that there are various modes by which communication is facilitated and subsequently three types are identified as writing, speaking and nonverbal communication. And about these for the success of values clarification the following important points can be noted:

- Effective written communication involves stating one's thoughts, opinions and feelings effectively into writing so that other people can read and understand whatever message is related and communicated to the receiver.
- Effective verbal or spoken communication arises from finding the appropriate words that exactly say what one wants them to say in order to secure the response very much close to what is on one's mind; but also communicating in a way that ensures clarity and courtesy so that both parties can understand each other.
- Effective nonverbal communication comes naturally. It means being more conscious of the attitudes and feelings one projects on the other persons. Nonverbal communication derives from the manner in which people act, stand, dress and how one uses his or her hands amongst other things.

3.4.5 Strategies for Developing Effective Communication Skills

For purposes of assisting with strategies for developing effective communication skills Jones (1980 : 70) alludes to the fact that the methods for teaching effective skills can be divided into seven basic categories according to the types of activities employed and the goals of each activity. The categories are listed as follows:

- Helping adolescents become better acquainted with other peers.
- Instruction and discussion concerning major communication skills.
- Structured experiential activities designed to improve communication skills.
- Assignments aimed at providing practice in using communication skills.
- Structured activities designed to improve group membership skills.
- Processing the group.
- Role playing to assist learners to alter a wide range of behaviour.

3.4.6 The communication process and values clarification

Communication embraces both the expresses both the expressive and receptive components, involving the ways that children receive and interpret ideas, attitudes and feelings of others; together with the ways that children adopt to record what they wish to express.

Communication therefore represents children's experiences and their thinking through language. It is about children remembering, relating and sharing information and ideas. According to Anstey (1999 : 179) communication generates understanding. It spreads information, provides a means for assessing the social reality of each other's expectations; and is a vehicle for shaping attitudes and behaviour between individuals as well as between teams. It is thus a means for achieving the core objective of the negotiation or problem solving process by consequently arriving at an agreement. In the case of values clarification therefore an effective communication process should ultimately contribute towards the functions of:

- Discovering information regarding the values and preferences of others.
- Disguising one's own values and preferences.
- Manipulating other's behaviour.
- Relationship shaping, such as the degree of trust or attraction the learner groups and individuals invest in each other.

Effective communication thus calls for organised thought, clear expression and focussed listening. In brief, it is true therefore, as Gaw and Sayer (Anstey 1999 : 180) assert that several assumptions can be made about effective communication during the values clarification

process:

- It occurs within and is influenced by a situation.
- Each communicator continually creates and interprets words and actions.
- Each communicator has an effect on and is affected by the other.
- Any communication factor can be seen as a cause or effect, depending on the perspective taken.

And, as far as improving communications is concerned, Anstey (1999 : 182) clarifies that a variety of techniques for improving [effective] communications can be summarized into several main categories; namely by:

- Establishing a listening environment.
- Improving the communication climate.
- Improving listening skills.
- Improving skills in message transmission.
- Increasing levels of self-awareness.
- Understanding communication networks.
- Understanding general techniques of non-verbal and semi-verbal communications.

There are unfortunately barriers to effective listening, which, in turn,

hamper communication. A study of barriers to effective listening indicates that certain six factors stand out as outlined in Table 3.5

Table 3.5 Factors and barriers to effective listening

FACTOR	BARRIER
Laziness	Avoid listening if the subject is complex or difficult Avoid listening because it takes too much time
Closed-mindedness	Refuse to maintain a relaxing and agreeable environment Refuse to relate to and benefit from the speaker's idea
Opinionatedness	Disagree or argue outwardly or inwardly with the speaker Become emotional or excited when the speaker's view differs from yours
Insincerity	Avoid eye contact while listening Pay attention only to the speaker's words rather than speaker's feelings
Boredom	Lack interest in the speaker's subject Become impatient with the speaker Daydream or become preoccupied with something while listening
Inattentiveness	Concentrate on the speaker's mannerisms or delivery rather than on the message Become distracted by noise from office equipment, other conversation, etc.

Adapted from Weaver (1996 : 133)

3.4.7 Communication and culture

One view held by the researcher is that culture has a very important role to play in communication. Cultural groups apparently differ in their communication styles sometimes even to the detriment of the learner's learning.

In the Philips study (Sleeter & Grant 1994 : 54-58) which details communication patterns among Warm Springs Indians and documenting how much waiting time there is between a person's

utterances, how a person gains attention, how a person acknowledges that a message has been understood, and how people take turns in a conversation — it was discovered that the patterns children learned in the community conflicted with those used and expected by the Anglo educators in school. As a form of respect, the educator and the learners constantly responded to each other inappropriately, which fostered antagonism and lack of respect. For example, the children did not respond to the educator's attempts to conduct recitation lessons, causing the educator to view the children as slow and uncooperative and the children to view the educator as rude and confusing. Philips suggested that educators of Indian children could be much more successful if they learned to use the communication patterns of the local community. There is, in the researcher's view, no doubt that the same thing would apply to the South African scenario with all its complex, diverse and multicultural nature.

Another complexity manifests itself in language. Language is a means by which thought unfolds and unbundles itself from the abstract to become concrete and practical. It is a vehicle of communication. And, that is, the theoretical, there is no question that language difference interferes with instruction and communication when the educator and learner does not speak the same language. It is for this reason that it is contended that a dialect could also be an important dimension of communication.

The view held by Maboea (1987 : 131) regarding language and communication is that

.... while value is attached to the standard language, it should be observed that the learners' linguistic repertoire may be extended by the acceptance of other language varieties in the classroom as a means of developing an awareness of which forms are appropriate in which situations. The strict insistence on standard language is both impractical and unproductive, especially in a multicultural-oriented curriculum.

In fact, it has to be recognised that language is a very essential aspect of culture and whatever happens in school should be cognizant of the fact that South Africa is multicultural and schools cannot underplay the cruciality and relevance of a multicultural education.

3.4.7.1 Characteristics of culture

Regardless of the definition of culture or an approach to culture, culture has a number of general characteristics which are important for the process of learning and teaching values clarification. For this reason, Lemmer and Badenhorst (1997 : 196 - 197) identify its major characteristics; namely that

- Culture is created by humans worldwide in their adaptation to their environment and in fulfilment of their needs, which accounts for the

differences between cultures.

- Culture results from human social interaction.
- Culture is acquired through learning and is shared.
- Culture implies a degree of standardization but also of variation.
- Culture consists of different components which are interrelated, this giving it an integrated nature.
- Culture includes a body of knowledge, behaviour, and material goods.
- Each culture has its own system of norms, values, beliefs, attitudes, and ways of communication.
- Culture occurs with reference to individuals, a particular group, or a larger society, as well as cross societal or national boundaries.
- Culture is dynamic and continuously subject to change.
- Culture influences, and is in turn influenced by the way people perceive, think, feel and behave.
- Not all cultural norms are consistently needed by all members of a society, which gives rise to both ideal and actual cultural behaviour.

3.4.7.2 Culture and schooling

Because of it being socially constructed, learnt, shared and dynamic, culture is crucial when education matters are taken into consideration. As indicated earlier, it shapes the people's perceptions and behaviour and influences their identity and personality. It is understood then that the entire process of education, learning as well as teaching is largely

influenced and shaped by culture. In turn, culture is transmitted through education. And the extent to and manner in which one makes decisions and exercises values clarification is greatly influenced by one's culture.

According to Lemmer and Badenhorst (1997 :197) therefore diverse cultural factors and processes influenced by culture impact on the teaching process, on the educators' response to their learners, and on the manner in which the learners learn and behave in schools. Some of these factors are cited as follows:

- **Enculturation:** This is the process through which an individual acquires the necessary knowledge, values, language, social skills and roles to function as a member of her or his society. This process is important for schooling because it translates into the way in which a child is brought up in a particular cultural context. Since children's backgrounds can hinder or help their achievement in school, educators should use their knowledge about children's enculturation to accommodate them in the school context and, in particular, to minimize cultural discontinuity.
- **Communication:** In a culturally diverse classroom learners do not merely have different home languages but also different sociocultural frames of reference linked to the various languages. In addition, there is also non-verbal communication which is

culturally based. Educators should be aware of and sensitive to these phenomena since effective communication is a basic ingredient for successful teaching and learning.

- **Learning styles:** The way in which an individual learns is linked to culture, therefore children from different cultural backgrounds have different learning styles. Educators should make allowance for this and create opportunities for each learner with his or her particular learning style to learn successfully.
- **Social values:** Individuals bring to school particular values regarding what ought to be done, and how. Such values are socioculturally based and thus may differ according to the individuals' backgrounds. Ignorance of and disregard for the values of others lead to conflict which, in turn, jeopardizes the process of teaching and learning.
- **World-view:** This refers to people's outlook on life — their conception of reality as whole. A person's world-view is closely associated with culture since it is through the process of enculturation that one absorbs the specific system of values, attitudes and beliefs that influence the way one thinks, what one does and regards as important and hence how one perceives the world. Although personal experiences impact on world-view, people who share a culture have a similar world-view. In a culturally diverse classroom different world-views are at work, which implies diverse views of reality. If these are not considered,

misunderstanding, breakdown in communication and, eventually, ineffective teaching and learning may result.

In conclusion, accepting that culture has a tremendous influence on schooling and learning and consequently on values clarification, it is important to recommend that a multicultural education approach should be adopted by the educator in secondary school to facilitate critical thinking, creative thinking and effective communication. Multicultural education links race, language, culture, gender, disability and, to a lesser extent, social class, together while working toward making the entire school celebrate human diversity and equal opportunity.

3.5 Summary

The efficacy of the values clarification approach cannot be overemphasized. Values clarification enables learners in the secondary school to develop their own beliefs into behaviours and internalize the process for future use when dealing with values issues. Through values clarification learners can be successfully taught to master critical thinking skills, creative thinking and effective communication. They, as it were, become aware of their own beliefs as well as their behaviours; and are therefore assisted in considering alternatives and developing outcomes in an intelligent and rational way.

In this chapter an attempt has been made to define the role of the secondary school educator in the values clarification process. Also, issues relating to culture and the impact of culture on education have received attention in some substantive way. Various teaching strategies have been identified to be employed toward effective teaching and a great amount of emphasis has been placed on effective communication. By definition, effective teaching is one that culminates in helping the learner to become a critical and creative thinker as well as an effective communicator.

Common usage links critical thinking to a judgemental attitude, and people become critical thinkers if they judge the assertions and behaviours of others, as well as beliefs and behaviour of themselves in pertinent and crucial ways. Creative thinking can be categorised in terms of the generation and selection of alternatives. According to Smith (1992 : 101) creative thinkers can both generate a wide range of relevant alternatives and select among them for the most appropriate one. It therefore transpires that critical thinking is done by critics although critics should be creative. In the preceding sections it became clear, that the generation of alternatives is a creative activity, and the selection among them is critical.

For purposes of synthesis, Smith (1992 : 102) further elucidates that critical and creative thinking may be viewed academically as unique

mental activities in which individuals can be deficient, but the elements of thinking critically and creatively are in everyone's behavioural and cognitive repertoire. People may often not in situations that permit or call for criticism or creativity, or because they are not disposed to behave critically or creatively in such situations. This does not mean that some individuals are totally incapable of thinking critically or creatively, or that they lack training. It is just that they are not thinking in those ways, for one reason or another.

As for effective communication, it is true that critical and creative thinking is inseparable from language because all thinking is expressed through language. To this extent Smith (1992 : 106) rightly observes that critical thinkers must not only reason, they must give reasons; they must recognise, and engage in techniques of persuasion.

In conclusion, there is no doubt that the world could do with much more critical thinking. One observation by Smith is that if critical thinking leads to better judgement, fewer problems, and happier consequences, then it is not just children and youth that are in need of it. It is unlikely that they will become better thinkers by uncritically emulating adults. Smith (1992 : 107) further alludes to the fact that children and youth can hardly be blamed for the racism, terrorism, injustice, discrimination, war, pollution, poverty, brutality, exploitation, and famine that daily remind that all is far from well in the way people

think about the world. Children learn to think critically when they have opportunities and reason to think in critical ways; when they see (or hear) others engaged in critical thinking; and when they are admitted into arguments, challenges, and debates based on respect rather than power or exploitation.

Finally, one view held by the researcher is that critical thinking as well as effective communication has its own identifiable foundations and should manifest itself in a worthwhile curriculum. The foundations for a worthwhile curriculum will be discussed in the next chapter and within the theoretical framework of values clarification.

CHAPTER 4

CURRICULUM, CURRICULUM CONTENT AND VALUES CLARIFICATION : A THEORETICAL FRAMEWORK FOR THE IMPLEMENTATION OF A WORTHWHILE PROGRAMME

4.1 Introduction

Decisions that educators engage in especially in values clarification programmes are varied, complex and far-reaching in importance and significance; but those governing the selection and choice of content to be taught to learners are unique. Teaching, as it were, is a triadic enterprise and is to be understood, according to Scheffler in Bandman and Gutchen (1969 : 269), as "about teaching children rather than subject matter". For this reason it is describable by the form: *A teaches B to C, where B refers to and identifies some content, disposition, skill or subject.*

Although the secondary school curriculum operates with the principle of options which encourages individual learners to choose some activity deemed to be necessarily educationally worthwhile, the act of choosing what to teach is always considered an important curriculum decision and cannot be left to chance. This is a prerequisite also for values clarification. These decisions are inescapable, important and

subject to rational critique. Hence, curricular decisions of any kind should be justifiable.

Accordingly some authors such as Sheffler (1969) explicate the guiding principle that educational content should help the learner to attain maximum self-sufficiency as economically as possible. To this extent the economy of the learning content should relate to teaching effort and resources. Content needs therefore to coincide with the learner's efforts thereby taking into cognisance the learners' interests, aptitude and attitude. Sound didactic principles suggest that all learning content should have optimal generalizability or transfer value. Clearly, learning content should enable the learner to make responsible personal and moral decisions. Sheffler (1969), to this end, concurs that the making of personal and moral decisions requires certain traits of character and habits of mind, but such decision-making in turn requires reliable knowledge, embodied in several areas of study. Thus Sheffler (Bandman & Gutchen 1969 : 268) formulates that:

Since personal and moral decisions are not made in a vacuum, their execution requires technical skills of various sorts. Content should thus provide students with the technical or instrumental prerequisites for carrying out their decisions. What this goal may require in practice will vary from situation to situation; but speaking generally mathematics, languages and the sciences are indispensable subjects while critical ability, personal security, and independent power of judgement in the light of evidence are traits of instrumental value in the

pursuit of any ends.

All content should presumably provide theoretical sophistication — logical, linguistic and critical proficiency — which carries and embodies the ability to formulate and appraise arguments in various domains.

The purpose of this chapter is to outline the foundations of a curriculum as well as introducing the values-driven VI²P² programme which embraces topics such as:

- values and standards,
- the development of self-esteem,
- a study of peer pressure and influence,
- moral reasoning skills, decision-making, and
- the application of the rule of law. The entire exercise aims to facilitate the implementation of a worthwhile programme taking cognisance of values clarification as the running theme of this thesis together with its sub-themes of critical thinking and effective communication.

4.2 Curriculum and curriculum content

A survey of the concept of curriculum in the previous sections of this thesis has indicated that curriculum is defined by the range of subject matters with which it is concerned and the procedures of inquiry and

practice that it follows. The former is a substantive structure while the latter is a syntactical structure. It follows this that curriculum can be described in terms of the programme of studies, a course content, planned learning experiences, experiences "had" under the auspices of the school, a structured series of intended learning outcomes and as a written plan of action.

In general, one should point out as do Wiles and Bondi (1993 : 124) that there are some indicators of a good curriculum that should be understood when developing instructional experiences. For purposes of this study this section will be devoted to philosophical issues in the curriculum, curriculum theories, curriculum and the transmission of values, characteristics of a good curriculum and the criteria for enhancing learning activities.

4.2.1 Curriculum and philosophical issues

Within the philosophical context curriculum tries to answer three ontological questions epistemological issues and the axiological questions. Ontology deals with the nature of reality and addresses the question "What is real?" Curriculum also deals with epistemological issues. Epistemology concerns itself with the nature of knowledge and the nature of knowing. It provides answers to the questions "What is true? How do people know the truth? And how do they know that they

know?"

In addition, curriculum embraces the branch of philosophy that reflects on the problems of value. That is to say axiology. Axiology poses the question : "What is good? What should humankind prefer? What is really desirable?" As indicated in this study axiological questions are either ethical or aesthetic.

Education being a process of deliberately influencing children in such a way that they become what they would otherwise not become, the curriculum serves as a *piece de resistance* by which this purpose is accomplished. The accomplishment of the masterplan becomes realised when the maxim *philosophia biou kubernetes* is internalised by the learners. That is, when philosophy indeed becomes a guide to life.

To conclude : Orstein and Hunkins (1988 : 48) rightly describe the relevance of philosophical engagement in curriculum when they submit that:

Philosophy gives meaning to our decisions and actions. In the absence of philosophy, the educator is vulnerable to externally imposed prescriptions, to facts and frills, to authoritarian schemes, and to other "isms". Dewey was so convinced of the importance of philosophy that he viewed it as the all-encompassing aspect of the educational process — as necessary for "forming fundamental dispositions, intellectual and emotional, toward nature and fellow

man.

If one accepts this conclusion, it becomes evident that many aspects of curriculum, if not most of the educational process in school, is developed around philosophy. Even if we believe that Dewey's point is an overstatement, we should still recognize the pervasiveness of philosophy in determining our views of reality, what values and knowledge are worthwhile, and decisions in education in general and curriculum making in particular.

It is clear therefore that the major philosophical viewpoints which have emerged within the curriculum field may be viewed in a continuum of traditional and conservative versus the contemporary and liberal — idealism, realism, pragmatism and existentialism. Educational philosophies, sometimes referred to as educational theories, have been greatly influenced by the general or world philosophies along the same continuum : perennialism, essentialism, progressivism and reconstructionism.

Schools, as it were, will normally combine various philosophies as a guide for making decisions about the curriculum in order:

- To improve the educational process
- To enhance the achievement of the learner
- To produce better and more productive citizens
- To improve society.

However, because of their different views of reality, values, and knowledge Ornstein and Hunkins (1988) aver they find it difficult to agree on how to achieve these ends.

4.2.2 Curriculum and curriculum theories

Whereas the curriculum thinking as well as curriculum theorizing is adept to various theories — both conservative and progressive — the present study derives its acumen essentially from the inquiry theories and to a lesser degree from the traditional theories, namely, the liberal, experiential and behaviouristic theories.

Whilst the traditional theories purport to be prescriptive, the inquiry theories are claimed to be more descriptive, open, critical and eclectic. To this end three of the most important progressive theories — the naturalistic, critical inquiry and constructivist theories will be described with a view to indicating how they have influenced and informed the present study.

4.2.2.1 The critical inquiry theory

This theory according to Jacobs in (Lemmer 2000 : 104) revolves around the need for all people to acquire and use their critical thinking abilities. It is founded on the following cornerstones:

- **Educators:** As for educators this theory advocates that they should be regarded as people who can think for themselves without being overloaded with too many prescriptions. Accordingly they should promote the spirit of joyfulness and caring and willingness to share their experiences with their colleagues, parents and learners.
- **Curriculum content or subject matter:** All learning material should be interesting and exciting. In addition, there should be time for the role-players in the learning situation to analyse problems including both from the academic and the social points of view. In this way deeprooted issues of social injustice and inequalities as well as inequities will receive attention.
- **Learners:** Insofar as learners are concerned, it is imperative that they should be dispositioned in order to acquire knowledge in congruent with their specific needs and interests. They should then learn to examine moral values and ideologies.
- **Milieu:** The curriculum should entrench the milieu or culture of the school. An ongoing situation analysis, needs assessment and curriculum deliberations should form part and parcel of the school milieu.

4.2.2.2 The constructivist theory

Constructivism has its focus on the individual in the learning process.

It argues that all knowledge is constructed as a result of cognitive processes within the human mind. In terms of this theory, the following factors are essential and should always be taken cognisance of:

■ **Active participation**

Learners are active participants in the learning situation, and knowledge is not received passively : learners ask questions, they judge and repudiate certain facts, they relate facts they are learning to their own experiences and understanding, etc.

■ **Own experiences**

Learners can manage their own experiences. That is to say that the individual has the ability to adapt his or her knowledge to the new or previous circumstances. In this way learners are able to personalise or customise the learning process. Smith (Smith, Trümpelmann, Van der Merwe & Shalekamp 1997 : 105) identifies some of the implications of this theory for teaching:

- It means that knowledge is constructed by the individual and not transmitted.
- This means that the possibility of social input in learning is less, and places the responsibility on the individual.
- Learning is directed at the transfer of learning material to

one's own field of experience.

- If the learner's field of experience is limited or restricted, the interpretation of learning material will also be limited.

In conclusion, constructivism is based on the belief that learners are not empty vessels, but that they should be helped to construct knowledge that is meaningful and useful in their own lives. Hence, its emphasis is not on what they learn; but on how they learn. Therefore, as Jacobs rightly points out "once learners have acquired effective learning skills such as research, excursions, interviews and group discussions, they can use these skills to learn whatever they wish to learn."

4.2.3 Curriculum and the transmission of values

In the case of values clarification, it can be pointed out that the curriculum content and methods of instruction should serve as vehicles for the transmission of valuable assets, namely the *values*. Important values are, as it were, expressed and developed through the pedagogical content knowledge of the educator and in his or her interpretation of the curriculum. According to Veugelers (2000 : 40):

Teachers stimulate these values via subject matter, chosen examples and reactions to their students. A teacher tries to influence this process of

signification of meaning by providing a content and, in particular, by his/her interaction with the students. A comparable teaching strategy is used when attention is given to the development of values. Students develop their own values, they give their own signification of meaning, but teachers try to influence this process of signification. By doing so, teachers stimulate the development of specific values.

In this regard Nyberg (Lemmer 2000 : 8), advises that in the application of values educators are important roleplayers. He states that:

.... educators are important transmitters of values: neither teachers nor parents can avoid teaching values through their own words and actions. Thus what lives in the hearts of teachers and parents will colour their teaching or behaviour even if they remain silent about certain matters. Moreover, even young children observe and internalise adults' tacit values.

About values in the curriculum Jacobs (Lemmer 2000 : 109) elicits that the curriculum should promote individual liberation and social liberation where the former refers to the ability to develop the mental and emotional tenacity to encounter and deal with the great events and mysteries of life. The latter advocates a society that provides equal access to goods and services for all its members — a society where there is no discrimination against people simply because they belong to certain racial, ethnic, gender, age, disability or economic groups. This, in other words, is a liberal curriculum in which a liberal content

ought to manifest itself in. Conversely, therefore, one needs to emphasize that learning content is chosen with a view to facilitating teaching and learning. These two processes interact; for, from the learner's perspective, it is perceived that the learner constructs his or her own knowledge, insights, personal values and identity. Learning has to do with giving a personal meaning to the outer world and is, as a matter of fact, a process of signification.

In thinking about teaching values through the curriculum content both values and skills are important. Accordingly, it behoves the educators to develop in their learners the skills to analyse values and to communicate them. Learners should also know that people make choices for certain choices. In this way educators help their learners to understand that values are constructs. In the classroom situation, the teaching of values clarification for critical thinking and communication manifests itself in an appropriate choice of teaching strategies and appropriate choice of the learning content as well as in the choice of appropriate activities.

4.2.4 Characteristics of a good curriculum

In the case of a values-orientated curriculum driven by values clarification to teach critical thinking and effective communication, the following characteristics are of significance:

- **Thinking and caring individuals:** A good curriculum produces thinking and caring individuals. All knowledge is integrated and teaching and learning are not sharply divided. This means that a person's intelligence, attitudes, knowledge and values are easily developed (Curriculum 2005 : 1997).
- **Rich and varied experiences:** A good curriculum provides experiences which are rich and varied and designed for culturally diverse learners. Of necessity, its content will be in harmony with social and cultural realities of the time. The learning matter should be meaningful to the learner who in any case will be the consumer. In turn, the learner should accept and understand the importance of the curriculum content. As for classroom activities, these are arranged to enhance a balanced programme of learning activities.
- **Objectives of the school:** A good curriculum is flexibly organised to serve the educational objectives of the school. As such, grouping activities should not discriminate against learners because of their sexual, racial or socio-economic orientation. The formal and informal grouping methods are both applied to promote individualised instruction; and there should also be time allotments and schedules provided for individual and group activities.
- **Appropriate resources:** A good curriculum uses resources that

are appropriate to the needs and interests of the learners. Obviously, these resources are selected so that they are relevant to the envisaged goal-seeking activities. In addition, materials used should be free from biases of sexism and racism. Learners are then accessed to the necessary skills relating to sorting out messages provided by mass media.

- **Teaching strategies:** A good curriculum embraces appropriate teaching strategies to carry out learning objectives, which strategies take into account the learners' characteristics. On the other hand, cooperative teaching and planning are encouraged such that the educator can share learning resources and special talents. Lastly, classroom practices give attention to the maturity and learning problems of each child.
- **Active learners:** A good curriculum should produce active learners who are capacitated to think critically and are empowered with reasoning, reflection and action. It is thus learnercentred, uses groupwork and teamwork to consolidate knowledge and to sharpen insights.

4.2.5 Criteria for enhancing learning activities

Peters (Bandman & Gutchen 1969 : 269) submits that education

involves the initiation of others into worthwhile activities; and in the same vein he advocates that the curriculum of a school may be operated with a principle of options which encourages the individual to choose some activity which appeals to his or her own ability, aptitude, and interest; but this choice is between a range of activities that are thought to be worth passing on.

What rules should there be appealed to in the justification of educational activities? The answer to this question consists in the features which enhance any activity compiled by Strike (1982 : 150):

- An activity should satisfy the requirements of the Aristotelian principle: This principle claims that individuals enjoy the exercise of their realized capabilities, and this enjoyment increases the more the capacity is realized, or the greater its complexity. Intrinsically valuable acts thus promote creativity, judgments, and skill. They are educative and growth-promoting.
- The quality of an activity is enhanced when it is purposeful - *i.e.* , when it has a rational and visible connection to some legitimate and worthwhile end: Learners should feel that they are contributing to some worthy end. Moreover they need to understand the activity they are engaged in. The enjoyment of an act is enhanced when its connection with its end and its larger social context is understood.
- The quality of an activity is enhanced when it generates convivial

human relations: Learners, as human beings, are social beings. They enjoy activities which generate good conversation, cooperative effort, mutual support, and enduring friendships. Enjoyable activities bring people into such relationships.

- The quality of an activity is enhanced when it promotes personal independence: Learners should exercise choice in their activities and have some control over the direction of their lives. Activities which provide for choice and self-management are enjoyable.
- The quality of an activity is enhanced when it contributes to an individual's sense of self-worth: This feature of an enjoyable activity is perhaps a composite of the preceding ones. Self-worth is linked to one's sense of competence, usefulness, and the esteem of others. Nevertheless it is perhaps the bottom line in the enjoyment of what people do.

While thinking about criteria for worthwhile activities it is also important to acknowledge that the teaching-learning situation is for ever overwhelmed by values, interests as well as peer influences and pressure. And values clarification educators should be aware of these dynamics if their contribution towards critical thinking and effective communication is to be at all meaningful.

4.3 A worthwhile curriculum and critical cross-field outcomes

As far as the category distinctions are concerned, John White (Barrow 1976 : 67) indicates that what is intrinsically worthwhile is identifiable with what a person would on reflection want for its own sake. One may conclude therefore, as Barrow observes, that it follows that education should provide the individual with an understanding of alternative activities and ways of life so as to be in a position to make a genuine and autonomous choice about how to spend his or her life. In other words, the hypothesis that "what is intrinsically worthwhile [in the curriculum as well as in education] is identifiable with what a person may on reflection want for its own sake" would have to satisfy the certain stages of inquiry. According to Barrow (1976 : 80) this must be taken to imply that the person in question firstly knows of all the other things that he or she might have preferred at that time, secondly has carefully considered priorities among these different choices, and thirdly a *fortiori*, does not make his or her choice when drunk, depressed, drugged, or in any other way suffering from a distorted outlook.

The curriculum, and therefore also education in its entirety, should commit itself to developing individuals in such a way that " they are in a position to gain happiness for themselves, while contributing to the happiness of others."

To clarify further the hypothesis that what is worthwhile is identifiable with what a person would on reflection want for its own sake, Barrow (1981 : 83) elaborates that "if one accepts the distributive principle of justice, it follows that one may make meaningful objective judgements about what pursuits are worthwhile in a community, from a community point of view." To this end Barrow blends this hypothesis with utilitarianism and consequently he adds that:

Utilitarianism is grounded on the premiss that what matters ideally is a world in which everyone is happy, that is to say a world in which people are not depressed, anxious, alienated, frustrated, burdened by a sense of guilt or inadequacy, bored, angry or, more generally, miserable. What matters in practice, therefore, is the attempts by a community to minimise such states of mind as these, which are logically incompatible with happiness, by such means as are available.

As for as the secondary school is concerned, this proposition reflects heavily on the nature of the outcomes which the curriculum purports. Curriculum 2005 (1997 : 16) refers to critical cross-field outcomes and defines them as essential outcomes designed to help learners to be able to successfully demonstrate their ability to:

- Communicate effectively using visual, mathematical and/ or language skills in the modes of oral and/or written presentation.
- Identify and solve problems by using creative and critical thinking.
- Organise and manage themselves and their activities responsibly

and effectively.

- Work effectively with others in a team, group, organisation and community.
- Collect, analyse, organise and critically evaluate information.
- Use science and technology effectively and critically, showing responsibility towards the environment and the health of others.
- Understand that the world is a set of related systems. This means that problem-solving contexts do not exist in isolation.
- Show awareness of the importance of effective learning strategies, responsible citizenship, cultural sensitivity, education and career opportunities and entrepreneurial abilities.

In considering the implementation of a worthwhile secondary school programme, the most essential outcomes identified in Curriculum 2005 should be constantly borne in mind. This study propounds the thesis that, corollary to academic activities, the VI²P² programme can propitiously assist in enriching the learning activities and rendering them worthwhile.

4.3.1 The VI²P² programme

With reference to this programme by Maboea (1996 : 535), the corpus of learning content should be organised into twelve units. The first six should be seen as introductory, aware-orientated, and concept-setting.

The last six topics as a group lend themselves to applications and insights established in the first six, as they apply to anti-social behaviours and specific societal issues and concerns. And they depict the learners' values and interests, as well as influences and peer-pressure. Hence, the acronym VI²P².

Unit 1: From values to standards

Through the study of the concept of values and the discovery and analysis of some of their own values and those of society, learners can come to see how societal values form the basis by which one's conduct is measured or judged. VI²P² helps learners to form better understandings of how society's well-being may form the basis for society's rules and the laws that govern people's lives.

Unit 2: Creating impressions

Sometimes consciously, or unconsciously, people act, talk and dress in ways that attract the attention of, or make an impression on others. VI²P² helps young people to understand that the way they act creates an image of themselves and may also reflect the way they feel about themselves. Through the study of this topic, VI²P² helps learners develop a better understanding of how and why they act the way they do - and enhance their ability to see through a personality facade to

the real person - and thus avoid being misled.

Unit 3: Belittling others

It is known that words sometimes together with "body language" can be used to hurt, embarrass, belittle, tease, humiliate, or make someone feel bad. Such actions are sometimes called put-downs. An individual might use them for a number of reasons: to impress someone at the expense of another, to be accepted by a group, to obtain a desired reaction, or to exercise control or influence over someone else. Belittling others can create a barrier between individuals, and can be destructive of interpersonal relationships. The use of put-downs can encourage racism, sex bias, and other forms of prejudice. For these reasons it is important for young people to understand how and for what reasons this tactic may be used, and to examine their own experiences with it.

Unit 4: Peer Pressure

Individuals who have a strong belief in their own worth can cope most successfully with peer pressure. On the other hand, the person who has a low self-esteem can be most easily misled, sometimes for group acceptance. Pre-adolescents and adolescents are at an age when they are highly susceptible to the influence of their peers — both negative

and positive. Negative peer influence is often used to persuade young people to skip school, to use drugs, tobacco or alcohol, to vandalize or steal, or to challenge authority in other ways. It is very important, therefore, that the dangers of giving in to such pressure should be impressed on young people through discussion in the classroom. This involves examining how people may be influenced by their peers, how to recognise peer pressure tactics, and effective ways of coping with such tactics.

Unit 5: Decision-making

Problems are basic to human existence, and thus problem-solving is a skill that everyone should acquire. Without an understanding of problems common to their age group and lacking the ability to deal with these problems effectively, young people may be in danger of developing other more serious problems. Young people sometimes react inappropriately or immaturely to personal problems or difficulties when they do not know how to deal with them in more mature and appropriate ways. Much anti-social behaviour exhibited by maturing children is really a reaction to troublesome problems or worries that they are incapable of dealing with. By equipping learners with a means of understanding and coping with their problems or by encouraging them to seek help from appropriate persons, VI²P² can help young people to grow into more effective, self-confident individuals who are

prepared to be and are capable of being good citizens. VI²P² can help learners to make more conscious and more responsible decisions through values clarification.

Unit 6: Authority and authority figures

Authority involves the right to enforce the obedience of others. It can also involve the less formal respect willingly given to knowledgeable or esteemed individuals, or the informal or temporary power that a group may bestow on one of its members. VI²P² helps young people to understand that the person who exercises authority over others must do so fairly, and in the best interests of justice and group goals. Learners will come to see and understand that the exercising of authority by some individuals over others is a logical step in the process whereby a society applies its values and standards to the day-to-day activities of the real world. VI²P² helps learners to examine the powers and responsibilities, and in what way authority is necessary to the orderly and just function of society.

Unit 7: Being truthful

Lying is a deliberate verbal attempt to conceal facts or mislead others. It may involve distorting or withholding facts, or not admitting guilt or responsibility, or blaming others. Lying frequently stems from

insecurity. Although under some circumstances lying may be considered a relatively minor form of anti-social behaviour, it should be examined in the light of personal and societal values, with the aim that lying can be eliminated or reduced in frequency so that it does not become habitual or lead to more serious negative behaviour.

Unit 8: The dangers of drugs

The term "drugs" includes any substance that can increase or retard the normal activity of any part of the body that they affect. While some drugs are more socially acceptable than others, they all have a greater or lesser effect on the human body, and their use can be habit-forming. Parents and the medical profession, schools and law enforcement, and society-at-large are concerned about the very serious social and personal effects of drug abuse in our society. VI²P² helps learners to examine both the use and the abuse of drugs and how the abuse of drugs can become a serious personal problem.

Unit 9: Vandalism and destructive behaviour

Vandalism, the wilful damaging, devaluing, defacing of property either private or public, is deemed to be a very serious anti-social action, and is punishable under the Criminal Code of South Africa. While some acts of vandalism may be the result of high spirits of playfulness, others can

be traced to anger, revenge, frustration, or deep-seated hostility. Serious vandalism reflects a lack of respect for both the rights of others and the rule of law. VI²P² also helps learners to see how vandalism is in direct conflict with many of society's basic values.

Unit 10: Shoplifting is stealing

Theft involves taking anything that belongs to another person or an organisation or company, against their wish or without their permission. Pre-adolescents may be tempted to steal for a variety of reasons, including real or imagined need, anger or hostility. VI²P² helps learners to become aware that stealing violates both the rights of others and the rule of law, and also violates many of the basic values of society. It is important too, for young people to learn that shoplifting is stealing, and is not a game.

Unit 11: Youth and the law

For the purposes of this topic, it is assumed that learners will have gained an understanding of society's values as well as the rules and laws that derive from those values. What happens to young people who break the law? What are the rights and responsibilities of young people under The Young Offenders Act? VI²P² helps learners to better understand how society maintains its values and enforces its laws

through its systems of justice. The study of this topic helps people to see how important it is to respect one's self, respect others, and to have respect of all of society — this is the basis of good citizenship.

Unit 12: Friends and friendship

The choice of friends is important at any age. In addition to sharing the experiences friends can exert strong influences on the way people live and the quality of their lives. Friends can influence both their peer's thought and actions. Association with others can enhance or harm people's reputation. Having friends is an essential part of growing up. Through learning to understand and relate to others, and to cope with individual differences of others, people learn more about themselves. In addition, rewarding interpersonal relationships can provide an individual with self-confidence and a feeling of enhanced self-worth. The group dynamics of a circle of friends among learners can also be rewarding and useful learning experience.

4.3.2 Justifying decisions about content

With regard to the principles underlying the justification of educational content, Scheffler (Bandman & Gutchen 1969 : 266 - 268) makes some notable reflections in the justification of educational content. The following factors comprise the list of the principles to be borne in mind

when dealing with decisions about the curriculum content:

- **Maximum self-sufficiency:** Educational content should help the learner to attain maximum self-sufficiency as economically as possible. There are three economies in question: First, content should be economical of teaching effort and resources. Second, it should be economical of learner's efforts. Third, it should be economical of the subject matter. Subjects should not be mere technical equipment, but rich fields for the exercise of imagination, intuition, criticism and independent judgement.
- **Responsible decisions:** Content should enable the learner to make responsible personal and moral decisions. That is to say that educational content must impact upon self-awareness, imaginative weighing of alternative courses of action, understanding of others people's choices and ways of life, decisiveness without rigidity, and emancipation from stereotyped ways of thinking and perceiving.
- **Theoretical sophistication:** Content should as far as possible provide theoretical sophistication to whatever degree possible. A distinction is made here between logical, linguistic and critical proficiency — the ability to formulate and appraise arguments in various domains and acquaintance with basic information as well as with different modes of experience and perception.

4.4 Methodology and critical pedagogy

Methodology or method refers to a systematic procedure by which the educator unfolds the learning content in order to make it accessible to the learner. In this way the phenomenon under investigation becomes understandable. Educators will of necessity use a variety of methods. Related to method or methodology is the concept didactics which, on the other hand, refers to the art of teaching and not teaching itself since it embraces the theoretical perspectives about the teaching-learning phenomenon. It theorises about the teaching function of the educator and the learning function of the learner; thereby answering the questions : what? how? and why? According to Jardine (1983 : 22) didactics describes "the theoretical study of teaching and learning in the formal situations to be found in schools and other educational institutions, as well as in non-formal and formal teaching-learning situations".

Moreover, Du Plooy (1981:3) links the word didactics to the Greek *didaskhein* which means to teach. Didactics as such is concerned with a kaleidoscope of aspects of teaching and education, thereby embracing theory and the art of teaching. The distinction between general didactics and special didactics lies in the fact that the former has to do with reflecting and theorising on teaching in general and indicating the general principles governing various facets of teaching,

while the latter examines and describes the practical application of these general principles in the didactics situation as it occurs in a given subject or a given matter. Method and didactics are not only closely related, but they are fundamentally interlocked, interlined and inseparable.

According to Nieto (May 1994 : 45) one should understand that a critical pedagogy which should form the heart and soul of all didactic activities is based on the experiences and viewpoints of learners rather than on an imposed and often alien culture. It emphasises education which begins with the learner; and in this way addresses the learners as the foundation for the curriculum, although the curriculum should not be limited to the learners' experiences. A critical pedagogy allows for a critical and reflexive engagement among the learners and the educators. Accordingly, while Waghid (2001 : 36) acknowledges the limitations of a critical pedagogy, he states clearly that its discourse is about the knowledge and cultural practices that teachers support to construct a political vision. This being Giroux's contention, Waghid further states that:

I link Giroux's idea of a critical pedagogy in order to construct a "political vision" to the transformative and emancipatory possibilities that a reflexive democratic discourse can achieve. What is significant about his use of the concept critical pedagogy, is the link he establishes between pedagogy and critical engagement.

This implies that knowledge with the fundamental aim of transforming and liberating people is produced through engaging them critically and reflexively in action; people (educators, learners, and other groups) constitute a collaborative group of critical inquiry. They are different, yet they intersubjectively share and negotiate imaginary patterns of meaning in order to broaden the conditions for the production of socially relevant knowledge. In this way, people are self-critical, yet remain socially engaged, that is in "constant dialogue" with others (teachers, researchers, planners, community groups and so on) to address the most pressing social (educational) and political problems of their time (Giroux, 1992). Perhaps, this is where a critical pedagogy holds much promise for classroom pedagogy framed within a reflexive democratic discourse and of relevance to the South African situation.

Waghid (2001 : 35) thus elaborates appropriately about a critical pedagogy and asserts that, in essence, a critical pedagogy is in fact an individual, collective, emancipatory and socially relevant investment for the reflexive democratic discourse. And in the same context Hernandez (Waghid, 2001 : 35) indicates that a critical pedagogy offers to engage people as equals in everyday life activities and engagements that would provide substantial elements for reflection, constructing and reconstruction of more liberatory pedagogical practices. A critical pedagogy conceived in this study should provide a critical insight into as well as the potential for practical application of the learners' experiences "to social issues and to locate individual and collective

meanings in socially relevant and cultural contexts that are rigorous, critical, meaningful and subject based, but related to practical, hands-on and project-based activities” (Waghid, 2001 : 35). In this section the focus will fall on the role of the educator, methodological implications and considerations for classroom practice.

4.4.1 The role of the educator

Although educators employ various methodologies and strategies when working with values, they tend to implicitly show the values they identify as important for their learners. In other words, educators express values in the instructional content, personal curriculum and didactic methods. Veugelers (2000 : 41) explains that educators can operate more explicitly on values stimulation by stimulating certain values quite clearly and overtly. It is obvious that the educational practices in which educators engage can also reflect an inclination towards cognitive strategies that will subsequently lead to *critical thinking*. However, value-loaded content should characterise four instructional strategies described in terms of the educator’s role:

- The educator attempts not to express his or her own values.
- The educator makes explicit which values he or she finds important.
- The educator emphasizes differences in values without expressing the values he or she finds important.

- The educator indicates differences in values, but also expresses the values he or she finds important.

4.4.2 Methodological and didactical implications

The principal methodologies in this programme should include discussion, role play, some forms of moral dilemmas, and the use of audio-visual materials. The discussion mode involves skills related to verbal expression, persuasion, close and critical listening, group dynamics, decision-making, conclusion drawing, critical thinking and reflection. These methods fall within the work and leanings of the language arts. As for role playing, there are two reasons for deciding upon it: one is to introduce a systematic social education program and the other is to counsel a group of learners to deal with an immediate human relations problem. It helps learners to get conscientized so that they internalize the problem or problematic situation by engaging their feelings, attitudes and values and *sharpening* in the process their critical outlook on specific issues.

With reference to the nature of knowing, it is differentiated between two types of knowing: knowing that and knowing how. In other words, the acquisition of knowledge corresponds to knowing that, while that of thinking and skills corresponds to knowing how. About

accommodating idea of a critical pedagogy, in the acquisition of knowledge, it is important to understand that knowledge does not comprise a universal body of facts that is value-free. It is rather accepted as produced, located and understood within existing social and cultural formations. According to McLaren in Waghid (2001 : 35) any form of knowledge is context-specific, relevant and emerge out of social conventions and sometimes in opposition to them. Consequently Giroux (Waghid 2001 : 35) claims that:

A critical pedagogy not only negotiates difference, but it takes seriously the imperative to make knowledge meaningful in order that it might become critical and transformative (that is, a reflexive democratic discourse) — it is crucial that educators expand curricula to include those elements of popular culture that play a powerful role in shaping the desires, needs, and identities of students (learners).

To come back to the proposed programme, the invasion of privacy is especially guarded against in the day-to-day activities of VI²P². The teaching team should be well aware of its responsibilities to avoid moral relativism — and accepts the responsibility of ensuring that discussion conclusions are valid and authentic for the learners. Moral relativism derives from the doctrine that knowledge, truth and morality exist in relation to culture, society or historical context and are not absolute.

4.4.3 Considerations for classroom practice

Specifically for classroom practice Kirschenbaum (2000 : 15) outlines at least four salient features (ingredients) of the values clarification approach as it might be used in the classroom:

- **Choosing a topic or moral issue:** *First*, a value-laden topic or moral issue is selected, such as an issue related to friendship, family, health, work, love, sex, drugs, leisure time, personal tastes, or politics. The issue may be selected by the educator or learner, counsellor or client, parent or child, group leader or group members. Values clarification initially helped popularize the discussion of value-laden issues as worthy of focus in schools and other youth settings. The famous psychologist Milton Rokeach, who was not otherwise a fan of values clarification, wrote that "such a broadening of educational objectives now has a universal face validity, largely because of the pioneering work of the proponents of values clarification".
- **Introducing a question or a strategy:** *Second*, the educator, counsellor, parent, or group leader introduces a question or activity, sometimes known as a values clarification "strategy," to help the participant(s) think, read, write, and talk about the topic. Over a hundred highly motivating values clarification techniques were

developed to foster reflection and discussion of value-laden topics and moral issues (e.g., Simon, Howe, and Kirschenbaum). These practical strategies were probably the main reason for the popularity of this approach.

- **Treating the viewpoints:** *Third*, during the course of the activity and discussion, the educator, counsellor, parent, or group leader ensures that all viewpoints on the topic are treated with respect and that an atmosphere of psychological safety pervades the classroom, counselling, or group setting.
- **Using the valuing process:** *Fourth*, the activity itself and the discussion leader encourage the learner, client, or participants to use seven particular “valuing processes” or “valuing skills” while considering the topic. These skills involve understanding what one prizes and cherishes, publicly affirming one’s values in appropriate ways, examining alternative viewpoints, considering the consequences of various choices in a thoughtful manner, making a choice free from under peer or authority pressure, and acting on one’s beliefs in a repeated and consistent fashion.
- **Helping learners to develop values:** The initial values clarification theory suggested that young people who used these

Table 4.1 From Values Clarification to Character Education :
Four Phases

PHASE 1	
Values Clarification Process	Outcomes
Choosing Less apathetic	
1. Choosing from alternative	Less flighty
2. Considering consequences	Less overconforming
3. Choosing freely	Less overdissenting
Prizing	More zestful, energetic
4. Prizing and cherishing	More critical thinking
5. Public affirming	More committed
6. Acting	More consistent acting
1. Acting repeatedly, consistently	
PHASE 2	
Values Education Process	Outcomes
Values clarification	Personal satisfaction
(Seven valuing processes)	Socially constructive behaviour
Other life skills	
PHASE 3	
Values clarification	Personal satisfaction
(Seven valuing processes)	Socially constructive behaviour
	Fundamental values
Other life skills	Respect
	Fairness
	Honesty
	Integrity
	etc.
PHASE 4	
Comprehensive Values Education	Outcomes
Process	
Inculcating	Values realization
Modeling	Clear values that integrate thought, feeling, and action
	and produce personal satisfaction and meaning in life
	Facilitating
(Including seven valuing processes)	Good character
Value-laden skills building	Respect
	Fairness
	Honesty
	Integrity, etc
	Good citizenship
	Knowledgeable and responsible participation in community and civic life
	Moral behaviour
	Behaviour consistent with universal moral values such as compassion, justice, fairness

Adapted from H Kirschenbaum (2000 : 15)

valuing processes in making decisions would become less apathetic, less flightily, less overconforming, less overdissenting, and on the positive side, more zestful and energetic, more critical in their thinking, more consistent, and more likely to follow through with decisions as demonstrated in Table 4.1 Phase 1.

5 Lawrence Kohlberg's theory of moral development and moral discussions

Hamachek (1990 : 169) posits that the development of moral reasoning is very much affected by children's cognitive and intellectual development. By way of definition Hamachek postulates that:

Basically, moral development refers to one's sense of ethics, to one's knowledge of right and wrong. Issues related to morality come up whenever one child is in a position to help or hurt another. Because children have a lot of contact with one another, issues related to helping or hurting arise rather often.

In dealing with the components of morality, one has to acknowledge at least the following three cognitive skills as explained earlier in the thesis. *First*, the learners must learn to identify how the choices they make can affect other children's welfare. *Second*, learners should learn how to employ good moral judgement; that is, how they can behave in ways that truly help others. And *third*, learners should be assisted to learn the

appropriate skills for implementing moral judgements and behaviours. In this section time and space will be devoted to Kohlberg's moral development theory together with the moral discussions.

Morally clarifying questions, it is conceded, are designed to encourage learners to think beyond their own self-interest, to consider the implications of their ideas and actions on others, and to apply standards of fairness and justice when thinking about values issues. As far as moral dilemma discussions are concerned, one is inclined to rely on Lawrence Kohlberg's examples of Heinz's dilemma which should also be understood within the framework of Kohlberg's theory of moral development. This theory consists in three levels and six stages of moral development (McIlveen & Gross 1998 : 87-88):

4.5.1 **The levels and stages of moral development**

As indicated, moral development according to Kohlberg manifests itself in three levels and six stages:

Level 1: Pre-conventional morality

Stage 1 : *Punishment and obedience orientation*

What is right and wrong is determined by what is punishable and what is not. If stealing is wrong, it is because authority figures say so and will punish such behaviour. Moral behaviour is essentially the

avoidance of punishment.

Heinz should steal the drug because if he lets his wife die, he would get into trouble.

Heinz should not steal the drug because he would get caught and sent to jail.

Stage 2 : *Instrumental relativist orientation*

What is right and wrong is determined by what brings rewards and what people want. Other people's needs and wants are important, but only in a reciprocal sense ('if you scratch my back, I'll scratch yours')

Heinz should steal the drug because his wife needs it to live and he needs her companionship.

Heinz should not steal the drug because he might get caught and his wife would probably die before he got out of prison, so it wouldn't do much good.

Level 2: **Conventional morality**

Stage 3 : *Interpersonal concordance or 'good boy-nice girl' orientation*

Moral behaviour is whatever pleases and helps others and doing what they approve of. Being moral is 'being a good person in your own eyes and the eyes of others'. What the majority thinks is right by definition.

Heinz should steal the drug because society expects a loving husband to help his wife regardless of the consequences.

Heinz should not steal the drug because he will bring dishonour on his family and they will be ashamed of him.

Stage 4 : *Maintaining the social order orientation*

Being good means doing one's duty — showing respect for authority and maintaining the social order for its own sake. Concern for the common good goes beyond the Stage 3 concern for one's family: society protects the rights of individuals, so society must be protected by the individual. Laws are unquestionably accepted and obeyed.

Heinz should steal the drug because if people like the druggist are allowed to get away with being greedy and selfish, society would eventually break down.

Heinz should not steal the drug because if people are allowed to take the law into their own hands, regardless of how justified an act might be, the social order would soon break down.

Level 3: **Post-conventional morality**

Stage 5 *Social contract-legalistic orientation*

Since laws are established by mutual agreement, they can be changed by the same democratic process. Although laws and rules should be respected, since they protect individual rights as well as those of society as a whole, individual rights can sometimes supersede these laws if they become destructive or restrictive. Life is more 'sacred' than any legal principle, and so the law should not be obeyed at all costs.

Heinz should steal the drug because the law is not set up to deal with circumstances in which obeying it would cost a human life.

Heinz should not steal the drug because even though he couldn't be blamed if he did steal it, even such extreme circumstances do not justify a person taking the law into their own hands. The ends do not always justify the means.

Stage 6 : *Universal ethical principles orientation*

The ultimate judge of what is moral is a person's own conscience operating in accordance with certain universal principles. Society's rules are arbitrary and they may be broken when they conflict with universal moral principles.

Heinz should steal the drug because when a choice must be made between disobeying a law and saving a life, one must act in accordance with the higher principle of preserving and respecting life.

Heinz should not steal the drug because he must consider other people who need it just as much as his wife. By stealing the drug he would be acting in accordance with his own particular feelings with utter disregard for the values of all the lives involved.

4.5.2 Heinz's moral dilemma

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently

discovered. The drug was expensive to make but the druggist was charging ten times what the drug cost him to make. He paid \$400 for the radium and charged \$4000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$2000, which is half of what the drug cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, 'No, I discovered the drug and I'm going to make money from it.' So Heinz gets desperate and considers breaking into the man's store to steal the drug for his wife.

- Should Heinz steal the drug?
 - Why or why not?
- If Heinz doesn't love his wife, should he steal the drug for her?
 - Why or why not?
- Suppose the person dying is not his wife but a stranger. Should Heinz steal the drug for the stranger?
 - Why or why not?
- (If you favour stealing the drug for a stranger.) Suppose it's a pet animal he loves. Should Heinz steal to save the pet animal?
 - Why or why not?
- Is it important for people to do everything they can to save another's life?

- Why or why not?
- Is it against the law for Heinz to steal? Does that make it morally wrong?
- Why or why not?
- Should people try to do everything they can to obey the law?
- Why or why not?
- How does this apply to what Heinz should do?

Kohlberg conceded that moral development is based primarily on moral reasoning and not on moral action. And therefore emphasized that moral development unfolds according to a set of stages. It follows that moral reasoning continues to evolve and become increasingly complex during adolescence and adulthood (Papalia & Olds 1995:266).

An observation made by Papalia and Olds (1995:266) is that Kohlberg presented his subjects with series of moral dilemmas where each dilemma involved making a choice between obeying a rule, law or authority figure or violating the rule, law or authority figure while taking some action which served a human need. Consider Helga's dilemma.

4.5.3 Helga's moral dilemma

Helga and Rachel had grown up together. They were best friends despite the fact that Helga's family was Christian and Rachel's was Jewish. For

many years, this religious difference didn't seem to matter much in Germany, but after Hitler seized power, the situation changed. Hitler required Jews to wear armbands with the Star of David on them. He began to encourage his followers to destroy the property of Jewish people and to beat them on the street. Finally, he began to arrest Jews and deport them. Rumours went around the city that many Jews were killed. Hiding Jews for whom the Gestapo (Hitler's secret police) was looking was a serious crime and violated a law of the German government. One night Helga heard a knock at the door. When she opened it, she found Rachel on the step huddled in a dark coat. Quickly Rachel stepped inside. She had been to a meeting, she said, and when she returned home, she had found Gestapo members all around her house. Her parents and brothers had already been taken away. Knowing her fate if the Gestapo caught her, Rachel ran to her old friend's house. Now what should Helga do? If she turned Rachel away, the Gestapo would eventually find her. Helga knew that most of the Jews who were sent away had been killed, and she didn't want her best friend to share that fate. But hiding the Jews broke the law. Helga would risk her own security and that of her family if she tried to hide Rachel. But she had a tiny room behind the chimney on the third floor where Rachel might be safe.

Question: Should Helga hide Rachel?

- Stage 1: "If Helga lets Rachel in she might also get into trouble with the Gestapo."
- Stage 2: "Helga shouldn't let her in because Rachel probably wouldn't let Helga in if she got into trouble with the Gestapo."
- Stage 3: "Helga has an obligation to her family. She will really let them down if she gets them all in trouble."
- Stage 4: "Helga has an obligation to obey the laws of her society."
- Stage 5: "Friendship is not the issue. If Helga was really concerned about the problem in her society, she should be helping all the Jews in order to protest the government action. She could not hide Rachel unless she intends to hide other Jews and to make a public protest in opposition to putting Jews in concentration camps."

To conclude: Eisenberg and Bourne (Beck, Harsh & Sullivan 1978 : 201) make a point that the reasoning and communication skills composing the educative process that deals with moral issues are integrated and mutually enriching. Included among these skills they identify the following:

- Social skills in relating to others.
- Verbal skills for expressing and articulating positions etc.
- Self-awareness in recognizing one's own values and belief structure.
- Sensitivity to the thoughts and feelings of others.

- Perceptual abilities to recognize relevant conditions.
- A conscience or sense of right.
- An imagination or creative abilities for discovering new ways of dealing with problems.
- Rational abilities to argue persuasively and consistently, to use analogies effectively.
- Practical abilities for implementing decisions or printing decisions into practice.

Dilemma discussions may be conducted by the class sometimes in groups. When discussions take place moral development is stimulated during and as a consequence of the interaction. Subsequently other additional strategies, identified throughout this study, such as role playing, peer counselling, learning ethical philosophy, tutoring, interviewing and moral discussions can be applied, especially by educators who understand the complexity of their role in the didactic situation.

According to Kirschenbaum (1995 : 185) in a typical classroom since learners represent two or three levels of moral reasoning, having them discuss moral dilemmas creates a situation where learners are exposed to higher levels of moral reasoning. It is however important to note that the focus of the moral dilemma discussions' emphasis should not be placed on whether or not learners' answers are correct nor on moral

permissibility. Rather the educator should be concerned with getting the learners to verbalize the reasoning by which they arrived at their answer.

Therefore moral dilemma discussions are most effective as an effort in enhancing higher moral thinking. And in this way through the processes and subprocess of values clarification children will learn to solve problems; make right decisions; access, assess and evaluate information; state their views clearly, concisely and convincingly; organise data; and they will also learn to distinguish between right and wrong. In other words, they will learn to apply their minds and think critically. In so doing they will communicate their ideas and communicate successfully with other people. All this confirms operating at a philosophical level. In this way through values clarification learning becomes more effective. That is, when a three-level approach to subject matter is implemented : teaching facts, teaching concepts and teaching values. According to Ward (1963 : 152) education is a turning point towards values. And education is for values to the extent that if values are deleted, education is also deleted. Thus real education thrives where there are genuine human values.

4.6 Strategic dialogues

All classroom discussions are meant to encourage an interaction amongst individuals. Discussions take place when one person talks, another

adding an idea, perhaps triggered by the same or another associated idea; when there are agreements and disagreements on issues of common interest, when some conflicting and contemporary issues are being dealt with to the limit that the participants judge or repudiate what they hear (Maboea 1987 : 98).

A strategic dialogue derives from the Greek words *dia* and *logos* which suggest the translation "*meaning flowing through.*" Dialogues among secondary school learners are understood and perceived to be *sustained collective inquiries into the processes, assumptions and certainties that compose everyday experience.* Hunter, Bailey and Taylor (1998 : 132) make an elaborate statement on the strategic dialogue and clarifies that:

....[a] strategic dialogue is a conversation that focuses on the whole and encourages participants to contribute the parts, the content. It is useful for complex issues where no one person has the answer. People weave a web of connections between their contributions and create a connection that allows for new insights to emerge. Dialogue seeks to uncover the beliefs and assumptions that lie underneath our thinking and get to the heart of the matter.

It is obvious from the statement that strategic dialogues are a *sine qua non* for all didactic reflections and can therefore not be divorced from values clarification processes. Bohm (Hunter, Bailey & Taylor 1998) saw dialogue as a new way of addressing perceptions which arose the assumptions taken for granted, the flow of the polarisation of opinions,

the rules for acceptable and unacceptable conversation, and the methods for managing differences. The significant objective of the dialogue is to create a setting where conscious, collective mindfulness can be maintained; thus the mindfulness embroiled in dialogue embraces an awareness of the experience of thinking rather than reflecting on it afterwards.

For secondary school learners who are engaged in critical thinking and effective communication through values clarification, three conditions are necessary for the dialogue: participants must suspend their assumptions; they must regard each other as colleagues and there must be a facilitator to hold the context of the dialogue.

Where strategic dialogues are applied pervasively in the curriculum there needs to be a spirit of inquiry which can be created by

- Choosing a setting that minimises normal distractions.
- Encouraging informality, relaxation and personal relationships.
- Assuming that all voices are heard timeously.
- Honouring the knowledge that is alive and present.
- Focussing on questions which arouse curiosity.
- Acknowledging that comfortable and uncomfortable reactions are normal.
- Demonstrating innovative and interesting tools such as graphic

facilitation.

One contends that strategic dialogues have an important role to play in promoting critical thinking and effective communication more especially because they help to encourage the learners at secondary school level to explore interesting, difficult or complex issues in which the participants have a strong interest. To improve this quality of the learners' thinking Brown and Bennet in (Hunter, Bailey & Taylor 1998 : 134) advocate that one's awareness and notice can be shifted from these complex issues:

- Not just the ideas themselves, but the connections between them.
- Not just conflicting views, but differences bringing new insight to the whole.
- Not just the topics discussed, but the unspoken questions and issues arising.
- Not just approval or disapproval, but inner tension as clues to underlying assumptions.
- Not just speaking and listening, but allowing the silence.

The foregoing justifies the fact that a values clarification lesson should take a variety of forms if it is to be at all meaningful to the learner. One of these forms is obviously the strategic dialogues being discussed here and aimed at sharpening the learners' critical thinking skills as well as their art and skills of communicating effectively. While learners engage in the process of learning the content, they in turn attain the highest

levels of moral reasoning which thus assist them to reason and act rationally and autonomously. About the concepts of rationality and autonomy Barrow (1980 : 56-57) comments that education is assumed to be concerned with producing a thriving community of autonomous and democratic citizens. He further alludes that:

By 'autonomous' I understand one who thinks rationally for himself, one who is concerned that there should be a good reason for what is done, and one who, though he may see good reason to abide by particular authorities at particular times, does not see the fact of somebody being in authority as in itself a good reason for doing what he says. (Being an authority on something is distinct from being in authority and can constitute a good reason for commanding respect or obedience.) There are two points to be noted about this account: first, 'autonomy' is a dispositional and a degree word. One does not have to exercise autonomy all the time in respect of everything to merit the label 'autonomous.' Secondly, rational thinking is built into the concept. It is not sufficient that a person tries to act on his own reasoning, according to my conception; that reasoning must be rational in the sense of non-fallacious and appropriate, though this too is a matter of degree. Furthermore, an autonomous man might be evil, selfish. A recluse or heaven knows what else, which is why it is important to include the word 'democratic'. What I mean by a 'democratic' individual is one who is committed to certain values and equipped with certain attitudes. To be specific: the 'democratic' man is one who believes in the value of equal happiness for all and such material equality as that may necessitate, the value of freedom up to the point where it militates against the well-being of others, the value of absolute freedom of expression, the value of impartiality, and the value of such procedural devices as may best serve those other values; as to attitudes, he is tolerant of diversity, fond of his freedom, responsible with it too, and prepared to cope with change.

Hence Barrow suggests *a priori* that in the upbringing of children humankind ought to have some concern for skills such as reading, writing and competence with computers which have a functional value in a democratic community and which are a necessary means to further ends that the individual may one day choose to pursue, for these skills are importantly related to thinking. In addition, certain information which is important either functionally or in respect of a greater understanding of others and the community should be acquired through history, literature and social study. Thus certain attitudes and behavioural patterns which both contribute to the successful working of a democracy and the ease with which the individual lives within it, will prevail to the extent that this will enhance the values of democracy such as tolerance, respect for others, respect for law, and respect for knowledge. Systematic reasoning, beneficence and intellectual skills too will have an obvious value. In this way it is anticipated that learning will become meaningful such that it ought to impact on the learner's values clarification capacity and help to stimulate critical thinking while encouraging effective dialogical engagements in the classroom.

Finally, the writer's contention is that values clarification is designed to assist learners to develop and eventually act on their values. When values clarification is brought into the learning situation through the curriculum, it turns out into a model, comprising various strategies which encourages learners to express and clarify their own values on different topics. For instance, Sadker and Sadker (1998 : 527) illustrate that:

.... students might be asked to describe their preferences (select 10 things you most enjoy doing), analyze behavior (when last did you do any of these activities?), analyze reasons (what appeals to you about each activity?) And develop action plans (how can you schedule more time to do what you enjoy?).

In the process the learners acquire analytical and critical thinking skills as well as effective communication skills. Education must help children to think critically and communicate effectively. Without critical thinking there is no education. Critical thinking assists children with the skills they need to survive. This is what good education must advocate. In other words it must help children to think at a philosophical level in order to deal with problems wisely because philosophy is the science of wisdom.

4.7 Role-playing in values clarification discussions

Role-playing is a very important tool for teaching values clarifications. It provides an array of activities which assist in critical thinking and effective communication. Role-playing allows opportunities for children to be able to understand the viewpoints of others; and, as Glazer (1986 : 102) observes role-playing encourages children to listen to others and to express ideas clearly in speech. Scriven (Beck, Harsh & Sullivan 1978 : 207) asserts that:

The domain of morality is simply the domain which is concerned with assessments of actions, attitudes, and in general any behaviour that way affect other people,

judged from a particular point of view. This point of view is not the point of view of self-interest of the actor or victim, nor of the government, nor is it the point of view of a particular church; it is simply a point of view of *all involved treated alike!* A first step in lifting ourselves into that stance from which we can really judge on the basis of all involved being treated equally might be to role-lay the feelings, observation, reactions and desires of the particular points of view – each of the main people involved in the value conflict.

It is clear then that within the content of values clarification role-playing should involve helping the learners to practise the behaviours they wish to develop. According to Jones (1980 : 217) role-playing can also be used to introduce adolescents to alternative ways of dealing and coping with conflict situations. Therefore it can be employed to assist them in becoming more aware of their emotions and their own personal style of interaction. Accordingly, when accompanied by constructive interpretation and suggestions, role-playing can be extremely effective in increasing self-awareness and instigating behaviour change.

In values clarification lessons role-playing provides opportunities for learners to take risks in interpreting both feelings and ideas; it allows for practising empathy and role-taking skills while learners learn to accept other people's dramatic interpretations and points of view as well as relating to affective and circumstantial dimensions of moral decision-making. Clearly it can also offer learners with an opportunity to recreate and evaluate different roles they can play or have played to cope with a values issue.

The view held by Jones (1980 : 217) is that in order for role-playing to be effective, it must take place in a safe environment where individuals are reinforced for their attempts and are not ridiculed or punished when their new behaviours are less than perfect. Role-playing will also be most effective if it takes place in a setting similar to the one in which the individual will apply the new behaviour. Consequently Jones elaborates on the following steps which will ensure an effective group role-playing:

- Create a safe environment
- Obtain consensus concerning the topics to be explored and the deals of the role-play.
- Set the scene.
- Discuss the importance of a supportive audience.
- Introduce the concept of shadowing.
- Ask for volunteers to play the various roles.
- Analyze the interchange
- Establish a method for having participants practice the new behaviours outside of the group setting.

As for the educator's role Shaftel and Shaftel (Beck, Hersh & Sullivan 1978 : 208) outline three tasks to be observed when facilitating a role-playing session:

- A non-evaluative position with regard to different solutions possible during the role-playing.

- A supportive attitude.
- A listening for the underlying meaning and feelings in the way learners are enacting their roles.

In values clarification exercises various role-playing techniques should be applied in order to illicit different skills such as listening, concentration, imagination, movement, use of sound, characterization and improvisation. Finally, Shaftel and Shaftel suggest 9 basic steps in the role-playing sequence, namely:

- Warning up the group (problem confrontation)
- Selecting the participants (role-players)
- Preparing the audience to participate as observers.
- Setting the stage
- Role-playing (enactment)
- Discussing and evaluating
- Further enactments (replaying revised roles playing suggested next steps or exploring alternative possibilities)
- Further discussion
- Sharing experiences and generalizing.

In addition to developing the learner's potential to making sound moral decisions, role-playing recognizes both moral experiences and the need to hold them together in a creative synthesis. The results in Tillich's (Kammer 111 1996 : 122) view of *theonomy* when discussing human moral experience, and contrasts it with *heteronomy* (standing under a law not of one's own making) and *autonomy* (having complete freedom

to determine and develop humanity) . Consequently Tillich writes and declares that:

Autonomy asserts that man as the bearer of universal reason is the source and measure of culture and religion – that he is his own law. Heteronomy asserts that man, being unable to act according to universal reason, must be subjected to a law, strange and superior to him. Theonomy asserts that the superior law is, at the same time, the innermost law of man himself, rooted in the divine ground which is man's own ground : the law of life transcends man, although it is, at the same time, his own.

In conclusion, role-playing used in values clarification can be a very powerful instrument in improving communication skills and encouraging critical thinking.

4.8 SUMMARY

In the values clarification curriculum, educators choose a variety of content and exercises that appear appropriate and learners should master the values. Phenomenologically, it is the raw personal experiences of the individual that are vital to understand learning. The mastery of the learning content is intended to maximise *self-fulfillment*, *self-actualization* and *self-realization*. Phenomenologists attempt to rescue learning theory from the narrow and rigid behaviourists and from overstress on cognitive processes. According to Kinnier (1995 : 27) one can deduce that:

.... facilitators would instead choose specific values issues (or conflicts) such as abortion or the importance of peer acceptance that are relevant to the participants and then use the most appropriate interventions (i.e. perhaps age and gender specific) to help participants think through the issues. In individual counselling, clients would bring their idiosyncratic conflicts to the session, and counsellors would bring the most effective values conflict resolution interventions and adapt them for the client's conflict. It remains to be determined which interventions are most appropriate and effective for whom under which circumstances.

As has been indicated in the earlier stages of this work, values clarificationists have a high regard for creativity, critical thinking, freedom and self-realization. They prefer learners to explore their own preferences and make their own choices. Both critical thinking and values clarification then stimulate effective communication.

In conclusion, the primary purpose of this chapter was to provide a framework for a values-oriented curriculum. Towards the end of this chapter Kohlberg's theory of moral development was described with the view to highlighting its essence on the development of moral reasoning. A detailed discussion and description has been included of a strategic dialogue as a didactic tool for teaching critical thinking and effective communication.

In the next chapter a summary and certain relevant recommendations will be presented.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

Values form a pivotal point around which different concepts revolve: critical thinking, values education and moral development. In thinking about teaching and imparting values to learners, it becomes apparent that both values and skills are significant. The task and responsibility of developing learners' skills to analyse values and to communicate them is necessary in order for the learners to get conscientised that values are constructs, and that people can make their own choices for certain values. Critical thinking touches on those cognitive skills or strategies which increase the probability of a desirable outcome.

According to Walkner and Finney (1999 : 532) critical thinking describes thinking that is purposeful, reasoned and goal-directed. This kind of thinking gets involved in solving problems, formulating inferences, calculating likelihoods and making decisions when the thinker is using skills which are thoughtful and effective for the particular context and type of thinking task.

Synthetically-speaking there stands a strong relationship between values

education, critical thinking and moral development. Values education seeks to strengthen the transfer of values in education while critical thinking formulates skills that learners need to acquire in order to think critically. Critical thinking and moral development both reflect on skills to analyse values and to communicate about them; they are both cognitive skills-orientated.

5.2 Summary

5.2.1 Aims of the study

The study purported to examine the efficiency of values clarification in the curriculum. Its major quest was to identify the impact of values clarification on critical thinking and effective communication for secondary school learners.

5.2.2 Findings of the study

5.2.2.1 About the fundamental purpose of education:

It has been found that the fundamental purpose of education, it has been asserted, has its manifestation in the acquisition of knowledge (knowing what?) and skills (knowing how). Critical thinking, according to Walker and Finney (1999 : 532):

.... is one which includes both subjective and objective aspects, one which extends into the domain of action as well as the domain of thought, that allows the development of skill to be based on the same pedagogical foundation as more traditional learning. The spirit of *critical thinking* is that we take nothing for granted or as being beyond question, and it is in an examination of the normally taken-for-granted appearance of the student's world that we start.

Developing new ways of seeing (situations, phenomena) is, of course, not the only form of learning, but it is the most are fundamental and yet neglected forms of learning. The reason is that once people have developed certain ways of seeing, they become taken for granted: people believe that what they see is the world as it is, and not the world as it is seen by themselves. Everybody take their ways of seeing the world for granted and they see it differently from each other, mostly without being aware of these differences.

This is perhaps the most serious dilemma of the schools when it comes to developing knowledge, which is new for individuals — through teaching and studying — or knowledge, which is new in an absolute sense — through research. Knowledge rests always on particular ways of seeing the world and usually we human beings not even aware of them. When the different ways of seeing are not shared, by *educators* and *learners* or by researchers representing somewhat different specialisations, it is a most serious and often unseen problem. It is serious precisely because it is unseen.

5.2.2.2 About the all-important role of values clarification:

Regarding the theme of this thesis that values clarification has an all-

important role to play in developing critical thinking and effective communication in learners, the primary implication of this assertion is that *in addition to training learners to think, and to be willing to think, the educator must provide them with reference points from which to think.*

In this regard Taba (1962 : 68) points out that:

Without a definite system of values to act as a thrust block, the keenest and most willing intelligence will dissipate its efforts. It may be able to solve a new problem in immediate personal terms, but it cannot develop a solution worthy to become a culture pattern. Such patterns must serve not only the immediate needs of a multitude of individuals, but also the needs of society as a whole. If they are to perform this large function, they must rest upon some coherent idea of what *constitutes the greatest good for the greatest number.*

It follows that an effective curriculum should provide for the achievement of a wide range of objectives where it is understood, for instance, that the mastery of content is only one of the many outcomes of learning. An effective curriculum promotes the acquisition of new knowledge and the development of more effective ways of thinking, desirable attitudes and interests and appropriate habits and skills. With reference to a curriculum committed to values clarification, valuable perspectives which influence the educational practice should be taken into cognisance. Such practice will of necessity include the perspectives of transmission, transaction and transformation. In describing them Maboea (1987 : 9) states that:

In the transmission position the function of education is to transmit facts, skills and values to students, while the transaction position sees the individual as rational and capable of intelligent problem-solving. This implies a curriculum in which the student learns through the dialogue process. The transformation metaorientation focusses on personal and social change. It encompasses the humanistic and social change orientations.

As far as values are concerned, it is important to observe that the values clarification process should elicit those values that are dependent on consequential properties whose existence is both a cause and effect of other kinds of facts. In this case curriculum should emphasize values which are objectively and rationally defensible.

5.2.2.3 **About the essence of knowledge**

Regarding the essence of knowledge, it has become clear that schools are entrusted, with the task of teaching the youth the knowledge, attitudes, skills and appreciations necessary to become productive and creative members of society. The plans for schooling are articulated in the curriculum. The reciprocal end of teaching is learning. Bowden and Marton (Walkner & Finney 1999 : 533) thus assert that:

Learning in terms of changes in or widening of our ways of seeing the world can be understood in terms of discernment, simultaneity and variation. Thanks to the variation, we experience and discern **critical** aspects of the situations or phenomena we have to handle and, to the extent that these **critical** aspects are focused on

simultaneously, a pattern emerges Effective action springs from the way the situation is seen (from focusing) on **critical** aspects of professional situations

What has been stated thus far indicate that the role of higher-order thinking skills is all so important for secondary school learners. By implication the curriculum and education should focus on instruction that is specifically intended to develop higher order skills in thinking and communication. Such thinking skills should also involve moral reasoning, critical thinking, problem-solving, aesthetic judgement and the use of scientific methods. Thus schools should become the powerhouses effectively where learners engage in activities such as comparing, interpreting, observing, summarizing, classifying, decision-making, creating and criticizing. These are thinking operations which generate higher-order questions in order to encourage higher-order thinking. This process unties and leads to critical thinking — in which thought unfolds itself from the abstract and concretizes itself into language that helps by expression to communicate ideas effectively.

5.2.2.4 About the dimensions of critical and moral thinking:

As a matter of fact, this study has demonstrated the importance of the five dimensions of critical and moral thinking which Sadker and Sadker (1988 : 524) identify and describe as follows:

- **Metacognition:** This is an awareness of one's own thinking as one performs various tasks and operations. It enables learners to monitor and control their commitment, attitudes and attention during the learning process.
- **Critical and creative thinking:** Critical thinking has the purpose of helping learners to become objective, committed to accuracy and clarity, while creative thinking aims at forming new combinations of ideas that lead to creative output or results. Creative thinking and critical thinking are closely related.
- **Thinking processes:** These refer to mental operations such as concept formation, principle formation, comprehension, problem-solving. Decision-making, research, composition and oral discourse.
- **Core-thinking Skills:** Core thinking skills are essential to the functioning of the broader dimension of thinking. For example, the core thinking skill of goal setting can assist in the larger dimension of metacognition.
- **The relationship of content-area knowledge to thinking:** The question constantly debated by educators whether thinking can be taught in isolation or as part of the academic subject area, have led for some researchers to the conclusion that instruction in thinking should be constantly linked to content instruction.

Accordingly Sadker and Sadker (1988 : 524) indicate that the productive

habits of mind help to foster critical and creative thinking. For critical thinking these include open-mindedness, sensitivity to the feelings and knowledge of others, an emphasis on clarity and accuracy, and a willingness to take a stand on an issue when necessary. As for creative thinking important habits include the ability to push one's own limits, the willingness to look at situations in new ways, and a capability for focussing intensely on tasks.

This objective can be accomplished through values clarification as the study has demonstrated, and learners will become independent learners for the rest of their lives.

5.2.3 Recommendations

With reference to values clarification in the secondary school and its role on critical thinking, there are important considerations which must be taken into cognisance especially where a healthy pedagogical cycle should pervade the curriculum. A pedagogical cycle comprises a system of educator-learner interactions that have various steps. To enhance effective teaching and meaningful education for the secondary school learner it is recommended that:

- **Teaching practices should aim to produce changes not only on the curriculum context but also in the teaching practices and social structure of the classroom:** There are indications

from studies conducted that most classrooms are not true models of democracy. Maboea (1987 : 98) states that rules of behaviour and conduct are established unilaterally by the educator(s) without any collaboration with the learners on a democratic scale. Even the questions employed in the most instances are reproductive and unchallenging. The nature of teaching is autidialogical and fails to encourage dialogical participation and interaction through questioning, discussions, sharing of ideas, higher-level analysis of issues and critical evaluation.

Clearly forms of conservative aspects of classroom interaction which translates into a hidden curriculum that transmits powerful sublimely messages to learners and socializes them into patterns of conforming, obedient, and passive behaviour that are dysfunctional for participating in a truly democratic society should be discouraged.

- **Education should be affective and cognitive and should thus also relate to issues which are personally relevant to learners:** It is observed that there still exists schools which have the old tradition of suppressing feelings and emotions of learners because educators view them as inhibitors of learning. Suzuki (Maboea 1987 : 98) contends that feelings and emotions can be powerful stimulators of truly creative and meaningful learning

experiences, and that, is properly directed, they can be used to greatly enhance learning. It is true that educators will always avoid discussing issues such as racial name-calling or peer-relationships or drug-abuse or sexually-related issues and how they develop among learners. Yet such issues are often more potent aspects of the immediate social reality of learners and can be used by educators to give their learners a deeper, more personal understanding of broader social issues.

Accordingly learners personalized in this way will not only help the learners to gain cognitive knowledge — they will, in addition learn to develop greater empathy and sensitivity for its worthwhileness the learning experience must embrace the intellectual and social values that its members have in common; and therefore a balance must be struck between the elements of individuality and community and/or society.

The affected dimension, according to Maboea (1987 : 99), has its own domain: it is especially significant in the learning act in encouraging the learners to learn about various cultures different from their own. Thus they acquire sensitivity, empathy and feelings towards the different cultures. In addition, of course, learners acquire factual knowledge and cognitive understanding of the

various cultures.

- **Curriculum organisation and development should be recognize meaningful processes:** In as far as the processes of curriculum organisation and development are concerned, it will be important not to disregard the subprocess of accretion and permeation.

Accretion pervades the curriculum and it refers to a quantitative enrichment of learning programmes in order to accommodate the notion of values clarification and critical thinking. It points to adding extraneous material to the existing curriculum instead of simply restructuring the whole curriculum while allowing new insights and new materials. Generally accretion leads to values clarification as an optional extra, or a common-core or a piece-meal development. This would however lead to the learner viewing the curriculum *synchronically* whereas a good education would in essence encourage the learner to experience the whole curriculum *diachronically*.

Permeation, as opposed to accretion, has as its quest the qualitative enrichment of the curriculum so that the development can be seen in the framework of rethinking and restructuring every aspect of the curriculum. Nixon (Maboea 1987 : 106) contends that the process of permeation is cyclical and cannot be completed overnight. It

goes through a set of overlapping phases where the first phase is small scale innovation, the second coordination and development and the last is consultation and evaluation.

For practical reasons therefore permeation seems to be the best route since it does not have an additive implication and yet it has a qualitative outcome.

■ **Knowledge should be taught in context with values:**

Knowledge is based on facts, which are objective, neutral, and quantifiable. The knowledge that is learned becomes processed through the social and philosophical lens of the individual; it therefore becomes value-laden. In a very real sense, what is learnt, and what is not learnt, are based on a process of choosing — a filtering process — that is itself based on values. How people interpret knowledge, how they build and use it, partially reflect the act of valuing and the value structure that society emphasizes. The greatest danger in teaching knowledge is to ignore the values that shape the individual and society; this is teaching in a vacuum and without vision. Worthwhile knowledge cannot replace values, but must be incorporated into the values that society cherish. The kind of society people are, and the kinds of people they become, reflect both the knowledge and values that they learn — more precisely, how they interpret knowledge amid their values.

- **Knowledge should improve the learners' self-concepts, awareness skills, and senses of personal integrity:** Stressing cognitive learning, or facts and figures, without considering the personal, emotional, and even spiritual state of the individual, is only considering half of learning. Knowledge should be used to develop the learners' feelings and personal integrity. It should enable them to get along with themselves and others, and to be relatively content with themselves and others. Unhappy or anxiety-laden individuals cannot make the best use of their cognitive skills.

- **Knowledge should consist of many forms and methods:** There are many roads to learning and many avenues of inquiry. What works for one learner does not always work as well as for another, because there are many different styles of learning and patterns of thinking (in part related to sex, class, culture, and intelligence). Schools need to provide various options and alternatives for acquiring knowledge and learning. Schools must also recognise they are only one of many sources of learning and intellectual authority; they compete with the home, community, peer group, and mass media — which together have greater impact on the learners, on knowledge acquisition, and on thinking, than the schools.

5.2.4 Criticism

The study lends itself to criticism in that it was qualitative, speculative and philosophical. In this way it very rarely dealt with empirical - quantitative data in order to supply scientific statistical information on the educators' and other stakeholders' perceptions on the role of values clarification in critical thinking and effective communication.

To the contrary, this research should be able to generate further interest in the phenomenon of values clarification. It is therefore hoped that a quantitative – empirical – scientific research will be undertaken to fathom the educators', parents' and learners' as well as other stakeholders' perceptions of the role of values clarification. In other words, a more empirical research-oriented study would assist to poll an opinion through a didactically sound instrument that would answer, for example, the following questions:

1. What is values clarification?
2. How should values education be taught in secondary schools?
3. Does values clarification deal with reasoning or behaviour?
4. Who should help with values clarification?

Otherwise, the study does not address these issues adequately.

5.2.5 Concluding remark

In this thesis it has been established that values clarification is a process of helping the individual to arrive at his or her own values in a rational and justifiable manner. The research further indicates that education is concerned with critical thinking and as such many skills have been formulated which learners need to acquire in order to facilitate *thinking critically* and *communicating effectively*. In discussing education there is no escape from values. Steinberg's (2001 : 9) view that values mediate how one balances interests and responses and collectively contribute even to how one defines a common good is fully supported. Accordingly wisdom is in applying processes of thought in combination with values to achieve solutions to problems that take into account a common good within a social or cultural context. For this reason it is concluded that values clarification, as it manifests itself in critical thinking and effective communication, must pervade the secondary school curriculum.

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