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CITIZENSHIP IN SOUTH AFRICAN SCHOOLS: A STUDY OF FOUR HIGH SCHOOLS IN THE WESTERN CAPE

by

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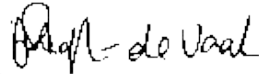
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DECLARATION

I, Marcina Singh, declare that the content of this dissertation/thesis represents my own unaided work, and that the dissertation/thesis has not previously been submitted for academic examination towards any qualification. Furthermore, it represents my own opinions and not necessarily those of the Cape Peninsula University of Technology.

10th January 2020

Signed   **Date**

ABSTRACT

This thesis emerged from the need to understand conceptions and experiences of citizenship more than 25 years after ushering in a new democracy in South Africa. According to Soudien, Sayed and Pillay (2015), understandings of citizenship identity in South Africa rest on the precarious edge of a socially fragmented, racist past and a more humanising, inclusive vision of a new democratic dispensation. This renewal of interest in citizenship also arises against the backdrop of rising inequality, distrust in political institutions, and dwindling political participation in the country. Given this, this study investigates students' and teachers' understandings of citizenship and how the values of citizenship are practiced in schools. Investigating notions of citizenship in schools is important as schools and "schooling is recognized as a key means by which young people are educated for citizenship", both through the formal and informal curriculum (Osler & Starkey, 2005).

This study employed an interpretivist, mixed-methods, case study approach. The research was conducted at four schools in the Western Cape, South Africa, and each school represents one case study. Disa High is a Quintile 1 school situated in a rural context; Protea High is a Quintile 5 school situated in a rural context; Lily High is a Quintile 1 school situated in an urban context; and Strelitzia High is a Quintile 5 school situated in an urban context. A total of 643 Grade 10 students, eight teachers, and three headmasters participated in the study. The findings of the study suggest several things. First, while there is a difference in understandings of citizenship between students and teachers, conceptions of citizenship in South Africa remain raced and classed more than 25 years after ushering in democracy in South Africa. Second, each of the four schools struggled, albeit differently, to practice the values of citizenship. At Protea High, the Christian religious ethos of the school led to feelings of exclusion and alienation of students who subscribed to other religions. At Disa High and Strelitzia High, the poor student-teacher relationships led to some students either leaving the school or being verbally humiliated by teachers. At Lily High, students grappled with incidents of xenophobia and the effects of poverty. Third, policies intended to address inequities of the past have not been fully translated into practice. In this study, schools that were marginalised during apartheid still largely remain so. This is particularly evident in the manner in which the schools are capacitated with regard to teaching and learning resources and other school infrastructure.

This study argues that inequalities in the provision of education in public schools persist; that teacher professional development and school curriculum impact on students' and teachers' understanding and experiences of citizenship in schools. Furthermore, the study argues that the poor realisation of citizenship may lead to a fractured sense of national identity and political alienation.

This study is important because few studies in South Africa and Africa have investigated understandings of citizenship, particularly in a rural and urban high school context. The study also contributes to understandings of citizenship in terms of rights, responsibilities, and belonging. It further contributes to the knowledge about how class and racialised groups impacts understandings of citizenship in South Africa and how contexts shape experiences of citizenship. The study also adds insight about the gap between policies about citizenship and how it is realised in practice. The conceptual framework developed in this study which combines the work of various theorists ((Marshall, 1950; Westheimer & Kahne, 2004; Yuval-Davis, 2006; Feu *et al*., 2017), allows for a deeper and more nuanced understanding of citizenship in South African schools. The framework is also transferable to other contexts.

This study demonstrates that schools in South Africa remain unequal spaces and that the lived realities of students and teachers are influenced by the historical legacy, limiting the full realisation of citizenship.

Disclaimer: The categories of race in this thesis follow the racial categories as listed in the Population Registration Act, No. 30 of 1950. This does not, however, imply that the study accepts these racial categories. The author acknowledges the complexity and problematic nature of race and is aware that despite the prevalence of these categories, they are not homogenous and fully representative of a respondent's identity.

ACKNOWLEDGEMENTS

"No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

— Nelson Mandela, Long Walk to Freedom

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LIST OF ABBREVIATIONS

ANC	African National Congress
B-BBEE	Broad-Based Black Economic Empowerment
BEE	Black Economic Empowerment
BRIC	Brazil, Russia, India, and China
CAPS	Curriculum and Assessment Policy Statement
CNE	Christian National Education
CPUT	Cape Peninsula University of Technology
DAC	Department of Arts and Culture
DBE	Department of Basic Education
DHET	Department of Higher Education and Training
DoE	Department of Education
ECD	Early Childhood Development
EMIS	Electronic Management Information System
ERS	Education Renewal Strategy
FET	Further Education and Training
IEC	Independent Electoral Commission
IT	Information Technology
LGBTQI	Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, and Intersex
LiEP	Language in Education Policy
MMR	Mixed-methods research
MNSPSI	Minimum Norms and Standards for Public School Infrastructure
MRTEQ	Minimum Requirements for Teacher Education Qualifications
MS	Microsoft
NCS	National Curriculum Statement

NDP	National Development Plan
NECT	National Education Collaboration Trust
NEIMS	National Education Infrastructure Management System
NEPA	National Education Policy Act
NEPI	National Education Policy Initiative
NIMSS	National Injury Mortality Surveillance System
NNSSF	National Norms and Standards for School Funding
NQF	National Qualifications Framework
NSNP	National School Nutrition Programme
OECD	Organisation for Economic Co-operation and Development
QCA	Qualifications and Curriculum Authority
RAPCAN	Resources Aimed at the Prevention of Child Abuse and Neglect
RNCS	Revised National Curriculum Statement
RSA	Republic of South Africa
SARB	South African Reconciliation Barometer
SAS	Statistical Analysis Software
SASA	South African Schools Act
SDG	Sustainable Development Goal
SGB	School governing body
SPSS	Statistical Package for the Social Sciences
Stats SA	Statistics South Africa
UN	United Nations
VOC	Verenigde Oost-Indische Compagnie (Dutch East India Company)

GLOSSARY

Public school: A school as defined in section 1 of the South African Schools Act (SASSA).

Independent school: A school registered or deemed to be registered in terms of section 46 of the SASA.

Ordinary school: A school that does not fall in the ambit of special schools. Special schools include those who have physical, intellectual, or sensory disabilities, or serious behaviour and/or emotional problems, and those who are in conflict with the law, or whose healthcare needs are complex.

Homelands: Also known as Bantustans, homelands are a partially self-governing area set aside during the period of apartheid for a particular indigenous African people.

High school: Also referred to as secondary schools. An ordinary school offering at least one grade in the range Grades 8 to 12, and no grades in the range Grades 1 to 7.

Further Education and Training (FET) Phase: All learning and training programmes leading to qualifications from Levels 2 to 4 of the National Qualifications Framework (NQF) as contemplated in the NQF Act, whose levels are above general education but below higher education.

Student: Children who attend school are referred to as *learners* in South Africa. In this study, the words "student" and "learner" are used interchangeably. A student in this study refers to a youth who attends a public school in South Africa.

CHAPTER ONE
INTRODUCING THE STUDY

1.1   INTRODUCTION

South Africa's newly elected democratic government in 1994 was tasked with uniting a nation that has been disenfranchised for over 300 years. The challenge was to bring together a nation that had been systemically fractured by racialised groups, gender, class, language, ethnicity, and geography. As a result, "South Africa has placed citizenship and nationhood at the centre of its social, political and economic agenda" (Ahmed, Sayed & Soudien, 2007:119). The resurgence of interest in citizenship has also been influenced by political apathy, globalisation, and the desire for a participative and deliberative democracy (Deuchar, 2004). Citizenship is a complex, and contested, concept. Coupled with this, conceptions of citizenship are dependent on the "schemes or web of beliefs of which it is a part, and since these schemes or webs of beliefs vary, the meaning of the concept also varies" (Roth & Burbules, 2007:1). These contestations become even more overwhelming when coupled with political transitions and instances of globalisation. While South Africa has made the political shift towards a democratic dispensation, "most of our notion of citizenship is still constituted by apartheid and informed by the project of overcoming its lingering effects" (Enslin, 2003:73). To this end, this study provides a more recent account of conceptions of citizenship in South Africa, as articulated by students and teachers.

This chapter provides an overview of the structure of this thesis, as well as indicates the rationale for this undertaking. The chapter is divided into five sections: the first section introduces the chapter's aims; the second section lists the research question (and sub-questions), the rationale, the delimitations, and the problem statement from which these questions emerge; the third section discusses the study's methodology, including the philosophical orientation, unit of analysis, assumptions, and approach, as well as provides a glossary of terms; the fourth section provides an overview of the chapters of the thesis; and the final section summarises the chapter and foregrounds the next chapter.

1.2 RESEARCH QUESTIONS, PROBLEM STATEMENT, RATIONALE, AND DELIMITATIONS

This thesis explores the main research question, namely "What are students and teacher's understandings and experiences of citizenship in South African schools?" The study responds to this question by investigating the following sub-questions:

1) What are students' and teachers' understanding of citizenship?
2) How are the values of citizenship practiced in schools?

The research question emerged from two aspects that are indicative of South African society as discussed below. The first aspect is the high levels of inequality, and the second is the low levels of political participation by South African youth.

1.2.1 Inequality in South Africa

Leibbrandt and Ranchhod (2018) contend that "when we talk about inequality in South Africa, many of us have to accept the fact that we are the victims of our past … the effects of more than three centuries of colonialism and more than half a century of apartheid are evident in how the country is divided between the haves and the have-nots".

To this end, it is not surprising that South Africa remains the most unequal country in the world – with 64% of black South Africans, 41% of coloured people, 6% of Indian people, and 1% of white people living in poverty (South African Human Rights Commission, 2018, Spaull & Jansen, 2019). Furthermore, the richest 10% of South Africans lay claim to 60% of national income and 90% of national wealth; which is the largest "90-10 gap" in the world (Alvaredo *et al*., 2018:150; Orthofer, 2016).

Figure 1.1 illustrates the racial composition of the five classes in South Africa, which include chronic poor, transient poor, vulnerable, middle class, and elite. It demonstrates that black South Africans still make up the majority of individuals in the chronic poor to vulnerable categories, as opposed to white South Africans.
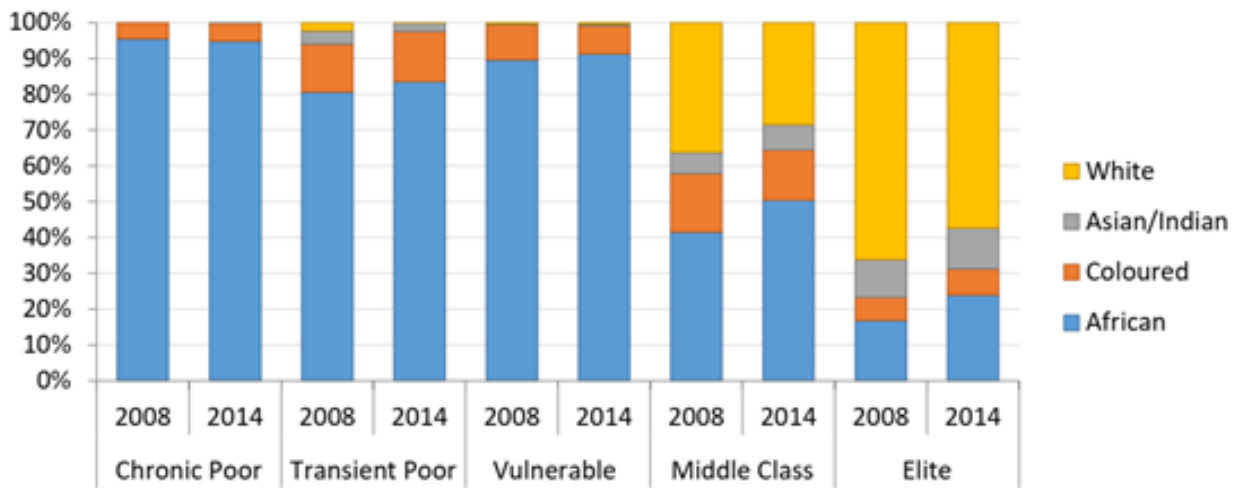
Figure 1.1: Racial composition of South Africa's five classes (2008 and 2014/2015)
(Schotte, Zizzamia & Leibbrandt, 2017)

These results are consistent with an earlier study conducted by Salisbury (2016), who noted that there is still substantial disparity of income distribution and education between the various racial groups in the country. Salisbury (2016:43) further noted that after apartheid, "the returns for Africans and Coloureds were higher than in previous decades, but the overall compensation structure still heavily favoured Whites [and] as of 2008, the interracial relationship between returns remained, with remuneration outcomes for Africans and Coloureds continuing to lag behind White South Africans by more than 20%". The nature of inequality in South Africa is not limited to income or wealth distribution; its effects are also evident in the bifurcated education system (Sayed *et al.*, 2017). This sentiment is also echoed by Brown (2006:513), who contends that "structurally, schools, universities and technikons (Junior Colleges) in South Africa vary greatly in terms of quality, financial resources, ethos and size". The quality of this "two-tiered" system is also evident in student performance. Spaull (2013b:6) notes that

> [a]nalysis of every South African dataset of educational achievement shows that there are in effect two different public school systems in South Africa … the smaller, better performing system accommodates the wealthiest 20-25 per cent of pupils who achieve much higher scores than the larger system which caters to the poorest 75-80 per cent of pupils. The performance in this latter, larger category can only be described as abysmal. These two education systems can be seen when splitting pupils by wealth, socio-economic status, geographic location and language.

These inequalities impact negatively on any process of unification a state may institute. Findings by the South African Reconciliation Barometer (SARB, 2017) found inequality as the greatest source of social division in the country, demonstrating that the high levels of inequality impact negatively on nation building. Griffin and De Jonge (2014:1) also argue

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that "countries with higher levels of income inequality tend to have more polarized citizens"; once again demonstrating that social inequalities militate against the values of citizenship and democracy.

The United Nations' (UN) Sustainable Development Goals (SDGs) for 2030, a declaration adopted by more than 150 countries, including South Africa, include the promotion of quality education (SDG 4) and reduced inequalities (SDG 10). These goals are seen as foundational to improving people's lives and achieving sustainable development. Access to fundamental human rights, such as access to basic services and opportunities, presupposes that conceptions and experiences of citizenship will be optimal. The second element of the problem statement is the low levels of political participation by South African youths.

1.2.2   Low levels of political participation by South African youths

Participation, more specifically political participation, is the bedrock of democracy and integral to the realisation of citizenship (see Chapter Three). In this thesis, voting is used as a proxy for political participation for two reasons. Firstly, it requires action by an individual; and secondly, sufficient statistics on voting behaviour in South Africa exist to demonstrate the trends of participation of various cohorts of the population, including the youth.

During apartheid, and before, political participation was limited and voting was reserved for the privileged minority. While all elections held in South Africa after 1994 led to substantial change in various aspects of political, social, and civil society, the 2014 elections were the most notable as it was the first time the "Mandela generation"[1] had the opportunity to vote. A total of 25 million South Africans registered to vote out of a possible 31.4 million eligible voters (Schulz-Herzenberg, 2014). Youths between the ages of 18 and 29 constituted 34% of the eligible voting-age population (10.9 million citizens) (Schulz-Herzenberg, 2014). Of this, "almost 1.9 million were 18- and 19-year-olds [so] for this reason, it was branded a youth election and it was an important barometer of the issues of concern for those unburdened with the baggage of the apartheid past in the same way as previous generations had been" (Tracey, 2016:1). These high figures meant that the youth had a greater influence on the country's political landscape than the older cohorts.

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[1]   The Mandela generation refers to individuals born after 1994, who became eligible to vote in 2014.

However, the Independent Electoral Commission (IEC, 2014:13) noted that "the percentage of eligible youth who actually register[ed] and vote[d] is relatively small, compared to other age segments". Table 1.1 indicates that of those in the 18- to 19-year-old cohort who could vote, only 22.6% did so.

Table 1.1: Voter registration breakdown by age (2014)

Age category (years)	Stats SA	Registered voters as of 11 November 2013	Percentage voter registration
18-19	1 926 127	737 370	22.6
20-29	9 481 297	5 168 441	54.5
30-39	6 895 947	6 018 575	87.3
40-49	5 301 005	4 912 242	92.7
50-59	3 867 469	3 692 158	95.5
60-69	2 255 911	2 189 719	97.1
70-79	1 172 634	1 136 477	96.9
80+	533 647	560 432	105.0

(IEC, 2014)

This means that the 2014 elections indicated a withdrawal of youths from participating in voting. According to Mattes and Richmond (2014:2), "there are indeed a series of real problems with South Africa's political culture, particularly in the area of citizenship". While literature on the youth's political participation often cites political apathy and low levels of political interest as key explanations (Dermody & Hanmer-Lloyd, 2008; Roberts & Letsoalo, 2008; Mattes, 2011; Glenn & Mattes, 2012; Schreiner & Mattes, 2012; Van Belle & Cupido, 2013), others note that youths are not necessarily apathetic, but rather affected by wider societal factors (Colley, Boetzelen, Hoskins & Parveva, 2007; Tracey, 2016). Young people in South Africa are "often confronted with a host of challenges such as youth unemployment, a dysfunctional public education system, and crime and corruption" (Tracey, 2016:3). The problem of mass unemployment was cemented by findings reported by Statistics South Africa (Stats SA, 2015; 2018), which noted that in 2015 an estimated 45.4% of males and 53.2% of females between the ages of 20 and 24 were unemployed and in 2018 half of all young people aged 15-34 years were unemployed according to the broad definition. Tracey (2016:3) contends that

> it is not so much that young people are apathetic, but that democratic institutions have failed to engage young people ... youth increasingly feel alienated and side-lined from political life; some young people do not feel as though they can engage in formal politics; while others feel that issues that are most important to them are not included on government's agenda ... as a result, young people begin to pull away from participating in traditional forms of political activity, believing that the current political system does not solve pertinent issues, such as youth unemployment and joblessness.

Key findings from a study conducted by the Institute for Security Studies (2016) (see Tracey, 2016) note that, firstly, youths are frustrated by the continued socio-economic challenges, such as unemployment, poor infrastructure, and poor-quality education. Secondly, corruption has a detrimental impact on this demographic and affects whether they participate politically or not. Thirdly, there are low levels of trust among youths in the government and alienation related its lack of responsiveness to their demands. Lastly, youths do not feel competent enough to engage in politics because it is often too complicated. Similarly, Felton (2018:2) notes that South Africans are so overwhelmed by poor service delivery and by increasing levels of poverty that "six in 10 South Africans (62%) say they would be willing to forgo elections if a nonelected government could provide law and order, housing, and jobs". The low levels of political participation of youths is a threat to the full realisation of citizenship because voting and increased participation strengthen democracy. The trend of low levels of political participation is not confined to South Africa. Although the political participation of youths in sub-Saharan Africa has dwindled overall, South African youths participate the least, despite having the highest levels of protest (Glenn & Mattes, 2012).

1.2.3   Rationale

The rationale for undertaking this study stems from my interest in values in education. As a seasoned high school teacher, I have always been interested in the way schools, through procedures (policies and culture) and pedagogies, influence the actions and views of students. Furthermore, I am interested in how students and teachers understand conceptions of citizenship and what they experience in schools. Also, having attended a private high school in the Western Cape, I also noticed how conversations about school experiences differed between students who attended other (both public and private) high schools. As a result of these experiences, my interest in research relating to citizenship and schools in South Africa emerged.

1.2.4   Delimitations of the study

This study is not primarily about citizenship education, which is defined as "educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society" (United Nations Educational, Scientific and Cultural Organization, 2010). Instead, it is about understanding conceptions of citizenship in a post-apartheid context and how these understandings are practiced in the school

environment. Reference to citizenship education is made to highlight the manner in which students and teachers conceptualise citizenship, but is not the main focus of this study.

1.3   RESEARCH METHODOLOGY

This thesis investigated students' and teachers' understandings of citizenship at four schools in the Western Cape. Two schools that are classified as Quintile 1, and two schools classified as Quintile 5, were selected. The schools were also stratified by geography, i.e. rural and urban. The rural Quintile 1 school is called Disa High, the rural Quintile 5 school is called Protea High, the urban Quintile 1 school is called Lily High, and the urban Quintile 5 school is called Strelitzia High. Strelitzia High is also referred to as a commuter school (see Chapter Two). The names of all the schools were changed to respect their anonymity. Purposeful sampling was employed and access was approved and granted by the Western Cape Education Department, the Cape Peninsula University of Technology (CPUT), as well as the schools themselves. A total of 643 students and 11 teachers (including headmasters) participated in the study (see Chapter Four). The students were all in Grade 10 in the Further Education and Training (FET) Phase. The teachers taught in both the Intermediate and Senior Phase or FET Phase. The headmasters of each of the schools (except Lily High, see Chapter Four) also participated in the study.

1.3.1   Research approach

This study involved investigating the manner in which students and teachers understand and interpret the notion of citizenship. It sought not only to elucidate the way citizenship is understood, but also how it is experienced in different school contexts. To ascertain the subjective experiences of students and teachers, a mixed-methods case study approach was employed, situated within an interpretivist paradigm. Interpretivist researchers are of the opinion that people's subjective experiences of the outside world – their reality – is socially constructed (Myers, 2009; Ponelis, 2015; Samuel, 2017). An interpretivist paradigm was most suitable for this research because the study sought to "understand the subject world of human experience" (Cohen, Manion & Morrison, 2000:22).

A case study approach was used because it "excels at bringing us to an understanding of a complex issue or object and can extend experience or add strength to what is already known through previous research". Each school discussed in this study represents one case study. This study also incorporated both qualitative and quantitative techniques.

By doing so, the limitations inherent in each approach were addressed (see Chapter Four). Furthermore, Cohen, Manion and Morrison (2018:43) contend that "including quantitative and qualitative data may offer greater reliability". To this end, a mixed-methods approach was not only suitable for logistical reasons, but it also added to the credibility and validity of the data and the overall study.

1.3.2   Methods of data collection

Questionnaires were administered to all the Grade 10 students at each of the schools. The research instruments were translated into Afrikaans, English, and isiXhosa. Students could choose the language of the instrument, as well as the response language. Questionnaires are a useful tool as they allow for access to the full cohort of Grade 10 students and they are "cheap, reliable, valid and easy to complete" (Cohen *et al.*, 2018). Focus groups were also conducted with selected students. Focus groups are useful in spaces where the research context is influenced by time. In this study, data were collected during school hours, therefore the data-collection methods needed to be sensitive to this. Cohen *et al.* (2018:527) contend that, as with questionnaires, focus groups "can be cost efficient, time efficient and can generate a wider range of responses than individual interviews". Having more than one interviewee present can provide two versions of the same event, leading to a more complete and reliable account (Arksey & Knight, 1999). Semi-structured, in-depth individual interviews were conducted with teachers (including the headmasters) at each school. An in-depth interview is conducted "to explore issues, personal biographies, what is meaningful to or valued by participants, what they know about the topic, what they have experienced, how they feel about particular issues, their attitudes opinions and emotions" (Newby, 2010; Mears, 2012, cited in Cohen *et al.*, 2018:535). These types of in-depth interviews are usually semi-structured to enable the course of the respondent's responses to dictate the direction of the interview.

1.3.3   Unit of analysis

In this study, the unit of analysis is the school. Students, teachers, and headmasters who operate within the school environment including the physical and affective characteristics of the school is investigated.

Within the school, the views of students and teachers (including the headmasters) are used to extrapolate current understandings of citizenship in the Western Cape, South

Africa. Using students, particularly high school students, to gain insight into conceptions of citizenship in South Africa is useful because these students are nearing the age of being considered adults and their views can provide insight into the opinions of the future citizenry. Children are also the best sources of information about themselves and their experiences (Docherty & Sandelowski, 1999). Furthermore, children are usually eager to participate as the research "takes them seriously and values their views, experiences and stories which they do not normally have the opinion to express in their daily lives" (Jansen, 2015, cited in Cohen *et al.*, 2018:528). The views of teachers are equally important because teachers are tasked with moulding students to become successful citizens; not only by imparting content knowledge, but also through their actions, interactions, behaviours, and relationships. Schools are useful as a unit of analysis, not only because it gives insight into the lives of teachers and students, but it is also a microcosm of society – that reflect and illuminate existing social behaviours.

1.3.4   Sample rationale

The unequal landscape of schooling provision in South Africa is well documented (see Chapter Three). Given this, the schools in this study (Quintile 1 rural, Quintile 5 rural, Quintile 1 urban, and Quintile 5 urban) were selected on the assumption that different school experiences may yield different understandings of citizenship.

1.3.5   Definition of key concepts

Citizenship: In this study, citizenship is understood as rights (Marshall, 1950), responsibilities (Westheimer & Kahne, 2004), and belonging (Yuval-Davis, 2006) (see Chapter Three).

Quintile: A quintile is a poverty rating used to categorise public schools in South Africa. There are five quintiles, of which Quintiles 1-3 are no-fee schools, and Quintiles 4-5 are fee-paying schools. Quintiles are allocated to schools based on the surrounding community in which the school is situated. The quintiles are also related to the amount of support the schools receive from the government. This means that Quintile 1 schools receive a higher allocation of funds per student as opposed to Quintile 5. Currently, Quintile 1 students in the Western Cape receive R1 010 per student and Quintile 5 students receive R252 per student (Western Cape Government, 2013). In this thesis, quintile is used as a proxy for social class.

School environment: The school environment is defined as the physical space where teaching and learning take place. School environments have evidence of demarcated classroom space, students who attend the school, teachers who teach at the school, a headmaster who oversees the operational management of the school, and a school governing body (SGB) that assists in making decisions relating to the functioning of the school. While schools can be private, public, or independent in nature, in this study, the school environment is a public school in either an urban or rural space, and either Quintile 1 or Quintile 5. School environment is also often interchanged with school context, and in this thesis, they refer to the same thing.

Commuter school: Commuter schools, usually urban Quintile 4 or 5 schools, are characterised as schools that are situated in historically affluent areas and are located near a transport interchange. The majority of the students who attend these schools do not live in the area in which the school is located. They travel far distances in the hopes of obtaining a better-quality education. Commuter schools are often racially, linguistically, and culturally diverse, but this is not always the case.

School governing body (SGB): This is a group of individuals consisting of parents and teachers, at primary school level, and parents, teachers, and students at high school level, that oversee the functioning of a school. The establishment of SGBs is mandated by the South African Schools Act (SASA) (see Chapter Two).

Pedagogy: Pedagogy in this thesis is defined as more than traditional teaching methods. It draws on the work of Alexander (2000) and Smith (2009) and extends the notion of pedagogy to include relationships, values, and behaviours.

Inclusion and Exclusion: In this thesis, inclusion and exclusion is understood as co-occurring concepts which are not mutually exclusive. Furthermore, it is understood as a "short hand for discussing the inequities of class, race, gender, ethnicity and poverty" and takes on a normative approach "in which groups, be they kinship groups, classes, structures or whatever, are defined and constituted (socially) in their ideal forms, and relative to them, *other* communities, groups and individuals are identified and invariably positioned" (Sayed, Soudien & Carrim, 2003:233).

Race: There is an acknowledgement that the notion of race is problematic and contested. The word 'race' as used in this thesis, refers to racialised groups, as they have been constructed and reconstructed through society and law. In this thesis, the term racialised

groups is often used instead of the word race. This is due to the acknowledgement that groups in South Africa, and elsewhere, has been racialised through and by an 'other'. The categories of white, Indian, coloured, and black are still used in this thesis to distinguish between respondents, as this is the way these respondents self-identify. This suggests that race, particularly these categories, still remains a strong vector of identity in South Africa. Furthermore, despite being classified as white, Indian, coloured, and black by the Populations Registrations Act of 1953 in South Africa, these racialised groups are internally diverse and therefore not homogenous. Gaine (2008) contends that there has been a tendency of colonialists to imagine race as homogenous… however "this sublimating of internal diversity was always problematic and temporary" (p, 35). Even though the respondents in this study self-identify as either white, Indian, coloured, or black, it is not fully reflective of their racial identity. However, in the context of the current study, using these racialised categories are a useful lens to investigate current experiences and understandings of citizenship. This is particularly useful when trying to investigate to what extent the past has impacted on the present.

1.4   THESIS OUTLINE

Chapter Two discusses the evolution of citizenship in South Africa, by examining the provision of schooling, in order to establish how citizenship is understood in South Africa's current context, which is the objective of this thesis. The chapter analyses understandings of citizenship by examining five key periods of South Africa's history. These periods are precolonial times, South Africa as a Dutch colony, South Africa as a British colony, South Africa during apartheid, and South Africa in the post-democratic dispensation.

Chapter Three reviews existing literature, including empirical studies, on citizenship and schooling. Firstly, the chapter discusses the multiple definitions of citizenship as elucidated in the literature. Secondly, the chapter discusses the literature in relation to conceptions of citizenship on the African continent. Thirdly, the chapter discusses the literature in relation to democratic schooling and how this contributes to the realisation of citizenship. Drawing on the first three sections of this chapter, the fourth section maps out a conceptual framework that can be used to analyse understandings and experiences of citizenship.

Chapter Four provides a detailed account of the methodology employed in this thesis, including the research approach, design, research site and sample. This chapter also discusses the trustworthiness of the data, triangulation of the findings, and ethical considerations.

Chapter Five responds to the first research sub-question, namely "What are students' and teachers' understandings of citizenship?" Using the framework of rights (Marshall, 1950), responsibilities (Westheimer & Kahne, 2004), and belonging (Yuval-Davis, 2006), the chapter analyses the responses of students and teachers. The findings in this chapter suggest that in a post-apartheid context, at these four schools, understandings of citizenship in South Africa remain raced and classed.

Chapter Six responds to the second research sub-question, namely "How are the values of citizenship practiced in schools?" Using a framework developed by Feu *et al*. (2017), which allows for the analysis of democratic schools by using the concepts of governance, inhabitance, otherness, and ethos, the chapter analyses the responses of the students and teachers. The findings of this chapter suggest several things. First, non-white schools established prior to 1994 struggle with poor infrastructure, and the absence of or limited access to pedagogical materials. Second, safety is a concern for the majority of students and teachers at each of the schools who participated in this study. Third, teachers' pedagogical approaches have the ability to constrain or promote the values of citizenship in schools. Fourthly, there is evidence to suggest that schools still promote the ethos of Christian National Education (CNE). Lastly, despite policy mandates to equalise education provision in South Africa, schools remain unequal spaces.

Chapter Seven synthesises the findings of Chapters Five and Six and discusses the most notable findings in relation to broader sociological debates around citizenship in South Africa. This chapter contextualises current understandings of citizenship and experiences in South Africa and the implications thereof.

Chapter Eight concludes the thesis by summarising the study, suggesting recommendations, and highlighting the contribution of this study.

1.5   CONCLUSION

This chapter provided an overview of this thesis. The next chapter contextualises the study by discussing the evolution of citizenship in South Africa. The chapter uses the provision of schooling as a lens to contextualise how the notion of citizenship has evolved from precolonial times to the present.

CHAPTER TWO
THE EVOLUTION OF CITIZENSHIP IN SOUTH AFRICA

2.1   INTRODUCTION

The previous chapter provided an overview of the thesis. This chapter contextualises the study by examining understandings of citizenship in South Africa through various political periods by examining the provision of public schooling. Hunter (2016:9) contends that asking questions about citizenship in Africa's past, as well as its present, is important because it helps us better understand the past. Furthermore, contextualising understandings of citizenship through various political periods in South Africa is central to understanding how citizenship is understood and experienced today, which is the objective of this thesis. Enslin (2003:73) contends that conceptions of citizenship are best understood "in context, especially in divided societies". In South Africa, "conceptions of citizenship have to be understood in the context of the negotiated transition to democracy … as well as the period of struggle … that preceded it" (Enslin, 2003:73). This chapter is not about the history of education in South Africa, or about the history of schooling; that would require more extensive discussions that are outside the scope of this thesis. Instead, the chapter briefly discusses the understandings of citizenship that emerged within various political periods. This chapter specifically investigates notions of rights, responsibilities, and belonging (inclusion and exclusion). On the relationship between education and citizenship, Soudien (2006:110) notes that schools "are places where the dominant messages of society are often confirmed and reproduced and sometimes challenged". Similarly, Enslin (2003:79) contends that "in the schooling system education is viewed as both a prerequisite for the full exercise of citizenship and as a site for citizenship education for the community". This means that investigating conceptions of citizenship through the provision of education is a useful activity as it allows us to understand the "dominant messages of society" and provides insight into the kind of citizen that was deemed useful at the time as well. This chapter discusses conceptions of citizenship within five key political periods in South Africa's history, namely the precolonial era, South Africa under Dutch rule, South Africa during the British occupation, South Africa under apartheid, and post-apartheid South Africa.

This chapter is divided into seven sections. The first section introduces the chapter's aims. The second section discusses understandings of citizenship in precolonial South Africa.

The third section discusses understandings of citizenship in South Africa under Dutch rule. The fourth section discusses understandings of citizenship when South Africa was ruled by the British. The fifth section discusses understandings of citizenship as constructed during apartheid. The sixth section discusses understandings of citizenship in post-apartheid (contemporary) South Africa, and examines understandings of citizenship by analysing selected policies instituted after South Africa's political transition in the early 1990s. The final section summarises and concludes the chapter and foregrounds the next chapter.

2.2 UNDERSTANDINGS OF CITIZENSHIP IN SOUTH AFRICA DURING THE PRECOLONIAL PERIOD (PRE-1652)

South Africa was occupied by three distinct groups during the precolonial period. Firstly, there were the Khoi, "who originated from the northern and eastern regions of what is now Botswana" (Elphick, 1977:7; Elphick & Giliomee, 1989:5). The Khoi were pastoralists, cattle herders, and pottery makers. The second group of people occupying South Africa during this time were the San. Commonly referred to as "Bushmen", they "were also amongst the older indigenous people who inhabited the Cape Colony during the precolonial period" (Seroto, 2011:38). They were widely spread and occupied territory between the Zambezi and the Cape. The San were hunter-gatherers who had an artistic flair, particularly in painting and sculpting. The third group of inhabitants were the Bantu-speaking people who hailed from "Cameroon and eastern Nigeria" and had migrated down into Southern Africa (Seroto, 2011:39). The Bantu-speaking people consisted of five groups. The Nguni (who included the Xhosa, Zulu, and Swazi), the Tsonga, the Venda, the Lemba, and the South Tswana (Hammond-Tooke, 1974:57, cited in Seroto, 2011:40). The Bantu were agriculturists, herded cattle, and cultivated crops. Furthermore, they manufactured tools and lived in settled villages. Each of these groups "schooled" their youth in a manner that reflected the community's traditions, requirements, and cultural beliefs. Conceptualisations of citizenship for the indigenous people included the notion of social cohesion within the group and between groups. "The philosophy of communalism or group cohesion played a pivotal role during the precolonial period and thereafter ... parents raised their children to view their own wellbeing and that of others in the community as equally important" (Seroto, 2011:42).

It was a popular belief held by many that the indigenous person "was a savage, a pagan with no history and culture to transmit, and that he was primitive … perpetuated by an apparent lack of formal 'schooling'" (Seroto, 2011:37). Contrary to this opinion, however, for indigenous people, "education was understood as the process by which one generation transmitted its culture to the succeeding generation by which people were prepared to live effectively and efficiently in their environment" (Sifuna & Otiende, 2006, cited in Seroto, 2011:37). The members of this indigenous community were mentored by older generations to ensure the sustainability and survival of both the individual and the community. Seroto (2011:37) mentions:

> Learning had to be focused on the satisfaction of basic human needs such as nutrition and security, and the acquisition of the values of adult society. Cultural transmission was one of the most fundamental functions of education during the pre-colonial period. Indigenous education was closely intertwined with social life and among other things it embraced character building as well as development of physical aptitudes and the acquisition of moral qualities that form the integral part of adulthood.

The formal and informal "curriculum" of indigenous people consisted predominantly of five learning areas, namely language learning, initiations (rites of passage), art education, acquisition of practical skills, and music and dance education.

With regard to language, Seroto (2011:45) explains that language during precolonial times was used to "tell tales, proverbs and songs to explain relationships between ancestors, gods and also to provide explanations of the origin of the universe". Language was used not only as way of communicating, but also to transmit cultural values and cultural norms. Language is integral in discussions about citizenship as it serves as a marker of identity and social inclusion.

Initiation practices are common among indigenous communities and are focused on transitioning youths as they move from one phase to another – from childhood to adulthood. There was a differentiation in the initiation rituals required for males and females because each gender was seen to contribute their skills to the group in different ways. "Initiation as a ritual carries symbolic meaning that relates to the social structure and belief system of a particular group … values, memories, myths and tradition of a community are contained in initiation practices and they should be regarded as the means by which the self becomes socially constituted" (Seroto, 2011:46). While young males were prepared for their adult roles, "including military, political, religious, legal and

marital" (Hammond-Tooke, 1974:231,235), young women were given instruction on "domestic, agricultural and marital duties ... sex education in particular received a lot of attention" (Eiselen, 1929; Stayt, 1968; Schapera, 1976; Monnig, 1967, cited in Seroto, 2011:47). Furthermore, "a child who could not pass at the initiation ceremony was not permitted to go into adulthood and was naturally expected to continue retaking the test until he passed it" (Ampim, 2003). In relation to citizenship, this process afforded the individual credibility as a knowledgeable member of the group, thus establishing both validity and status as a mechanism for inclusion.

The acquisition of practical skills was, as with initiation, a gendered process and roles were dependent on what was required for survival of the group. This means that the San spent much of their time teaching youths about migration patterns and the Khoi focused on herding animals. While young men would learn about hunting, herding, slaughtering, and making implements, young women would "concentrate on domestic chores ... had strict control over the household [and] foraged for edible plants in the surrounding countryside" (Seroto, 2011:49). As their "existence depended much on finding food", practical skills were geared to reflect the needs of the community (Seroto, 2011:50). These skills were transferred from the older generation to the youth. First it would be an apprenticeship by observation, and as the youth grew up, it became apprenticeship by participation. The notion of citizenship embedded in the process of developing practical skills is that of a responsibility towards the group. The skills that were learned were always to the benefit of the community, with less focus on the individual.

Music, dance, and art were common to all indigenous groups and "played a special role in society and life" (Seroto, 2011:50). It created a "strong sense of community and was a highly interactive mode of learning" (Seroto, 2011:51). According to Kgobe (1999), song and dance were often regarded as living records of past and present events and traditions. These group activities had several functions. Some of these include marking of events or signalling rites of passage, but, more importantly, song and dance were used as a mechanism to reinforce group dynamics and to strengthen feelings of identity and belonging within the community.

Conceptions of citizenship during precolonial times can be characterised as communitarian, with a strong emphasis on responsibility and belonging. Learning was integrated into the experiences of daily life and took on a multidisciplinary approach. The criteria for inclusion and belonging were based on ethnicity, language, and mastering

practical skills that would benefit the community. Seroto (2011:52) summarises schooling in precolonial times as follows:

> [B]efore the arrival of the Europeans in the Cape Colony in 1652, there was learning among the indigenous people of South Africa. Children learnt about work, hunting, rituals and other cultural traits such as trance dancing, herding and making equipment from older members of their clans as well as through experience by doing tasks such as food gathering and preparation. The rituals, ceremonies and initiations were important ways through which learning took place. The type of schooling which prevailed prior to the arrival of the Europeans was predominantly informal because … it was impractical for indigenous people, who were nomadic to settle and provide formal education which was to be based on certain policies and rules and to be confined to a certain period of time.

This section demonstrates that intersections of class (status), gender, and ethnicity impacted on both conceptions of citizenship and the practice thereof. Although the communities consisted of members rather than citizens, as it may be understood today, "the constitutional history of Africa's kingdoms shows that households had alternative ways to invest in this social capital of belonging, and so win a status that could be called citizenship" (Lonsdale, 2016:23). This means that although the concept of citizenship, as understood in a western democracy, may not have been used when referring to precolonial communities, notions of rights, responsibilities and belonging still constituted part of their social fabric. The next section investigates conceptions of citizenship during the period of Dutch rule in the Cape, which Ulrich (2016) refers to as "merchant colonialism".

2.3 UNDERSTANDINGS OF CITIZENSHIP IN SOUTH AFRICA UNDER DUTCH RULE

This section investigates conceptions of citizenship under Dutch rule by examining the provision of education in the Cape Colony. According to Ulrich (2016:43), "the concept of citizenship in the Cape of Good Hope under empire first became evident under the merchant colonialism of the Dutch East India Company (Verenigde Oost-Indische Compagnie, or VOC) in 1652". The VOC had both commercial and political interests. As Ulrich (2016:48) notes, "the Company was mandated to enter into diplomatic relations, to establish some form of civil administration in its factories and colonies". To achieve this, the VOC required a body of labour that equalled its aims of becoming a well-established transcontinental trader. Apart from local workers, general workers were also "recruited from northern Europe" (Ulrich, 2016:48). The expansion of both European and local constituencies in the Cape included an increase in the number of children in the

colony. "By 1672, the number of white children in the colony had risen to sixty-five and Commissioner Verburgh, on his visit to the Cape in 1676, urged the DEIC [Dutch East India Company] to address the issue of formal schooling and to find a suitable building to serve as a school" (Le Roux, 2011:66). The provision of education under the Dutch rule occurred in two phases, namely the former phase and the latter phase.

During the former years of colonialism under Dutch rule, "schooling was elementary and included learning to read and write" to meet the requirements for membership to the church and to avoid social ostracisation (Le Roux, 2011:66). Although schooling was predominantly for European children, slave children could also attend. Schooling during this time had two functions – "to benefit the company by teaching slaves to speak Dutch", and, "to facilitate the conversion to Christianity" (Le Roux, 2011:66). The manner in which the Dutch engaged with the local constituencies revealed important elements about how the notion of citizenship was to be conceptualised and practiced. First, religion played an important role in education, as well as in community dynamics. Dutch education and socialisation were heavily influenced by Christian principles because "Dutch settlers came from devout Protestant roots and their religion was pivotal to their existence" (Le Roux, 2011:61). This means that notions of belonging and inclusion were heavily influenced by religion. Religion played such an important role during this time that the "content of education was derived from the Bible and associated texts relating to the Christian faith [because] the primary aim of learning to read was to enable one to read the Bible" (Education Bureau, 1981:1, cited in Le Roux, 2011:63). Second, there was a strong sense of wanting to establish a community. This is demonstrated by the insistence on children, both European and slaves, being taught to read in Dutch in order to communicate in a common language. A common language would also improve business relations between the VOC and its non-European labourers. As Alexander and Busch (2007) note, language has the ability to promote social cohesion, inclusion, and economic development. Third, schooling during the formative years of Dutch rule was not segregated, although slave children had to conform to Dutch values (including religion). This further demonstrates the desire to create a sense of community between locals and Europeans. Fourth, education under Dutch rule in the former years indicated a promotion of European knowledge systems and a subversion of local knowledge systems in public education. This is illustrative of the hegemonic nature of the public education system.

Overall, during the former years of Dutch rule, the conceptualisation and practice of citizenship were geared towards advancing the economic and social interests of the VOC. To achieve this, it was desirable for workers to have a common value system and a common language. Inclusion of the locals was strategic because "the Company was dependent on local alliances an allies to gain economic and political advantage" (Ulrich, 2016:48).

The provision of education under the latter phase of Dutch rule became more comprehensive (meaning the curriculum was expanded to include more academic concepts) as a result of various ordinances and because there was an increased interest in the colonial project. Towards the concluding part of the Dutch reign, in 1719, the School Ordinance of Chavonnes was passed to address the educational needs of children and to improve the quality of education provision in the colony. The Ordinance changed education provision in the colony, which had a number of implications for understandings and practices of citizenship (as noted in the *Suid-Afrikaanse Argiefstukke*, 1961).

The first implication of the Ordinance was that teachers became regulated in their practice with regard to content knowledge and pedagogical content knowledge. Secondly, all teaching and learning remained centred around the Bible. Thirdly, although school buildings accommodated girls and boys, the method of instruction was gendered. This means that boys and girls were taught separately. Fourthly, indigenous knowledge systems were not recognised as legitimate. Therefore, only learning materials and content from the Netherlands were considered appropriate and used in schools. Fifthly, schools became more formalised and regulated with the establishment of school councils and compulsory record keeping. Lastly, educational accountability was instituted to oversee the behaviours of teachers and school managers. There were repercussions for any behaviour that was inconsistent with the Calvinist ethos. Coupled with the expectations laid down by the Ordinance, schools were also established in the slave quarters and permission was granted for the establishment of private schools and home schooling (Le Roux, 2011). The instances of home schooling and boarding schools increased, in part due to the proximity of some families from the central urban district.

The latter part of Dutch rule signalled changes in the conceptions and practices of citizenship. Firstly, the promotion of a single religion in schools remained; this was extended to those who were home schooled and who attended private schools and boarding schools. This suggests that other religions or cultural beliefs were not given the

same status and platform[2]. This also suggests that one of the main aims of education during this time was to develop good Christians, and the extent to which individuals were included or excluded depended on their relationship with the church. Secondly, there was a differentiation in the provision of education, between genders as well as between Europeans and non-Europeans, including slave children. Schools for slaves were established in the slave quarters and some European families opted to home school their children or send their children to private schools (Le Roux, 2011). This initiated the introduction of separate schooling facilities for the different constituencies in the colony. This also suggests that understandings of citizenship during this time were influenced by class (status and power), gender, racialised groups, and ethnicity.

Overall, there were differences in understandings of citizenship during the former and latter phases of Dutch colonial rule. However, both phases are characterised by notions of inclusion and exclusion. The early stages were aimed at establishing a strong sense of community to benefit relations within the VOC. Schools were integrated and designed to maintain the strict religious ethos that was an integral part of the Dutch identity. This was also a way to introduce locals to Christianity. In the latter phase of the Dutch rule, schooling became more structured as the colonial project expanded. Although schools still maintained their religious nature, there was a differentiation in the provision of education. This educational differentiation set in place a legacy that would affect education provision in South Africa for the next 300 years. This differentiation also became indicative of South African society and the South African experience as subsequent rulers capitalised on this for their own political, economic, and social agendas.

2.4   UNDERSTANDINGS OF CITIZENSHIP UNDER BRITISH RULE (1795-1910)

This section discusses understandings of citizenship under British rule. The section specifically discusses the manner in which the British occupation influenced education provision and what implications this had for conceptions of citizenship.

Ulrich (2016:61) argues that "when the British took control of the Cape in 1795, [they] reorganised the structure of power, introducing new strategies of inclusion and exclusion". They officially instituted the category of "*British subject* (own emphasis) as a

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[2]   During this time, the Cape Colony was religiously diverse as slaves were brought to the colony from places such as Mozambique, Madagascar, Indonesia, Batavia, and Ceylon, which all had their own religious and cultural belief systems.

key organising principle as well as a tool of state legitimation" (Ulrich, 2016:61). Farmers (who were then labelled as *Boers*) lost their status as citizens. Together with their labourers, they were all classified as British subjects and were incorporated into the same category subsumed under one new legal framework. This meant that, in theory, both master and slave "were regarded more or less as equal before the law" (Ulrich, 2016:62).

The year 1820 saw one of the biggest influxes of British settlers arriving at the Cape. As schooling was "underprovided" at the time, an interest in improving education in the colony re-emerged (Theal, 1901:29). The British transformed education in three fundamental ways. Firstly, there was an "expansion of provision of education according to established [education] policy" (Le Roux, 2011:96). During this time, schools maintained their religious character. It was a matter of "better no education at all from books than instruction not based on religion" (Theal, 1964:173, cited in Le Roux, 2011:97). The "concept of state-aided schools was beginning to take root in England, so it was not at all unusual when the Bible and School Commission proposed similar ideas as a way to mitigate education's rising cost" (Behr & Macmillan, 1971). Those who were able to pay fees would receive better-quality schooling in terms of content and context. Poorer learners would receive free schooling that was set up by churches called church clerk schools. Another established policy instituted at this time (although it was initially used in England) was the introduction of the Bell-Lancaster monitor system "that was enjoying success in Britain" (Le Roux, 2011:98). It was a cascade method of teaching, where older students taught younger ones. This system was cost effective and it was also used as a mechanism to encourage the speaking of English in the colony (Le Roux, 2011:98). This suggests that differential provision of education became cemented in policy. It further demonstrates that during the time of British rule, class impacted on conceptions and experiences of citizenship. Those who could afford to pay fees received better-quality education than those who could not. Secondly, conceptions of citizenship were also impacted by economics. Cost-effective teaching methods took a foothold in the colony through the use of the Bell-Lancaster monitor system.

Secondly, the "Anglicisation Policy" was introduced (Le Roux, 2011:96). This policy aimed to provide "education that was comparable with the system in Britain" (Le Roux, 2011:100). During this time, schools had Dutch schoolmasters and lessons were delivered in Dutch, and initially, when English was introduced into schools, it was a "foreign language to the majority of the colonists" (Le Roux, 2011:100). By 1822, Lord Charles

Somerset, the newly appointed governor, "proclaimed that English would become the official language of the colony" (Eybers, 1918:23). From here onwards, only those who were able to converse in English could teach in schools and Dutch schoolmasters were replaced by Englishmen "of a superior class, as affording both the best means of making the English Language more general in the Colony and improving the manners and morals of the People" (Theal, 1902: 386,457). Somerset's efforts to anglicise the colony included a series of state-controlled public schools where the role played by churches was limited. "Schools were no longer controlled by the Commission, but by the governor" (Van der Westhuizen, 1953:167). The promotion of English as the main language in the colony was not well received by the Dutch, who wanted to hold onto their linguistic preference. As a result, Dutch students withdrew from schools and their parents either hired private tutors or established private schools "as a reaction to the suppression of their language and cultural and religious essence" (Le Roux, 2011:101). The British did not object to the establishment of private schooling, as to them, private schools "catered for privileged classes and provided better schooling" (Malherbe, 1925:68).

This demonstrates that language was used as a tool to assert cultural and political dominance. Parmegiani (2012:74) contends that "language is not a politically neutral medium of communication, but a social practice that determines power relations and shapes subjectivity". Replacing the Dutch language with the English language in schools was also an indication of the political transition occurring at the time. This means that conceptions of citizenship during the British occupation were influenced by language and culture. Furthermore, the acceptance of private schools and private tuition maintained and reinforced a classist system, meaning that understandings of citizenship during the British occupation, as with the Dutch, were influenced by class and further demonstrate notions of inclusion and exclusion.

Thirdly, the British instituted "measures to ensure formalisation of education through legislation" (Le Roux, 2011:96). A memorandum that stipulated the aims of schools was developed (Cape of Good Hope, 1863f:v-24, cited in Le Roux, 2011:96). The main aims included the cultivation of "individual advantageous personal habits" and "to diffuse a correct knowledge of the English language among all ranks of the people" (Cape of Good Hope, 1863f:v-24, cited in Le Roux, 2011:97). Furthermore, the memorandum also provided for the "categorisation of schools according to purpose and attendance". Established schools "were divided into first-class schools or principal schools in which

both primary and secondary courses of instruction would be offered, and second-class schools in which only the elementary courses would be taught", state schools would be "open to all children regardless of race or ethnicity", "instruction at second-class schools would be free [and] a moderate fee would be charged at the first-class schools", and "deserving youth of poor families could receive scholarships entitling them to gratuitous education" (Cape of Good Hope, 1863f:v-24, cited in Le Roux, 2011:102). While the proposed curriculum included aspects of both secular and religious education, pupils were allowed to attend their catechetical instruction after hours.

The understanding of citizenship embedded during this period is influenced by both notions of inclusion and exclusion. While all children had the opportunity to attend school, the schools the children attended were based on their social standing in society, suggesting that class and economics impacted on the kind of schooling a child would receive. Furthermore, this period introduced an inclusive approach to education, where children were allowed to practice their own religions, albeit after school. This sentiment is echoed by Ulrich (2016:61), who argues that "the British administration was underpinned by a different, increasingly, modern ethos". This indicates a more inclusive approach to education in the colony.

This section investigated conceptions of citizenship under the British occupation by examining the provision of education. Overall, conceptions of citizenship were influenced by class, economics, language, and culture. Furthermore, this period demonstrated that there was a difference in the education provided to British citizens and British subjects, which cemented social stratification in the colony.

Although South Africa "became a Union with its own white people government in 1910, the country was still regarded as a colony of Britain till 1961" (Oliver & Oliver, 2017:1). In 1948, after the Second World War, the National Party won the elections which allowed them to govern the country under the auspices of Britain. In 1961, South Africa became a republic. This marked the introduction of "more than three decades of white Afrikaner supremacy over the black people in the country, independent of Britain" (Heldring & Robinson, 2012). The next section discusses understandings of citizenship under apartheid.

2.5 UNDERSTANDINGS OF CITIZENSHIP IN SOUTH AFRICA DURING APARTHEID (1948-1990)

This section discusses education under the apartheid regime and how it impacted on understandings and experiences of citizenship. This section particularly examines the effects of the Bantu Education Act of 1953 and the People's Education Movement.

According to Christie and Collins (1982:59), "1948 is viewed as a crucial year in the history of South Africa … In that year the Government of Dr D.F. Malan came into power". One of the keystones of this political period was the segregation of whites and non-whites, with a particular emphasis on the subjugation of black indigenous people. The identity of citizens during the apartheid era was a highly differentiated one. "It was defined as an essentialist racist ideology and enforced through prescription" (Soudien *et al.*, 2015:160). Citizens were divided into four categories, namely "Black/Bantu/African for people who people who were placed on the lowest rung of apartheids social hierarchy; Coloured and Indian/ Asian people, who were in the middle and finally, at the top of the rung were White/European people" (Soudien *et al.*, 2015:160). These categorisations were linked to levels of entitlement and citizenship. During this time, the polarity between citizens in South Africa increased exponentially, particularly between white and black. "Whites were entitled with first-class citizenship while 'Coloureds' and 'Indians' were the second-class citizens. Indigenous Africans were regarded as the third-class citizens in the land of their birth" (Thobejane, 2013:1). In the schooling context, more specifically secondary schooling, "in the 1940s when the white nationalist movement took over, 30% of whites got to Grade 12 … by the 1960s, this figure had risen to 45% and had reached 80% by 1970 … that same year 90% of whites made their way into secondary school, while only 16% of Africans did" (Bloch, 2009:41).

"In 1953, the then Minister of Native Affairs, Mr Hendrick Verwoerd pronounced 'I would rather see South Africa White and poor than to see it rich and mixed'" (Seepe & McLean, 1999, cited in Thobejane, 2013:1). Verwoerd's ideas of segregation led to the formation of the Bantu Education Act. It was a policy that put in place inferior education for the majority of the black population. "Blacks were to be relegated to the rigidly segregated occupational structures and excluded from all job categories except that of unskilled labourers and from access to an educational system that would enable them to compete with their White counterparts" (Mujal-Leon, 1988, cited in Thobejane, 2013:2).

A National Party Member of Parliament, J.N. le Roux, was quoted as saying:

> [Schools] should not give the natives an academic education, as some people are prone to do. If we do this we shall later be burdened with a number of academically trained Europeans and non-Europeans, and who is going to do the manual labour in this country? ... I am in thorough agreement with the view that we should so conduct our schools that the native who attends those schools will know that to a great extent he must be the labourer in the country (Molteno, 1984:66, cited in Bloch, 2009:43).

Given this motivation, and coupled with the recommendations of the Eiselen Commission, the foundation was laid for the new education strategy that became indicative of the apartheid era. Verwoerd noted that the Bantu Education Act should be fully implemented by 1955, because

> [t]here is no room for him (the Bantu) in the European community above the level of certain forms of labour ... for that reason it is of no avail to him to receive training which has as its aim absorption in the European community, where he cannot be absorbed. Until now he has been subjected to a school system which drew him away from his own Community and misled him by showing him the green pastures of European society in which he was not allowed to graze ... [Furthermore], what is the use of teaching a Bantu child mathematics when he cannot use it in practice? (Dr Verwoerd addressing parliament on 17 September 1953, cited in Bloch, 2009:44).

By 1959, all black schools, "except the 700 Catholic schools" had come under the control of the Minister of Native Affairs, "finance had been pegged" to a set amount, "all teachers were being trained in government training colleges and all syllabuses were to be those emanating from the government and imbued with the ideas of racial inferiority" (Christie & Collins, 1982:60). CNE became the prevailing curriculum (influenced by the Dutch Reformed Church) that imbued values of racial domination, obedience to the law, and an education that prepared them for their roles as leaders in society. On the other hand, black students were educated to be obedient and good labourers. Separate education was "extended to coloured persons in 1963 and Indians in 1964", with the White Education Act being passed in 1967 (Bloch, 2009:44). Carrim (2006:178) states that

> [t]he racial segregation of schools ensures that social relations among people occur within racial groups, 'coloured' teachers relate to 'coloured' pupils in a 'coloured' school in a 'coloured' group area, and so on, preventing cross 'race' relations and possibilities for interactions. Thus, although there is ample evidence of resistance to apartheid schooling, the structural segregation of apartheid schools and its geographical basis and demographic implications have been serious constraints in the lives of people in these schools.

School funding was also a contentious matter during this time, as only schools that were registered could receive funding from the state. This means that schools that were previously governed by churches, needed to adapt. This expansion of mass schooling under the new regime "saw a growing pupil/teacher ratio, made explicit the differential and unequal per capita funding to black and white students … for every 10 Rand spent on a white pupil, 1 Rand was spent on a black child, the difference increasing to about sixteen to one by 1968" (Bloch, 2009:45). This led to overcrowding, long hours of work, and poorly trained teachers serving the majority of the population. "In 1979, 82.2% of black teachers and 69.5% of coloured teachers had less than a matric or Standard 10, with no white teachers in this category" (Bloch, 2009:45). The gross inequality, discrimination, and imposing Afrikaans as the language of teaching and learning eventually led to the Soweto Riots of 1976, where secondary school students revolted against inferior education. This event led to the formation of many new political factions, all yearning for a South Africa in which all, regardless of racialised groups, would enjoy full citizenship and would be given equal opportunities for social and economic success. It was a youth-led protest that led to the demise of many prominent activists.

This revolt also catapulted those responsible for teaching and developing young citizens to becoming more critical about how they engaged with their students. It was here that the notion of "people's education" emerged. In 1986, the "discourses of schooling and education in South Africa shifted from analysis of experiences under apartheid to a formulation of educational alternative" (Carrim, 2006:176). People's education was a response to apartheid, including its provision of education, and provided the basis for an alternative educational view which connoted the right to education as a matter of social justice. It argued for the need to have education based on the promotion and protection of human rights, the establishment of a unitary, non-racial, non-sexist, and democratic educational system, one which is based on critical thinking and active participation of all school actors (Mashamba, 1990; Carrim, 2007).

Understandings of citizenship during the apartheid era included notions of divisiveness, subservience, and racial domination – stripping the majority of the population of their civil, social, and political rights. Full citizenship was limited to a privileged few. As with schooling during the Dutch and British rule, religion remained an integral part of the South African education system. The differentiated provision of education during this period limited opportunities for non-whites, which impacted on their social, political, and economic experiences as "citizens" of South Africa. Similar to precolonial and colonial

times, apartheid was also an era whose social, political, and economic discourses were influenced by racialised groups, gender, and class, with the fundamental difference being that during apartheid, discriminative practices were sanctioned and inscribed into law, disallowing the full realisation of citizenship. The next section discusses understandings of citizenship in post-apartheid South Africa.

2.6   CONTEMPORARY UNDERSTANDINGS OF CITIZENSHIP IN SOUTH AFRICA (1990-PRESENT)

This section discusses understandings of citizenship embedded in policy in a post-apartheid context. This section is divided into two parts. The first part briefly discusses the period 1990- 1994, prior to the first democratic elections when the mechanisms to dismantle apartheid was being negotiated. During this time, key policy developments occurred that was later distilled and concretised into the post-apartheid policy landscape. These policy developments are notable as they illuminate the intended philosophical trajectory for the new democratic dispensation. The second part of this section, discusses understandings of citizenship by scrutinising selected policies, developed after the 1994, to ascertain the notion of citizenship implicitly or explicitly embedded.

2.6.1   Understandings of citizenship in South Africa during the initial stages of the political transition (1990-1994)

Transitions, particularly political transitions, are not seamless processes. War, revolutions, and political and economic upheavals are momentous events that have significant consequences for all members of society. Irrespective of whether the experience is viewed as positive or negative, rapid social change has a psychological impact on all members of society (Conger & Elder, 1994; Elder, 1974, cited in Finchilescu & Dawes, 2001:132). As previously stated, the statutory imposition of distinctive racialised groups that brought with it varied opportunities, rights, and social realities was central to the apartheid project. Therefore, by the time Nelson Mandela was released from prison, "South Africa was a highly polarized society, a condition that increased in the early 1990s" (Finchilescu & Dawes, 2001:137). As negotiations for the new political order was underway, political unrest arose (Truth and Reconciliation Commission, 1998). Several studies conducted during this time noted that white South Africans feared a revolution, adolescents feared for an increase in violence, and there were high levels of racial antagonism (Finchilescu & Dawes, 1998; Dawes & Finchilescu, 1996). Despite attempts to undermine and derail the negotiations, the central thesis of this newly negotiated

government moved away from the construct of separateness "to the post-apartheid 'rainbow nation', with its stress on national unity alongside cultural diversity" (Finchilescu & Dawes, 2001:137).

The speech delivered by President F.W. de Klerk in February 1990, notifying the world that apartheid was to be dismantled, gave impetus to policy transformation in the country. This was particularly evident in the education sector, which was riddled with conflict and dissatisfied students and teachers. The following section discusses three policies that dominated policy discussions between 1990 and 1994 and deliberates on understandings of citizenship embedded in these policies during this time. These include the Education Renewal Strategy (ERS), the National Education Policy Initiative (NEPI), and People's Education.

2.6.1.1 *Education Renewal Strategy (ERS)*

In May 1990, "the government announced the development of a "strategy for education renewal under the auspices of Committee Heads" (Essack & Hindle, 2014:501). The first discussion document was released in June 1991. The strategy emerged out of the need to address education provision in the country. More specifically, the strategy was developed to address "the rapid growth of the black population which was blowing out the educational system and the necessity to keep the educational budget at no more than 19% of government spending" (Collins & Gillespie, 1993:37). The strategy also aimed to address the racial divisiveness in the education system, the "mismatch between programmes and developmental needs and inertia and inflexibility in the system" (Essack & Hindle, 2014: 501). Much of the document focuses on ways to reduce spending as a way of improving education provision in the country. Some of these suggestions include:

- "The reduction of teachers' salaries;
- Making classrooms smaller;
- The greater use of educational technology;
- The building of more distance education facilities;
- The fast tracking of training new teachers;
- Using a better mix of formal and non-formal education; and
- The greater use of community and private resources" (ERS, 1991, cited in Collins & Gillespie, 1993:37).

Included in the 68 suggestions made by the ERS was the "centralised ministry" and need to "accommodate diversity which it saw as being achieved by various forms of differentiation under a common system" (Essack & Hindle, 2014:501). As a result of the strategy's continuity with apartheid philosophies, the ERS was rejected by the democratic alliances. Another critique of the ERS was that "at no stage in this document is the question of the redistribution of resources among various racial groups addressed … there is no concern for social justice or equality" and "continuing privilege" remains evident (Collins & Gillespie,1993:37). What this suggests about notions of citizenship is that while there were those who were still in favour of continuing the apartheid legacies, those who were destined to govern in the new democratic dispensation rejected any policies that were inconsistent with the values of democracy and inclusion. During this period, there is thus evidence to suggest a system that is transitioning from exclusion to a system of inclusion.

2.6.1.2   The National Education Policy Initiative (NEPI)

NEPI was developed under the auspices of the National Education Crisis Committee; "a broad based committee that has been responsible for the moves towards Popular Education, especially during the dark days of 1985 onwards when so much trouble was occurring in the black schools" (Collins & Gillespie, 1993: 36). NEPI "set about developing proposals for the restructuring of the formal education system" and is premised on the "principles of non-racism, non-sexism, democracy and redress, and the need for a non-racial unitary system of education and training". More than "300 research papers were commissioned on a range of key issues" that "interrogated policy options, within a democratic value framework" (Essack & Hindle, 2014:501). This resulted in a synthesis of 13 detailed plans that "would inform the policy directions of the future government" (Essack & Hindle, 2014:501). An example of this is the African National Congress (ANC) Policy Framework for Education and Training, a "pre-liberation policy document on education, which became the guide to much of the legislation and policy post 1994" (Essack & Hindle, 2014:501).

As with the ERS, NEPI also received criticism. It was criticised for being broad, largely tentative, and more of a policy guideline than an actual policy (Christie, 1994). Similarly, Appel (1993, cited in Muhammad, 1996:61) contends that "NEPI is a fantasy script written to fill an unfillable formative internal vacuum, and one which denies the inevitability of external hatreds". In a similar vein, Mkwanazi (1993) notes that NEPI failed to consider the detail according to which disadvantaged groups may be financially supported in schooling. However, with regard to the notion of citizenship embedded in this policy, it

differed greatly from the ERS in that it advocated for redress, redistribution, equality, and inclusion.

2.6.1.3 People's Education

The period between 1976 and 1986 saw two major events relating to education in South Africa. The first was the Soweto Uprising of 1976, and the second was the school boycotts of the 1980s. These events "demonstrated the extent to which educational institutions had become sites of struggle in South Africa" (Kallaway, 1986:20). Opposition to Bantu Education (Black Education), an inferior grade of education, was a core pillar of the anti-apartheid movement, which led to the emergence of People's Education. According to Keet and Carrim (2006:89),

> [t]hese educational struggles were rooted in an opposition to the racist, discriminatory practices that were constructed through the policies of the Nationalist government. Since coming into power in 1948, the Nationalist government pursued an agenda of enforced segregation between black and white people under the policy of Apartheid for various political, ideological and economic purposes. Bantu education for blacks was introduced as an educational configuration of Apartheid and resistance against it culminated in the Soweto uprising of 1976. Since then educational sites became one of the primary arenas of struggle against Apartheid. By the mid-1980s PE [People's Education] has emerged as the casing of alternative conceptions of education.

The aim of People's Education was to present an "overall strategy for developing democracy in education", with a key focus on "access and equity" and with the vision of creating a "unitary, anti-racist and antisexist schooling system" (Motala & Vally, 2002:182-183). People's Education can therefore be defined as a combination of an educational movement, a vehicle for political mobilisation, and an alternative philosophy for education in South Africa (Motala & Vally, 2002; Keet & Carrim, 2006). This alternative construct became the foundation on which the post-apartheid curriculum was based. Naledi Pandor, who was the Minister of Education between 1994 and 1999, noted that "besides the physical deprivation and undertrained teachers in most Black schools, the psychological trauma of being groomed for second-class citizenship was profound" and remains as "one of the most enduring legacies of apartheid" (Essack & Hindle, 2006:496). Thus, the values promoted by People's Education include redress, equity, equality, and human dignity, which are all consistent with democracy and citizenship.

Although the ERS and NEPI received criticism from democratic alliances, elements of these policies became foundational in the post-apartheid policy context.

People's Education, on the other hand, was completely invested in democratising education to ensure the equal provision of education to all, regardless of racialised group. This was captured in the slogan "People's Education for People's Power" (Chisholm, 2006). These three policies indicate a philosophical shift from an authoritarian discriminatory position towards a democratic and more inclusive position. Understandings of citizenship embedded in these policies includes redress, redistribution, and equity.

2.6.2 Understandings of citizenship in post-apartheid South Africa: Analysis of selected policies (1994 to present)

This section discusses understandings of citizenship in South Africa after the first democratic elections were held, which brought to power the ANC. By analysing selected policies, this section ascertains conceptions of citizenship embedded, either explicitly or implicitly, in each of these policies. This section does not include an extensive review of the policies; instead, it only focuses on policies that relate to conceptions of citizenship, which is the focus of this study. Table 2.1 provides an overview of the relevant policies for this study, and which are discussed in this section.

Table 2.1: List of selected policies discussed in this chapter

No.	Policy	Year
1	White Paper 1: Education and Training	1995
2	The South African Constitution	1996
3	National Education Policy Act (NEPA)	1996
4	SASA	1996
5	Language in Education Policy (LiEP)	1997
6	Abolition of Corporal Punishment Act	1997
7	National Norms and Standards for School Funding (NNSSF) Act	1998
8	Manifesto on Values, Education & Democracy	2001
9	Regulations for Safety Measures at All Public Schools	2001
10	White Paper 6: Special Needs Education	2001
11	Curriculum and Assessment Policy Statement (CAPS)	2011
12	National Development Plan (NDP) 2030	2012
13	Department of Arts and Culture (DAC) Policy on Social Cohesion	2012
14	Minimum Norms and Standards for Public School Infrastructure (MNSPSI)	2013
15	Action Plan 2014 and Action Plan 2019	2012, 2015
16	National School Safety Framework	2015
17	Minimum Requirements for Teacher Education Qualification (MRTEQ)	2015
18	National Action Plan to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance (draft)	2016

2.6.2.1   White Paper 1: Education and Training (1995)

White Paper 1[3], developed by the Department of Education (DoE) in 1995, articulates the purpose of education as a mechanism for transforming the conditions of society constituted during colonialism and apartheid. Furthermore, this document advocates for "[a] democratic, free, equal, just and peaceful society to take root and prosper in our land, on the basis that all South Africans without exception share the same inalienable rights, equal citizenship, and common national destiny, and that all forms of bias (especially racial, ethnic and gender) are dehumanising" (DoE, 1995:4).

As a result, the policy was adopted to develop a national system of education and training and to ensure the eradication of separate education departments. The policy states that it "describes the process of transformation in education and training, which will bring into being a system serving all our people" (DoE, 1995:5). The policy was developed in consultation with citizens and institutions, both public and private. White Paper 1 addresses system-wide educational transformation and national education funding.

The notion of citizenship embedded in White Paper 1 is drawn directly from the South African Constitution. The policy mentions that the Constitution "expresses a moral view of human beings and the social order which will guide policy and law making in education" (DoE, 1995:17). Furthermore, the policy speaks about rights, by mentioning that "education and training are basic human rights" (DoE, 1995:21), and responsibilities, by stating that "parents or guardians have the primary responsibility for the education of their children" (DoE, 1995:21). The policy also has a strong social justice and inclusive stance and mentions the inclusion of disabled individuals on which "special emphasis" (DoE, 1995:21) should be placed. In this regard, the notion of belonging is also evident. Understandings of citizenship in this policy is understood as rights, responsibility, and belonging.

2.6.2.2   The Constitution of South Africa (Act No. 108 of 1996)

According to Sayed *et al.* (2017:92), "[t]he period 1994 to 1999 was arguably the most significant period in terms of policy formulation in recent South African history. This stands to reason, given that the period after 1994 required the development of

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[3]   This policy is also the precursor of the NEPA (1996) discussed later in this chapter.

frameworks that sought to restructure the education sector completely and build a unified and democratic education system that redressed past injustices". The new Constitution of South Africa was adopted to repeal all laws, regulations, acts, and policies that enforced apartheid laws to ensure sanctioned fragmentation and segregation was eradicated and replaced with laws and regulations that promoted human dignity, human rights and, most importantly, equality.

The development of the Constitution was spearheaded by the newly elected parliament in 1994, in consultation with various organisations and individuals, both locally and internationally. It was promulgated by the first democratically elected president, Nelson Mandela, and came into full effect on 4 February 1997. South Africa's political shift impacted all spheres of social and economic life in both the local and international arenas. The Constitution of South Africa is framed in a global human rights discourse, through the ratification of many international agreements, and promotes an inclusive and equal society that acknowledges citizens' rights and their responsibilities.

In the Constitution, citizenship is defined in terms of membership to a community, acknowledging that there is a "common South African citizenship" whose members are "equally entitled to rights, privileges and benefits … and equally subject to the duties and responsibilities of citizenship" (Republic of South Africa [RSA], 1996:3). Chapter 2 of the Constitution lists the Bill of Rights, which stipulates all the rights afforded to individuals who reside within its borders – citizens and non-citizens alike. The chapter notes that "the Bill of Rights is the cornerstone of democracy in South Africa" and in order to advance this political philosophy, it firstly "enshrines the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom". Secondly, "the state must respect, protect, promote and fulfil the rights in the Bill of Rights", and thirdly, despite these rights being afforded to individuals, they are not guaranteed and "are subject to the limitations" as stipulated later in the chapter. (RSA, 1996:5). The Bill of Rights notes that the "state" is responsible for ensuring that the rights of citizens are enforced, meaning that all state resources need to be mobilised to ensure this end. Understandings of citizenship in the Bill of Rights are characterised as the promotion of rights, the expectation of citizen responsibility, and the promotion of an inclusive South Africa.

2.6.2.3   National Education Policy Act (NEPA) (No. 27 of 1996)

The NEPA is a piece of legislation that was adopted by the DoE to "facilitate the democratic transformation of the national system of education into one which serves the need and interests of all people of South Africa and upholds their fundamental rights" (DoE, 1996a:A2). It "sets out the concurrent legislative competence in education where national and provincial governments share responsibility for all education, except tertiary education" (Sayed & McDonald, 2017:93). The NEPA determines policy relating to admissions, HIV/AIDS protocol for students and educators, home schooling, instructional time for school subjects, norms and standards for educators, recognition and evaluation of teacher qualifications, the designing of school calendars for ordinary public school, and the management of drug abuse by students.

The term "citizenship" is discussed in the NEPA firstly in relation to the seven roles of a teacher. One of these roles is for the teacher to play a community, citizenship, and pastoral role by practising and promoting "a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others. The educator will uphold the constitution and promote democratic values and practices in schools and society. Within the school, the educator will demonstrate an ability to develop a supportive and empowering environment for the learner and respond to the educational and other needs of learners and fellow educators" (DoE, 1996a, 1996a:A-47). Secondly, NEPA references the South African Constitution (A-91, A-94) and the SASA (A-91) in discussions about rights and human rights. To this end, the notion of citizenship embedded in the NEPA is that of a responsible and respectful citizen that upholds the values of the Constitution.

2.6.2.4   The South African Schools Act (SASA), No. 108 of 1996,1997 (Amended, 2007 and 2009)

The SASA, promulgated by the DoE in 1996, aims to "provide for a uniform system for the organisation, governance and funding of schools" (DoE, 1996b:1). Although it was developed in 1996, it was only given assent in 1997. The development of the SASA (DoE, 1996b) was crucial in the discussion around citizenship in terms of rights because "it was aimed at ensuring all children have the right of access to quality education, making school compulsory, and providing for equitable allocation of state funding" (Sayed *et al*., 2017:94). Furthermore, the development of the SASA was an important milestone in redressing inequities of the past. The SASA was amended in 2007 to grant Quintile 1 and

2 schools, the poorest 40% of schools, no-fee status. In 2009, the SASA was further amended to extend the no-fee status to Quintile 3 schools. The responsibility of determining no-fee schools is determined at provincial level by the provincial DoE in each province. These amendments demonstrate the government's commitment to equity and redress among previously and currently disadvantaged groups.

The policy defines citizenship by citing the Constitution of South Africa (1996) and opposes anything that "undermine[s] the constitutional guarantee to dignity in the Bill of Rights" (DoE, 1996b:18). To this end, understandings of citizenship in this policy include rights, responsibilities, and belonging with specific emphasis on equity and equality.

2.6.2.5   Language-in-Education Policy (LiEP) (1997)

The promotion of multilingualism "is one of the actions tied to promoting social cohesion and nation building" (Sayed *et al.*, 2017:108). Speaking the languages of other people not only facilitates meaningful communication, but it also builds openness and respect and fosters an environment rife for the realisation of full citizenship (DoE, 2001c). The LiEP of 1997 was promulgated in July 1997 in consultation with "a wide range of education stakeholders and role players" (DoE, 1997). The policy was developed out of the need to foster feelings of nation building, social cohesion, and citizenship by promoting a non-racial state and to   The LiEP "encourages bi- and multilingualism, requiring learners to demonstrate proficiency in at least two languages during their school career … [Furthermore, it] makes provision for learners and parents to find schools that best suit their linguistic needs" (Sayed *et al.*, 2017:110). The LiEP addresses provisions listed in the NEPA (No. 27 of 1996) and the SASA (1996) and cites the South African Constitution as its philosophical and material mandate. This policy acknowledges that not all official South African languages are given the same status, thus there was a need to recognise these lesser-developed languages[4]. To this end, understandings of citizenship embedded in this policy include notions of inclusion, identity, and rights. It also promotes the twin imperatives of equity and equality in education.

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[4]   Another language policy, i.e. the incremental introduction of African languages in South African Draft Policy (2013:6), has also been developed subsequent to the LiEP, which "aims to promote and strengthen the use of African languages by all learners in the school system" and to promote "social cohesion". This demonstrates the government's commitment to promoting multilingualism in South African schools as a mechanism to promote inclusion and social cohesion.

2.6.2.6   Abolition of Corporal Punishment Act (No. 33 of 1997)

The Abolition of Corporal Punishment Act of 1997 came into effect as a result of various constitutional judgements combined with international influence. These court cases include *State v Williams* (1995) and *Christian Education v Minister of Education* (2000) with the international mandates stemming from the UN Committee on the Rights of the Child. The eradication of corporal punishment in the schooling spaces marked the change of a political and philosophical shift from authoritarian and discriminatory to democracy and human rights. The policy notes that instituting the current South African Constitution means all laws and regulations that advocated for corporal punishment would be repealed. This impacted eight laws including the Black Administration Act of 1927, the Magistrate's Court Act of 1944, the Witchcraft Suppression Act of 1957, the Stock Theft Act of 1959, the Animals Protection Act of 1962, the Dangerous Weapons Act of 1968, the National Parks Act of 1976, and the Criminal Procedure Act of 1977. The abolition of corporal punishment as a disciplinary measure is a response to a constitutional mandate that everyone has inherent dignity and for that right to be protected and respected. Administration of corporal punishment militates against the values of citizenship, as it disallows one of the two non-negotiable rights afforded to all persons who live in South Africa, i.e. the right to dignity and the right to life. Understandings of citizenship embedded in this policy is that of (human) rights, respect, and inclusivity.

2.6.2.7   National Norms and Standards for School Funding (NNSSF) Act (1998)

The NNSSF Act was promulgated by the Minister of Education in 1998 and amended twice thereafter; first in 2003 and then in 2006, with the latest iteration coming into effect on 1 January 2007. The aim of the NNSSF Act is to elaborate on the provisions made in the SASA (1996) in relation to school funding. The current Act replaces the norms issued in terms of section 35 of the SASA and deals with (1) the public funding of public schools, (2) the exemption of parents who are unable to pay fees, and (3) public subsidies to independent schools. The most significant development that resulted from the NNSSF Act was the establishment of the quintile system (a poverty rating), which required provincial departments of education to rank all their schools into five quintiles, from poor to least poor. The weighting is based on the school's "physical conditions, facilities and crowding of the school and the relative poverty of the community that the school serves" (Sayed & Kanjee, 2013:14).

The framework employed in the NNSSF Act, including the implicit notion of citizenship, takes its lead from the Constitution of South Africa, which states that "[e]veryone has the right- a) to a basic education ... and b) to further education..." (section 29 of the Bill of Rights, Constitution of South Africa). This is not surprising given the fact that the NNSSF Act is aimed at improving the access of students to ensure the realisation of basic education as a social right. Furthermore, the Act should be read in conjunction with the SASA, whose mandate it is to "provide a uniform system for the organisation, governance and funding of schools". The NNSSF Act establishes "pro-poor norms for expenditure by schools on municipal services such as water, electricity, stationery, and learning support materials" (Sayed *et al.*, 2017:102). Similar to the SASA, understandings of citizenship in the NNSSF Act are orientated towards rights and belonging with a strong emphasis on equity and equality. The significance of this is that here, as with SASA, citizenship is linked to equity and redress recognising how inequities impact citizenship.

2.6.2.8   The Department of Arts and Culture's (DAC) Policy on Social Cohesion (2012)

The preamble of the Constitution of South Africa, as discussed above, states that "[w]e, the people of South Africa, recognise the injustice of our past, honour those who suffered for freedom ... believe that South Africa belongs to all who live in it, united in our diversity" (RSA, 1996:1). This acknowledgement of difference and diversity is evident in most policies with the recognition of difference relating to language, racial group, culture, ethnicity, and religion.

In 2012, the South African DAC developed the National Strategy for Developing an Inclusive and Cohesive Society. The policy is a response to the "ongoing and unfinished national project which began with the transformation of South Africa into a constitutional democracy in 1994 – this being the building of a just society which upholds and embodies the principles and values of an inclusive, non-racial democracy" (DAC, 2012:5). The policy, driven by the DAC, is "a national strategy ... intergovernmental and cross sectional" in nature (DAC, 2012:7). The policy was adopted to address the fragmentation brought about by the previous political regime, and also as a result of outcomes of the NDP (further discussed later in this chapter), which notes that "access to economic resources, education and work opportunities remains largely based on 'race, gender, geographic location, class and linguistic factors'" (The Presidency, 2012:412, cited in DAC, 2012:10). Furthermore, this policy aims to address the legacies left by the previous political regime, which

"shredded the social fabric and fragmented the body politic in the process of constructing a racially exclusive society in which only a minority enjoyed full citizenship" (DAC, 2012:9).

The definition of citizenship in this policy is clearly articulated and comprehensive. The policy states that "constitutional recognition of citizenship along with the rights and responsibilities that go with this is not firmly embedded in society and concretised in everyday life" (DAC, 2012:12). The policy further acknowledges that "the gulf between formal citizenship and reality lies at the heart of the breakdowns between citizens and public institutions as well as within communities" (DAC, 2012:12). The policy understands citizenship in three ways:

1) "Empowered citizenship" means that South Africans understand what rights and responsibilities they have, what they can expect from public organs and from other citizens, and are informed of the forums and processes available to them for exercising these rights.
2) "Fair citizenship" means that the allocation of resources happens transparently and predictably and that the rules governing the allocation of rights apply equally and evenly to everybody.
3) "Inclusive citizenship" means that everybody has an equal chance of exercising their rights in the various processes, forums, and structures that are available (DAC, 2012:12-13).

The DAC (2012:31) defines social cohesion as "the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression itself among individuals and communities". Dimensions of social cohesion also include belonging, inclusion, participation, recognition, legitimacy, shared values, cooperation, and belief (DAC, 2012:32-33). Understandings of citizenship in this policy are characterised as rights based, the recognition of citizens' responsibility, and the promotion of inclusivity and belonging. Thus, the link between citizenship and social cohesion in this policy is equality, the right to access basic services and inclusion.

2.6.2.9   Minimum Norms and Standards for Public School Infrastructure (MNSPSI) (2013)

The Minister of Basic Education, in consultation with the Minister of Finance and the Council of Education Ministers, promulgated this policy into effect in November 2013 with the aim to establish regulations relating to minimum uniform standards for school infrastructure. According to a representative from Equal Education (2015), a non-governmental organisation in South Africa, these minimum norms and standards "are regulations that define infrastructural conditions that make a school a school. They stipulate the basic level of infrastructure that every school must meet in order to function properly". The MNSPSI acknowledges that "education is the responsibility of the government", that the state needs to "provide basic school infrastructure to all public schools, particularly those who were previously disadvantaged", and that measures will be instituted to ensure "relevant, effective, responsive, inclusive and sustainable teaching and learning infrastructure to address the systemic inequalities experienced by all learners and, in particular, those learners with disabilities within and outside the special and mainstreamed school environment" (Department of Basic Education[DBE], 2013b:4). Similar to other policies discussed in this section, the MNSPSI is aimed at redress and promoting the values of equity and equality, as well as the provision of quality education. Understandings of citizenship in this policy emphasise rights, particularly civil and social rights, and advocate for inclusive school environments.

2.6.2.10   Action Plans 2014 and 2019

Action Plan to 2014 – Towards the Realisation of Schooling 2025 (hereafter referred to as Action Plan 2014), is a DBE initiative released in 2012. This document emerged from a renewed emphasis on basic education "as a prerequisite for full and meaningful citizenship for all South Africans and a better life for all" (DBE, 2011b:2). Action Plan 2014 is a document to be read in conjunction with the Delivery Agreement of the National Education Policy signed by key government stakeholders in 2010. This sector plan is the first of its kind in terms of scope and depth and it was developed to help "the sector to plan in a manner that is more disciplined, professional and accountable" (DBE, 2011b:2).

Action Plan 2019 – Towards a Realisation for Schooling 2030 (hereafter referred to as Action Plan 2019) is a follow-up to Action Plan 2014, with updates reflecting global policy shifts. This is evident by the policy now referencing the Millennium Development Goals,

as opposed to referencing Education for All as in Action Plan 2014. Action Plan 2019 is more focused on emphasising "equality of schooling outcomes, and on better preparation of our young people for the life and work opportunities after they leave school" (DBE, 2015:2). This policy also introduces the work of the National Education Collaboration Trust (NECT), which is a "a structure designed to bring together leaders and innovators from the public and private sectors to find new ways of responding to complex problems in the sector" (DBE, 2015:2). Promulgated by the DBE, this plan is directed at a large range of stakeholders, including "parents, teachers, school principals, officials at the district, provincial and national levels, members of parliament, leaders in civil society organisations, including teacher unions, private sector partners, researchers, and international partner agencies such as UNICEF [United Nations Children's Fund] and the World Bank" (DBE, 2015:2). The policy partners with a large number of stakeholders from the public and private sector to capitalise on the human and financial capital required to realise the goals listed in the plan.

As with the previous plan, this policy also has 27 goals, of which Goals 1 to 13 deal with outputs aimed to be achieved and Goals 14 to 27 deal with how these goals will be achieved. This plan also lists the following five priority goals:

1) Improve the access of children to quality Early Childhood Development (ECD) below Grade 1;
2) Improve the professionalism, teaching skills, subject knowledge, and computer literacy of teachers throughout their entire careers;
3) Ensure that every learner has access to the minimum set of textbooks and workbooks required according to national policy;
4) Ensure that the basic annual management processes take place across all schools in the country in a way that contributes towards a functional school environment; and
5) Improve the frequency and quality of the monitoring and support services provided to schools by district offices, partly through better use of e-Education.

Here the key foci include ECD, access to learning materials, quality teaching and learning, and using technology to improve (administrative) processes.

Regarding the conceptualisation of citizenship, no explicit definition is given, nor is the word "citizenship" listed anywhere in the document. The word "values" is mentioned in

the policy, but it is used in an economic sense, referring to financial values. The document states that the aim of the policy, coupled with the goals mentioned earlier, is to "enhance our education levels and hence our prosperity, social cohesion and ability to contribute to global development" (DBE, 2015:8). Evidently, addressing inequality and unifying the nation are still a key priority, as with the previous plan.

2.6.2.11 Manifesto on Values, Education and Democracy

The Manifesto on Values, Education and Democracy (DoE, 2001b) was developed by the DoE under the auspices of the then Minister of Education, Kader Asmal, who held this position between 1999 and 2004. The policy was developed as a result of a national initiative that "sought to identify, realise and embed central values from the South African Constitution in the education system, and led to the formation of key policies such as the Manifesto on Values, Education and Democracy (DoE, 2001b) and the National Policy on Religion and Education (2003)" (Sayed *et al.*, 2013). The aim of the policy is to "flesh out the South African idea in the educational arena. It is to distil the good things of our past and give them definition, for the education of future generations of South Africans" (DoE, 2001b:1).

The notion of citizenship embedded in this policy mirrors that of the South African Constitution. It states that "the Manifesto is founded on the idea that the Constitution expresses South Africans' shared aspirations, and the moral and ethical direction they have set for the future" (DoE, 2001b:3) and that "we are to live our Constitution and our Bill of Rights in our everyday life rather than just hear it interpreted for us, we have to distil out of it a set of values that are as comprehensible and meaningful to Grade Ones and Grade Twos as they are to the elders of the Constitutional Court" (DoE, 2001b:9). Furthermore, the policy explicitly mentions the notion of "good citizenship", that we need to affirm our "common citizenship", and that we need to forge the "citizenship for tomorrow". This policy promotes the philosophical agenda of the government, to continue its efforts at unifying the South African citizenry. Understandings of citizenship in this policy focus heavily on inclusion, belonging, and upholding rights as enunciated in the South African Constitution.

2.6.2.12 Regulations for Safety Measures at Public Schools (2001)

The Regulations for Safety Measures at Public Schools were promulgated by the Minister of Education in consultation with the Council of Education Ministers in October 2001 and further amended in November 2006. The aim of the policy is to address issues of violence in all public schools, specifically in relation to drugs, alcohol, and weapons. The policy does not have a clearly articulated preamble, but the introduction of the policy references the SASA (1996) as its precedent in terms of values and objectives. The notion of citizenship is implicit in this policy and therefore takes its lead from the SASA and in essence the South African Constitution, which frames citizenship as rights, responsibility, and inclusivity. Violence and crime within the schooling environment have become commonplace where students are both perpetrators and victims of violence, including gross violence, particularly in the Western Cape (see Chapter Six). This policy aims to address incidences that deal with drugs, dangerous weapons, alcohol, access to the school during school hours, transporting students, physical activities, excursions, and other matters relating to the safety of students at schools. The issue of safety is particularly important in discussions about citizenship because safety of the person is a constitutional right (see section 12 of the Bill of Rights). Coupled with mirroring the values of the Constitution, understandings of citizenship embedded in this policy are predominantly about the promotion of civil and social rights of students and teachers.

2.6.2.13 White Paper 6: Special Needs Education (2001)

White Paper 6 was developed as a result of the analysis of the Consultative Paper No. 1 on Special Needs (August 30, 1999) by the DoE. The aim of the White Paper is to improve the quality of education provided to disabled students and, as such, the policy seeks to strengthen special schools and ensure that students with disabilities "will be accommodated in these vastly improved special schools, as part of an inclusive system" (DoE, 2001b:3). Furthermore, the White Paper notes that because "race and exclusion were the decadent and immoral factors that determined the place of our innocent and vulnerable children … the Government is determined to create special needs education as a non-racial and integrated component of our education system" (DoE, 2001b:4). To this end, understandings of citizenship embedded in this White Paper are that of inclusion, belonging, identity, and rights as it respects individuals' human dignity and right to good-quality education. Furthermore, it advocates for equality and equity by giving all persons,

regardless of physical or mental orientation, the ability to fully participate and integrate into South African society.

2.6.2.14 Curriculum and Assessment Policy Statement (CAPS) (2011)

The national curriculum plays an important role relating to justice, social cohesion, and citizenship. "The construction of a common national identity, a common set of norms and values, and a common national historical narrative often falls into the ambit of education, or more specifically the national curriculum" (Sayed *et al.*, 2017:304). Furthermore, Carr (1998) contends that curriculum is an important tool through which society reproduces or creates itself and its own definition of "the good society".

After the first democratic elections in 1994, reforming education was one of the first tasks of the newly elected government. Curriculum reform took place in three stages (Chisolm, 2005). The first stage involved the removing of all racist and sexist language as well as controversial (and inaccurate) subjects. The second stage involved redesigning of curriculum to an outcomes-based approach called Curriculum 2005 "which was intended to change the education system in such a way that learners not only gained knowledge, but also acquired the skills to use the knowledge to reach certain outcomes" (Sutherland & L'Abbe, 2019:2). The third stage involved a revision of Curriculum 2005 culminating in the Revised National Curriculum Statement (RNCS) and subsequently the National Curriculum Statement (NCS). "These curricula were implemented gradually: Grades 1–3 in 2004, Grade 6 in 2005, Grades 7 and 10 in 2006, Grades 8 and 11 in 2007, and Grades 9 and 12 in 2008" (De Villiers, 2011, cited in Sutherland & L'Abbe, 2019:2).

The CAPS of 2011 is a culmination of 17 years of curriculum development to "transform the curriculum bequeathed to us by apartheid" (DBE, 2011a). The aim of this development was to "improve implementation" by developing a single CAPS document (DBE, 2011a:3). Furthermore, it "gives expression to the knowledge, skills and values worth learning in South African schools. This curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. In this regard, the curriculum promotes knowledge in local contexts, while being sensitive to global imperatives" (DBE, 2011a:4). One of the principles explicitly advocated in this policy is that of human rights, inclusivity, and social and environmental justice. Coupled with this, the CAPS also explicitly advocates for schools to become inclusive spaces. As a way to prevent social reproduction and as a way to promote social transformation and

unification, the national curriculum promotes the development of an inclusive and a rights-orientated society. Understandings of citizenship embedded in this document are that of inclusion, belonging, and rights. What is also implicit in this policy is a commitment to redressing the legacy left by apartheid and to promote equality and equity in both content and delivery.

2.6.2.15 National Development Plan (NDP): Vision 2030 (2012)

The NDP (The Presidency, 2012) identifies education as "central to South Africa's long-term development". The NDP aims to create a path to "eliminate poverty", "reduce inequality", and realise a country where "all citizens have the capabilities to grasp the ever-broadening opportunities available" (The Presidency, 2012). The NDP emerged from the outcomes reported in the Diagnostic Report of the National Planning Commission (NPC) in 2011 that listed South Africa's achievements and shortcomings since 1994. The NPC, who developed the NDP, is not a government department. Instead, it is a group of "26 people appointed by the President to advise on issues, impacting on long-term development" (The Presidency, 2012). The NDP was developed by the NPC in consultation with "thousands of people who have contributed to the development of the proposals contained herein" (The Presidency, 2012). According to Sayed *et al*. (2017:96), "the thrust of the NDP is towards economic growth, with education and social cohesion articulated as supporting measures".

Although the NDP does not explicitly provide any specific definition of citizenship, it does mention "belonging" and "inclusivity" as crucial to progress. The NDP states that in order to transform the country, a new approach is required – an approach that "moves from a passive citizenry receiving services from the state to one that systematically includes the socially and economically excluded, where people are active champions of their own development" (The Presidency, 2012:1). Furthermore, the NDP notes the promotion of equity and equality as imperative to realising democracy and citizenship in the manner it has been envisioned. Understandings of citizenship in the NDP promote individual rights, particularly of those who have been previously marginalised; it promotes inclusivity and belonging and recognises the importance of citizen responsibility through participation.

2.6.2.16 Minimum Requirements for Teacher Education Qualification (MRTEQ) (2015)

The MRTEQ is a national policy determined by the Minister of Higher Education in 2011, and replaced the previous policy relating to teacher standards, namely the Norms and Standards for Educators in Schooling (2000).

The MRTEQ aims to create uniformity within the initial teacher education curriculum and stipulates the basic requirements providers need to comply with to ensure that the differentiated curricula and provisions, as sanctioned by the apartheid government, are eradicated from the discourse. It makes reference to citizenship in its discussion of the roles of teachers. The policy states that teachers should be a "specialist in their phase, subject discipline or practice", be a "learning mediator", be an "interpreter and designer of learning programmes and materials", be a "leader, administrator and manager", be a "scholar, researcher and lifelong learner", be an "assessor", and play a "community, citizenship and pastoral role" (Department of Higher Education and Training [DHET], 2011:50).

In relation to the latter, the policy mentions that

> [t]he educator will practice and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others. The educator will uphold the Constitution and promote democratic values and practices in schools and society. Within the school, the educator will demonstrate an ability to develop a supportive and empowering environment for the learner, and respond to the educational and other needs of learners and fellow educators. Furthermore, the educator will develop supportive relations with parents and other key persons and organisations, based on a critical understanding of community and environmental development issues (DHET, 2011:50).

The notion of citizenship implicit in this policy mirrors that of the Constitution of South Africa, with more emphasis placed on responsibility and inclusion. The policy considers teachers as key agents in promoting democratic values in schools in the way that they teach, as well as in the manner in which they conduct themselves. Here, the job of teaching is defined as a specialised role that requires a strong commitment to social transformation and social justice. Understandings of citizenship embedded in this policy are the teacher as a justice-orientated citizen, who utilises inclusive pedagogies, and who plays an instrumental role in developing a non-racial, inclusive, and democratic-orientated citizenry.

2.6.2.17 National School Safety Framework (2015)

The National School Safety Programme (NSSF) was promulgated in 2015 through a collaborative process with the DBE, UNICEF and the Centre for Justice and Crime Prevention. The NSSF was developed to "provide an all-inclusive strategy to guide the national department as well as the provincial education departments in a coordinated effort to address the violence occurring within schools" (DBE, 2015: 3). One of the main aims of the policy is not to present any new initiatives relating to school safety, but aims to "consolidate existing school safety and violence prevention initiatives and strategies, and provides the thread that links them all together" (DBE, 2015:3). The policy was developed as an acknowledgement of the high levels of violence experienced in students and teachers in South Africa. The Human Rights Watch (cited in the NSSF, p. 5) says that:

"for many children, the biggest threat to their right to education is not discrimination or lack of access to schools, but violence within or near their schools which undermines their ability to learn, puts their physical and psychological well- being at risk, and often causes them to drop out of schools entirely. Children's right to education entails not only the presence of schools and teachers, but also an environment that allows them to learn in safety".

The policy states that it is located "within a range of international and national laws and policies that recognise the necessity of safety of learners and educators as a prerequisite for quality learning at school" (DBE, 2015:12). Some of these policies include The Convention of the Rights of the Child, The African Charter on the Rights and Welfare of the Child (2000), the African Youth Charter, The Child Justice Act (No 75 of 2008), The Children's Act (No 38 of 2005) and The South African Constitution. Given this, the notion of citizenship embedded in this policy is rights driven with legal undertones and civil implications.

2.6.2.18 National Action Plan to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance (2016)

The National Action Plan to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance was developed as a result of South Africa hosting the UN Third World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance

(also known as the Durban Conference) held in Durban, South Africa, in 2001, where representatives from 160 countries were present to "establish and implement without delay national policies and action plans to combat racism, racial discrimination, xenophobia and related intolerance, including their gender-based manifestations", which culminated in the Durban Declaration (Department of Justice, 2016:8). The National Action Plan was developed not to replace any existing policy provisions but rather to complement and strengthen existing legislation. The National Action Plan aims to address the problem of discrimination at all levels and of all kinds, with particular emphasis on systemic and institutional racism. The adoption of this plan also recognises that racism and racial discrimination are still a common experience for many citizens and non-citizens alike. Furthermore, it contends that citizens need to be taught how to live in harmony, and that such outreach programmes are the responsibility of the government. The promulgation of this plan comes after a wave of xenophobic attacks, particularly in townships (see Chapter Five) and race-related incidences in schools (see Chapter Six). Understandings of citizenship embedded in this plan are focused on rights, particularly civil rights, responsibility, social cohesion, tolerance, and respecting difference, inclusion, and belonging.

This section mapped out the policy context in which schools in South Africa currently operate to ascertain how the notion of citizenship is either explicitly or implicitly defined and understood. This descriptive exercise demonstrates that the Constitution of South Africa, where citizenship is understood as rights, responsibility and belonging, is the precedent for subsequent policies. This section demonstrates three key aspects relating to citizenship and schooling in a post-apartheid state. Firstly, there is a commitment to redress by instituting mechanisms that promote equity and equality. Secondly, there is an acknowledgement that schools in South Africa are vastly unequal and that the previously disenfranchised communities largely still remain so. Lastly, all the policies discussed in this section promotes the values of citizenship either implicitly or explicitly demonstrating that the values of citizenship remains an integral part of the post-apartheid policy landscape. The next section concludes the chapter.

2.7   CONCLUSION

This chapter contextualised the study by examining evolution of citizenship through different political periods. It is crucial to understand the historical evolution of citizenship during various eras in South Africa because, we can "begin to see aspects of power and its operation that we might otherwise miss, hidden beneath powerful narratives of modernisation and democratisation" (Hunter, 2016:9-10). Furthermore, it is important because "it help[s] to shape the ways in which Africans engaged with their colonial and postcolonial rulers" (Hunter, 2016:11).

The next chapter reviews the literature relating to understandings of citizenship.

CHAPTER THREE
LITERATURE REVIEW

3.1   INTRODUCTION

The previous chapter contextualised the research by investigating how notions of citizenship were conceptualised through five key political periods in South Africa. The chapter also discussed the provincial and school contexts to situate the study. The aim of this chapter is to survey existing literature, theoretical and empirical, relating to understandings of citizenship. This chapter also discusses literature relating to democratic schools. The literature cited in this chapter forms the basis of the conceptual framework illustrated in the latter part of this chapter. This chapter is divided into nine sections. The first section introduces the chapter and presents the layout of the chapter. The second section discusses the traditions of citizenship as a way of demonstrating the analytical categories used to elucidate prevailing understandings of citizenship. The third section disaggregates understandings of citizenship as rights, responsibilities, and obligations and belonging. The fourth section discusses citizenship and globalisation to demonstrate how global forces influence current understandings of citizenship. The fifth section discusses citizenship in an African context. The sixth section discusses citizenship and democracy in schools. The seventh section discusses citizenship and the curriculum. The eighth section discusses the conceptual framework, and the ninth section summarises the chapter and foregrounds the next chapter.

3.2   TRADITIONS OF CITIZENSHIP

Theorising about citizenship is an age-old activity. The literature on citizenship situates itself in three camps or traditions. These are the liberal tradition, the communitarian tradition, and the civic republican tradition.

3.2.1   The liberal tradition

The liberal tradition promotes the idea "that citizenship is a status, which entitles individuals to a specific set of universal rights granted by the state" (Jones & Gaventa, 2002:3). This tradition is of the notion that "individual citizens act rationally to advance their own interests, and that the role of the state is to protect citizens in the exercise of their rights" (Jones & Gaventa, 2002:3). This protection by the state affords citizens

freedoms and liberties (Lister, 1997; Isin & Wood, 1999). Jones and Gaventa (2002:3) argue that "granting each individual the same formal rights is understood to promote equality through making a person's political and economic power irrelevant to rights claims". There are two categories within the liberal tradition, namely the civic liberals and the utilitarian liberals. Marshall (1950) is considered a civic liberal due to his advocating of social rights to accompany civil and political rights. Operating within a post-war British context, Marshall (1950) argues that citizens have a right to basic social and economic opportunities and that these opportunities need to be provided by the state to protect the wellbeing of the poorest citizens. Rawls (1971) on the other hand, is a utilitarian liberal because he introduced mechanisms for the redistribution of wealth. Taking Marshall's idea of a welfare system further, Rawls introduced "the more dynamic notion that, through state redistribution mechanisms, an increase in the share of the better off should increase the share for the worse off" (Jones & Gaventa, 2002:3). The most common critique of the liberal tradition is that, as a result of its individualistic nature, it leads to the "disintegration of social bonds and the growing phenomenon on anomie" (Mouffe, 1992:29). Coupled with this, although the liberal tradition is currently the dominant discourse, Merry (2018:2) notes that "liberal conceptions are both morally and politically problematic inasmuch as they depend upon an imposed and coercive conditioning that undermines the very legitimacy they aim to ensure". The second conceptualisation of citizenship emerges from the communitarian tradition.

3.2.2   The communitarian tradition

The communitarian tradition opposes the individualistic approach of the liberal thinkers and argues that "an individual's sense of identity is produced only through relations with others in the community of which she or he is a part". This means that "communitarian thought centres on the notion of the socially – embedded citizen and community belonging" (Smith, 1998:117, cited in Jones & Gaventa, 2002:4). The citizen in the communitarian tradition places emphasis on the common good and individual liberty is maximised through public service (Skinner, 1992). Proponents of this tradition argue that "civic virtue distinctive to our time is the capacity to negotiate our way among the sometimes overlapping, sometimes conflicting obligations that claim us, and to live with the tensions to which our multiple loyalties give rise" (Sandal, 1996, cited in Jones & Gaventa, 2002:4). Thus, communitarians assert "the group as the defining centre of identity" (Isin & Wood, 1999:2). The values of the communitarian tradition are echoed in

the local South African tradition of Ubuntu that professes that an individual's humanity is expressed through relationships with others (Letseka, 2011; Mbigi, 1997). Mouffe (1992:29) critiques the communitarian viewpoint by arguing that "their attempt to recreate a type of *gemeinschaft* community cemented by an idea of the common good is clearly premodern and incompatible with the pluralism that is constitutive of modern democracy". For Mouffe (1992), neither the liberal tradition nor the communitarian tradition is an adequate response to defining citizenship. Mouffe (1992) argues that we should be able to conceptualise our identities as individuals and as citizens in a way that does not sacrifice one to the other. The civic republican tradition aims to address this concern.

3.2.3   The civic republican tradition

The civic republican tradition attempts to find a middle ground between the liberal and communitarian traditions (Isin & Wood, 1999). The values of the civic republican are underpinned by "a concern with individual obligations to participate in communal affairs" (Oldfield, 1990:145, cited in Jones & Gaventa, 2002:4). Oldfield (1990) further argues that basic resources are necessary to enable participation in community life, rather than conceiving of them as basic rights. This tradition promotes deliberative forms of democracy, as opposed to the dominant liberal form that emphasises representative political systems (Kymlicka & Norman, 1994; Heater, 1999). Authors who subscribe to this tradition argue that citizenship should be understood in terms of a common identity and shaped by public culture (Habermas, 1998; Miller 1989, 1995; Beiner, 1995). Furthermore, it argues that civic identity can work to unite citizens as long as their national identity is stronger than the identities of the different groups to which citizens belong (Miller, 1988, cited in Ellison, 1997:701).

There is a growing concern that current traditions of citizenship are not sufficiently inclusive to encapsulate the complexity of society. There has thus been an interest in linking the liberal, communitarian, and civic republican traditions (Jones & Gaventa, 2002; Mouffe, 1992; Laclau & Mouffe, 1985; Heater, 1999; Kymlicka, 1996). An attempt has been made to "find ways of uniting the liberal emphasis on individual rights, equality and due process of the law, with the communitarian focus on belonging and the civic republican focuses on process of deliberation, collective action and responsibility" (Jones & Gaventa, 2002:5). Discussions of these attempts will not be debated here due to the

limitations of this output. It is sufficient to acknowledge that current conceptions of citizenship remain contested and insufficient to capture the modern experience of the individual, *Gemeinschaft* (the community) (Tönnies, 1887), and *Gesselschaft* (the society). The next section discusses definitions of citizenship.

3.3   DEFINING CITIZENSHIP: RIGHTS, RESPONSIBILITIES, AND BELONGING

According to Isin and Nyers (2014:1), "[t]here are various ways of defining citizenship and, as we have witnessed in the interdisciplinary field of citizenship studies, each falls short of a satisfactory clarity or comprehensiveness". This means that when attempting to understand conceptions of citizenship in a specific situation, there is always the possibility of exclusion.

What is common in existing definitions of citizenship, is the relation with the state. Giroux (1995:7) states that citizenship is "a historical contract between the individual and the state … and in a strict sense, citizenship concerns the integration of the individual in the political framework and the participation of citizens in the institutions of law; citizenship … is expressed in the continuing participation of individuals in the co-management of public affairs". Furthermore, there is sufficient consensus in the literature on defining citizenship that conceptualises citizenship as both a status and a practice (Kymlicka & Norman, 1994; Mouffe, 1992; Oldfield, 1990; Bosniak, 2006; Joppke, 2007; Bloemraad, 2018). Lister (1997:41) contends that "to be a citizen in the legal and sociological sense means to enjoy rights of citizenship necessary for agency and social and political participation … to act as a citizen involves fulfilling the potential of that status". Barnes (1999, cited in Jones & Gaventa, 2002:5) notes that citizenship is a "social right", "a form of agency and practice", and "a relationship of accountability between public service providers and their users".

Abowitz and Harnish (2006:653) note that in a democracy, citizenship is essentially about five things. Firstly, it "gives membership status to individuals within a political unit"; secondly, it "confers an identity on individuals"; thirdly, it "constitutes a set of values, usually interpreted as a commitment to a common good of a particular political unit"; fourthly, it implies "gaining knowledge and using and understanding laws, documents, structures, and processes of governance; and lastly, it involves "practicing a degree of participation in the process of political life". Furthermore, citizenship is also about the multiple ways in which individuals belong (Soysal, 1994; Yuval-Davis, 2006). Given these

definitons of citizenship, this section therefore discusses citizenship in terms of rights, responsibilities and obligations and belonging.

3.3.1   Understanding citizenship as rights

The notion of rights has always featured prominently in literature relating to conceptualisations of citizenship. According to Dagger (1997:3), "since at least the seventeenth century, the concept of rights has figured prominently in political debate, especially in the English-speaking parts of the world. It is no surprise, then, to find individuals and groups of almost every persuasion stating their cases nowadays in terms of rights". Marshall (1950) introduced the modern theory of citizenship based on the development of the civil, political, and social rights. Marshall (1950), who believed in social democracy, developed this as to way to protect individuals from social and economic uncertainties through welfare provision in the post-war British context. "As with most liberal thinkers, he argued not for the elimination of inequalities, but a reduction in the risks associated with capitalism for the poorest citizens" (Jones & Gaventa, 2002:3). Marshall was convinced that this process would lead to a more unified and socially cohesive society. Marshall's (1950) highly influential essay *Citizenship and Social Class* (1950), engages in this relationship between social class and citizenship. Heavily influenced by economist Alfred Marshall, Marshall (1950) used citizenship as a means to address social inequality. For him, capitalism was not the solution as he argued that it "is a system, not of equality, but inequality" (Marshall, 1950:150). Marshall's seminal work defines citizenship as "a form of membership in a political and geographic community" that is comprised of four different components, namely "legal status, political order, and other forms of participation in society, rights, and a sense of belonging" (Bloemraad, Korteweg & Yurdakul, 2008:154). Marshall (1950) divides the notion of rights into three categories, namely civil, political, and social:

> The civil element is composed of the rights necessary for individual freedom … By the second political element, I mean the right to participate in the exercise of political power … By the social element, I mean the whole range from the right to a modicum of economic welfare and security to the right to share to the full in the social heritage and to live the life of a civilized being according to the standards prevailing in the society (Marshall, 1950:10-11).

This rights-based approach to citizenship, although a crucial aspect of contemporary understandings of citizenship, defines citizenship as a state-related concept, limiting other ways of understanding that are more indicative of a (post)modern society.

Postmodern conceptions of citizenship recognise that an individual's belonging can supersede the relationship with the state (Brubaker, 2002; Soysal, 1994; Appadurai & Holston, 1999).

Chapter 2 of the South African Constitution bestows rights on all individuals who reside within its borders. Among these are the right to freedom and security (section 12), freedom of religion (section 15), the right to have access to healthcare, food, water, and social security (section 27), human dignity (section 10), and the right to education (section 29). The rights promoted in the South African Constitution include civil rights, social rights, and political rights. Recent studies conducted in South Africa demonstrate that despite having these rights bestowed, they are not practically realised, particularly in, but not limited to, the school environment.

Regarding empirical studies relating to civil rights, a study conducted by Ntho-Ntho and Nieuwenhuis (2016) investigated how school principals dealt with religion in schools given the policy provisions. The study found that, school principals ignored the policy and maintained the status quo. Secondly, the study also found that teachers' own education experiences influenced how they practiced religion in schools. Furthermore, the study found that "principals with Christianity orientations regard a single-faith approach to be the only way to deal with religion in education" and that principals with Islamic and Hindu orientations were open to more inclusive practices, which allowed them to create a more tolerant schooling atmosphere (Ntho-Ntho & Nieuwenhuis, 2016:177). Although the South African Constitution promotes a non-racial South Africa, research suggests that South Africans still live very segregated lives (SARB, 2017). The SARB (2017) found that while 38% of South Africans indicated that they do not have difficulties with any other racialised group, 26.9% indicated that they found it most difficult to associate with white South Africans, 20.1% with black South Africans, 12.2% with Indian/Asian South Africans, and 2.7% with coloured South Africans. A public display of discrimination occurred in 2008 and 2015 when countrywide xenophobic attacks occurred in South African townships. Data from the World Values Survey (1995) rank South Africa as the most xenophobic nation among 18 countries (Mattes, 1995). A study conducted by Crush (2001) also found that a majority of respondents supported policy proposals that foreigners should carry identification at all times and that South Africa's borders should be electrified. In 2008, a survey conducted by the South African Migration Project found that more than half of South Africans wanted foreign nationals deported (Polzer, 2008).

Discrimination against homosexuality is also a common experience in South Africa and research suggests that schools are places where these stereotypes are either resisted or produced (Bhana, 2012). Bhana (2012) found that silencing homosexuality, denying its existence in the curriculum, and religious prohibitions, were the dominant reasons for perpetuating homophobic tendencies in schools.

With regard to social rights, despite having the right to access healthcare facilities, a study conducted by McIntyre and Ataguba (2017:17) found that "there are considerable differences in households' proximity to a health facility between rural and urban areas, across provinces and between socio-economic groups in South Africa". A report by the South African Human Rights Commission (2007) also noted that it often receives complaints regarding poor service delivery in the public healthcare system across all provinces. Access to basic education is also a fundamental right stipulated in the South African Constitution. However, the location of schools in relation to where students live limits access to schooling. The South African Child Gauge (2015) found that 72% of South African children walk to school and 21% travel more than 30 minutes. Poor access to basic schooling is more pronounced in rural areas and areas that have poor transport infrastructure (Hall, 2015). A lack of access to gainful employment has also crippled many households in South Africa, with 27% of South Africans being classified as unemployed in 2017 (Organisation for Economic Co-operation and Development [OECD], 2017). This means that one in ten South Africans are unemployed (Donisi, 2017). Lack of employment opportunities does not only have economic implications but also psycho-social implications, particularly for the youth (Sage, 2017; Sayed *et al.*, 2017).

With regard to political rights, a report produced by Afrobarometer in 2015, investigating the political behaviours of the youth in Africa, found that although youths support the idea of a united country, their civic engagement is low (Lekalake, 2015). While the issue of political apathy is often cited as the main reason for low engagement (Mattes & Richmond, 2014), Booysen (2015) found that youths disengage because their basic needs are not met. Similarly, recent results from Afrobarometer conducted in 2015 contend that South Africans would forego their right to vote if their basic needs were met (Felton, 2018). This suggests that while South Africans have the right to vote, some choose not to exercise this right due to an insufficient realisation of their social rights. The next section discusses understandings of citizenship as responsibilities and obligations.

3.3.2 Understanding citizenship as responsibilities and obligations

Citizenship includes an aspect of enactment and responsibility, i.e. citizen participation both socially (by contributing to the community or society), as well as politically (such as voting, standing for office, campaigning, and protesting). According to the Universal Declaration of Human Rights, "everyone has duties to the community" (Article 29). This sentiment is echoed by Giddens (1998:66), who states that there are "no rights without responsibilities". The International Council on Human Rights Policy has identified three ways in which individuals can exercise their responsibilities. These include:

- duties on individuals in their roles as agents of the state to respect, promote, and protect human rights;
- duties on individuals to exercise their rights responsibly; and
- duties of individuals towards others in their community (International Council on Human Rights Policy, 1999:15).

In the local context, the African Charter on Human and Peoples' Rights (1981) also notes the importance of citizen responsibility in realising citizenship by implying that all rights have reciprocal responsibilities. The Charter speaks about individual responsibilities in Chapter II, titled "Duties". These duties are as follows:

"Article 27

1) *Every individual shall have duties towards his family and society, the State and other legally recognized communities and the international community.*

2) *The rights and freedoms of each individual shall be exercised with due regard to the rights of others, collective security, morality and common interest.*

Article 28

Every individual shall have the duty to respect and consider his fellow beings without discrimination, and to maintain relations aimed at promoting, safeguarding and reinforcing mutual respect and tolerance.

Article 29

The individual shall also have the duty:

1) *To preserve the harmonious development of the family and to work for the cohesion and respect of the family; to respect his parents at all times, to maintain them in case of need;*

2) *To serve his national community by placing his physical and intellectual abilities at its service;*

3) *Not to compromise the security of the State whose national or resident he is;*

4) *To preserve and strengthen social and national solidarity, particularly when the latter is strengthened;*

5) *To preserve and strengthen the national independence and the territorial integrity of his country and to contribute to his defence in accordance with the law;*

6) *To work to the best of his abilities and competence, and to pay taxes imposed by law in the interest of the society;*

7) *To preserve and strengthen positive African cultural values in his relations with other members of the society, in the spirit of tolerance, dialogue and consultation and, in general, to contribute to the promotion of the moral well-being of society; and*

8) *To contribute to the best of his abilities, at all times and at all levels, to the promotion and achievement of African unity*."

The citizen duties or responsibilities, as professed in the Charter, involve a moral responsibility towards society (social responsibility), as well as a loyalty towards the state (political responsibility). What these duties further demonstrate is that democracies require a citizen with a very specific skill set to advance the values that underpin this political context. Marshall (1950) differentiates between compulsory responsibilities and responsibilities that are important but not compulsory. Compulsory responsibilities include paying taxes and insurance and preserving the interests of the nation state. The important, but not compulsory, responsibilities include undertaking paid employment and civil duties. Marshall (1950) further contends that "any claim to citizenship status without accepting these responsibilities and duties would be detrimental to the welfare of the whole community and that citizens should understand their obligations and fulfil them as a central feature of being a citizen" (cited in France, 1998:98). A limitation of Marshall's view is that it fails to acknowledge the recognition of other kinds of responsibilities that are indicative of modern-day society; this includes issues such as the importance of community life, poverty, and unemployment (France, 1998). Here the work of Westheimer and Kahne (2004) becomes useful. Drawing on the idea of responsibilities and obligations, Westheimer and Kahne (2004) developed a citizen typology that distinguishes between three kinds of citizens. These are the personally responsible

citizen, the participatory citizen, and the social justice-orientated citizen. The personally responsible citizen is one who "acts responsibly in his or her community by picking up litter, giving blood, recycling, and staying out of debt [and] pays taxes, obeys laws and help those in need during crises such as snowstorms or floods" (Westheimer, 2015:38). Participatory citizens are those who "actively participate in the civic affairs and the social life of the community at local, state and national levels … [They] emphasize preparing students to engage in collective community-based efforts" (Westheimer, 2015:40). The social justice-orientated citizen, who, according to these authors are the least commonly pursued, are "individuals who know how to critically assess multiple perspectives … they are able to examine social, political and economic structures and explore strategies for change that address root causes of problems" (Westheimer, 2015:40). These typologies are further explained in Table 3.1.

Table 3.1: Westheimer and Kahne's (2004) citizen typologies

	Personally responsible citizen	**Participatory citizen**	**Social justice-orientated citizen**
Description	Acts responsibly in the community.	Active member of community organisations and/or improvement efforts.	Critically assesses social, political, and economic structures.
	Works and pays taxes, picks up litter, recycles, and gives blood.	Organises community efforts to care for those in need, promotes economic development, or cleans up the environment.	Explores strategies for change that address the root causes of problems.
	Helps those in need, lends a hand during times of crises.	Knows how government agencies work.	Knows about social movements and how to effect systemic change.
	Obeys laws.	Knows strategies for accomplishing collective tasks.	Seeks out and addresses areas of injustice.
Sample action	Contributes to food drives.	Helps organise food drives.	Explores why people are hungry and acts to solve root causes.
Core assumptions	To solve problems and improve society, citizens must have good character, and they must be honest, responsible, and law-abiding members of the community.	To solve problems and improve society, citizens must actively participate and take leadership positions within established systems and community structures.	To solve social problems and improve society, citizens must question and change established systems and structures when they produce patterns of injustice over time.

Westheimer (2015:44) argues that although "personal responsibility and even participating with others to organize a response to a social problem is admirable … [it is] inadequate if we don't also look at the structural causes that are creating the need for direct service in the first place".

In 2011, the DBE, the South African Interfaith Council, and Lead SA developed a Bill of Responsibilities (South African Government, 2011) that needs to work in conjunction with the Bill of Rights. This means that every right a citizen is entitled to, comes with a corresponding responsibility. A study conducted by Parboteeah, Cullen and Lrong (2004) found that helping others tends to be more common in countries where wealth and education levels are high. Westheimer and Kahne (2006) contend that school curricula often have "good character" as the central theme of a citizen's responsibility as opposed to questioning or challenging current social norms. One example of citizen responsibility and one that is often cited in the school curriculum is the obligation of citizens to take care of the environment in order to secure a clean and safe environment for future citizens. However, citizens are only able to exercise this responsibility if the political and social environment is conducive. Melo-Escriheula (2008:122) contends that "the idea of personal change must be linked to a further analysis of relations of power in order to provide a social context for ecological citizenship activity". Furthermore, Taylor (1989:20) contends that "the liberal tradition of citizenship, resting on an abstract notion of rights and appeal to universalism has ignored the reality of power" and given this "social relations of power are seen as taking historically varying forms, but most notably those associated with class, gender and race". Thus, conceptions of citizenship responsibility and entitlements "must come to terms with the underlying structural power relations" (Taylor, 1989:20). Questioning political leadership, taking care of the environment, and other citizen responsibilities are not only a personal matter, but also require collective action (Dobson, 2003). The next section discusses understandings of citizenship as belonging.

3.3.3   Understanding citizenship as belonging

On a basic level, the notion of belonging is integral to understanding who we are and what it means to be human. A sense of belonging involves membership to or exclusion from a variety of institutions and situations. Although Marshall (1950) acknowledges belonging as integral to the realisation of citizenship, his idea of belonging was linked to the nation

state in a legal sense. This does not take into consideration the multiple ways in which individuals can belong. Yuval-Davis (2006:199) notes that

> people can belong in many ways and to many different objects of attachments … these can vary from a particular person to the whole of humanity, in a concrete or abstract way, belonging can be an act of self-identification or identification by others, in a stable, consistent or transient way … belonging is always a dynamic process, not a reified fixity, which is only a naturalized construction of a particular hegemonic form of power relations.

Isin and Wood (1999:14) contend that conflating identities is problematic because it "not only creates an artificial separation between citizenship and identity, but assumes that each individual and group understands experiences and practices citizenship in the same way". Literature on belonging and citizenship stresses the importance of individuals and groups being able to affirm and assert their identities (Eid, 2015; Osler & Starkey, 1999). Isin and Wood (1999, cited in Eid, 2015:5) argue that "to make identities irrelevant to citizenship is to ignore their relatively durable institutionalisation in discourse and practice". Furthermore, Osler and Starkey (2003) note that citizenship requires a sense of belonging; to neglect the personal and cultural aspects of citizenship is to ignore the issue of belonging. Yuval-Davis (2006) developed a more expansive framework for understanding belonging. According to Yuval-Davis (2006), the notion of belonging can be divided into three analytical categories. The first level concerns social locations; the second relates to individuals' identifications and emotional attachments to various collectivities and groupings; and the third is about the ethical and political value systems with which people judge their own and others' belonging. Although these categorisations are interrelated, they cannot in essence be reduced to one another. The first level relates to belonging as a social construct. It refers to how "people belong to a particular gender, or race, or class or nation, that they belong to a particular age-group, kinship group or a certain profession, what is being talked about are social and economic locations, which, at each historical moment, have particular implications vis-à-vis the grids of power relations in society" (Yuval-Davis, 2006:199). The second level refers to the following: "identities are narratives, stories people tell themselves and others about who they are (and who they are not) … not all of these stories are about belonging to particular groupings and collectivities; they can be, for instance, about individual attributes, body images, vocational aspirations or sexual prowess" (Yuval-Davis, 2006:202). The third categorisation represents values and the manner in which their individual and collective identities and attachments are judged. What makes Yuval-Davis' (2006) framework useful

is that it recognises the complexity of belonging and that citizenship is about belonging in varied contexts, which makes it intersectional.

Membership and belonging, although semantically similar, have very different meanings in literature relating to conceptions of citizenship. While Yuval-Davis (2006) speaks about belonging as a naturalised construction of a particular hegemonic power, Soysal (1998) speaks about membership that transcends the boundaries of the nation state. Soysal (1998:189) states that there is an assumption "that individual rights, historically defined on the basis of nationality, are increasingly codified into a different scheme that emphasizes universal personhood". She uses the term "membership" in contrast to citizenship, because in her opinion, foreigners are enjoying important privileges, formerly limited to citizens, "contest[ing] the foundational logic of national citizenship" (Soysal, 1995:2). Soysal (1998:191) emphasises transcending the boundaries of the nation state to post-national membership that is not based on "an expansion of scope on a territorial basis", but on the legitimisation of membership. Soysal (1998) also developed several dimensions that allow for a distinction to be made between national citizenship and post-national citizenship. These categories are time period, territorial, congruence between membership and territory, rights and privileges, basis of membership, organisation of membership, and source of legitimacy. Soysal's (1998) ideas of boundaries are fluid, meaning one could hold citizenship in one state while simultaneously holding membership in another. This is indicative of contemporary migration patterns of economic migrants and migrations resulting from war.

Following on from Soysal's (1994; 1996; 1998) notion of membership, the fluidity of boundaries impacts on the legitimacy of nation states. In response to the weakening of power invested in the nation state, "some governments have drawn on the notion of citizenship as a civic identity in an attempt to draw citizens together under a new form of commonality" (Seidman, 1999, cited in Jones & Gaventa, 2002:1). While belonging as explained by Yuval-Davis (2006) is useful to understand the various ways people conceive of themselves within a nation state, Soysal's (1998) notion of membership indicates a more expansive understanding that is inclusive of various identities and not limited by political boundaries. A third conceptualisation of citizenship as it relates to belonging is the framework developed by Berlant (2000). Berlant (2000) conceptualises citizenship as belonging in two ways. Firstly, "it is a bundle of constitutional rights and responsibilities defined and guaranteed by membership in the state and submission to its power", and,

secondly, it is a "constant struggle of marginalised persons to expose the violence inherent in their exclusion and the social origin of the state" (Berlant, 2000, cited in Swartz, Harding & Lannoy, 2013:29). While the first category acknowledges the rights and responsibilities of citizens that result from membership of a national community, the second aspect highlights how these rights are often unevenly distributed, especially in countries with a history of social exclusion. This framework further demonstrates that experiences of inclusion and exclusion can co-occur.

Notions of belonging, both in terms of inclusion and exclusion, are a fundamental part of South Africa's colonial history. Barbalet (2007, cited in Swartz & Arnot, 2013:27) contends that "during apartheid, as a social body and a state structure, the nation was designed with the explicit purpose of excluding the black majority of the population". The demise of apartheid resulted in a re-envisioning of South Africa as the Rainbow Nation in an attempt to unify a segregated polity (Tutu, 1994[5]). To redress the injustices of the past, processes of transformation were instituted. Policies of racial redress re-emphasise the link between racialised groups, citizenship, and material access to socio-economic resources (Ndletyana, 2008:85). However, processes of transformation had unintended consequences of further polarisation. Ansell (2004, cited in Steyn-Kotze & Prevost, 2017:6) notes that "in dismantling the legacies of apartheid, the transformation agenda leads to a situation where the notion of race has been judicially scrapped as the basis of citizenship, but legislatively inscribed for the purposes of transformation and redress", thus excluding or limiting the opportunities for white South Africans. While these transformation processes may aim to promote equity, they contradict the values of democracy "where everyone is seen as equal before the law".

Furthermore, despite having ushered in this new political dispensation more than 25 years ago, inequality and the spatialisation of poverty persist (Wilson, 1996; Swartz & Arnot, 2013). This means that despite all South Africans being granted the legal status of citizenship, poverty, and inequality impact on the full realisation of this (Swartz, 2010). Furthermore, the "insidious and cumulative effects of poverty are seldom made explicit when speaking about citizenship and belonging" (Swartz, Hamilton Harding & DeLannoy,

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[5]   The term "Rainbow Nation" was coined by Emeritus Archbishop Desmond Tutu in 1994 to describe South Africa's multicultural landscape (South Africa Online, 2019).

2013). Chambers (1997) describes five dimensions of poverty that impact on the realisation of citizenship, namely:

1) lack of income or assets to generate income;
2) physical weakness due to malnutrition, disability, or sickness;
3) physical or social isolation due to marginal location, lack of access to goods and services, ignorance, or illiteracy;
4) vulnerability to any kind of shock or emergency and the risk of falling deeper into poverty; and
5) powerlessness within existing socio-economic and political structures (Chambers, 1997, cited in Swartz *et al.*, 2013:29).

What Chambers (1997) demonstrates is that poverty and citizenship cannot co-exist. Swartz *et al.* (2013) contend that "these aspects of poverty mutually cause, overlap, and are complicit with exclusion from the rights and benefits of citizenship. This is particularly important to note in the South African context, where high levels of poverty and inequality persist. This demonstrates that inclusion and exclusion are still indicative of how individuals experience citizenship in South Africa, even in a post-apartheid context. The next section discusses globalisation and the implications for understandings of citizenship.

3.4   CITIZENSHIP AND GLOBALISATION

Understandings of citizenship have been challenged due to the intensification of processes of globalisation that emerged in the latter part of the 20th century. Although the term "globalisation" was not coined until the second half of the 20th century, it has a longer pedigree and is often defined as internationalisation, liberalisation, universalisation, and Westernisation (Scholte, 2007).

Although the term "globalisation" is often cited, its meaning "remains obscure even among those who invoke it" (Reich, 1998:3). McGrew (1990:62) defines globalisation as a "multiplicity of linkages and interconnections that transcend the nation states (and by implication the societies) which make up the modern world system. It defines a process through which events, decisions and activities in one part of the world can come to have a significant consequence for individuals and communities in quite distant parts of the globe". Sterri (2014:71) views globalisation as "the processes of widening and deepening

relations and institutions across space. Increasingly, our actions and practices systematically and mutually affect others across territorial borders". Globalisation therefore implies two aspects; firstly, "it suggests that political, economic and social activities are becoming increasingly inter-regional or intercontinental in scope", and secondly, "it suggests that there has been an intensification of levels of interaction and interconnectedness between states and societies" (Hudson & Slaughter, 2007:1). Forces of globalisation impact normative understandings of citizenship because they challenge "territorial constructions of community, citizenship and democracy" (Scholte, 2007:1484).

In both the liberal and civic republican schools of thought, the nation state is the spatial frame of reference for citizenship (Ellison, 1997; Heater, 1999; Falk, 1998, cited in Jones & Gaventa, 2002:19). Heater (1999) argues that contemporary understandings of citizenship are influenced by various interlocking factors. These include globalisation-localisation, dynamics of increased international migrations, heightened political awareness of ethnic and cultural difference within nation states, and fragmentation of nation states on the basis of politicised differences. There is thus a need for citizenship to be understood "as an ensemble of different forms of belonging to different groups, of which 'national identity' is but one" (Isin & Wood, 1999, cited in Jones & Gaventa, 2002:19).

Anthropologists have argued that theorists of the citizenship discourse need to look beyond the legal, rights, and membership definition and extend this to include cultural and social forces that inevitably become entangled in the complexity of social interconnectedness (Lukose, 2005; Kipnis, 2004; Appadurai, 2002). This is because "the ground-breaking condition of globalized complex societies raises contradictions between citizenship conceptions generated from the legal, economic and political orders" (Meraz, 2018:22).

Recent years have witnessed vast changes with regard to mobility and increased numbers of migrant workers, expatriates, and refugees, which start to question traditional understandings of citizenship (Ong, 2006). "The claims of rights and benefits through membership of and belonging to a nation-state have prompted new avenues of inquiry … and one focus has shifted towards the limitations embedded in the political definitions of citizenship which do not encompass the existing diversity in the contemporary context" (Lazar, 2013, cited in Jónsdóttir, 2016:6). Bellamy and Palumbo (2010:xi) explain that

"[w]hatever the problem – be it the decline in voting, increasing numbers of teenage pregnancies, or climate change – someone has canvassed the revitalization of citizenship as part of the solution". Conceptions of citizenship have been impacted by mass migration and asylum seekers (Benhabib, 2004), sexual citizenship and the LGBTQI community (Richardson, 2015; Josephson, 2016; Hekma, 2015), digital citizenship (Ribble, 2017; Holland, 2017; Swan & Park, 2015; Simsek & Simsek, 2013), multiculturalism (Studemeyer, 2016; Kymlicka, 2011), and cosmopolitanism (Osler & Starkey, 2006; Appiah, 1997). To this end, the discourse on globalisation and the ongoing interconnectedness of individuals and groups have implications for understandings of citizenship in the future because it challenges normative understandings of citizenship and tr. The next section discusses how understandings of citizenship have taken root in Africa.

3.5   CITIZENSHIP IN AFRICA

While conceptions of citizenship are notoriously polyvalent, with multiple meanings and understandings, they become more complex in the African context. This is because citizenship in Africa has been increasingly contested and "the unexpected saliency of these issues has shaped our understanding of both democratic and violent political struggles on the continent" (Dorman, 2014:161). The literature on citizenship in Africa argues for the inclusion of previously disadvantaged groups, as well as the previously privileged minority (Heilman, 1998; Mamdani, 2002). Current understandings of citizenship in Africa cannot be divorced from its colonial history (see Chapter Two). Mamdani (1996:17), in his book titled *Citizen and subject: Contemporary Africa and the legacy of late colonialism*, describes citizenship during the colonial period as a "privilege of the civilised; the uncivilized would be subject to all round tutelage … they may have a modicum of civil rights, but not political rights, for the propertied franchise separated the civilized from the uncivilised". Mamdani further notes that there were two ways by which Europeans controlled local groups, which have implications for how citizenship is understood and experienced today. Firstly, the direct rule, which was a form "of urban civil power … it was about the exclusion of natives from civil freedoms guaranteed to citizens in civil society" (Mamdani, 1996:18). Indirect rule "signified a rural tribal authority … it was about incorporating natives into a state enforced customary order" (Mamdani, 1996:18). These variations can be characterised as a process of centralisation and decentralisation, of which the latter became "the principal answer to the native

question" (Mamdani, 1996:18). The urban (or direct rule) promoted civil society and civil rights, whereas the rural (or indirect rule) punted community and culture. The effects of the latter have contributed to understandings of citizenship and identity discourses on the continent. Therefore, to understand how identity discourses have developed in Africa, "we must look to the nature of African statehood and political struggles for power in African states … [because in Africa] the state is not organized by ideology, but around identity politics, which immediately lends itself to definitions of insiders and outsiders" (Dorman, 2014:161). Contemporary conceptions of citizenship "have to compete in South Africa with traditional and often parochial obligations to specific ethnic groups … in traditional societies individual rights do not occupy centre stage … duty to the community … is what matters … the individual has no independent status" (Ramphele, 2001:3). This is in contrast with the prevailing liberal discourse of citizenship. Ramphele (2001:6) elaborates on understandings and experiences of citizenship in South Africa by saying that "[a]n added difficulty for the majority of rural black South Africans is the active promotion of traditionalism in rural areas. Many poor people, especially women, in rural areas, continue to be subjected to tribal laws. Many fall victim to the ravages of polygamy and are denied property and inheritance rights. The entrenchment of traditionalism in the new South African Constitution, creates tensions between the various segments of the citizenry."

Conceptions of citizenship in Africa are therefore conflicting and ambiguous. Traditionalists, both in the case of the Afrikaner elite and the black African elite in South Africa, limit the ability of the state to pursue a credible agenda of promoting equality among its citizens, regardless of racialised group, gender, class, or geography. This is mainly due to the exclusionary dynamics inherent within the conclaves. What Ramphele (2001) alludes to is the impact of indigeneity on current understandings and experiences of citizenship. Tamarkin and Giraudo (2014:551) contend that "while the idea of indigeneity has increasingly resonated for minorities within African states, many African states have rejected these claims, arguing instead that all citizens are equally indigenous or that the category itself is inappropriate for African contexts". Promoting indigeneity challenges colonial legacies and postcolonial projects but also mechanisms aimed at nation building (Ndahinda, 2011). As a political project, indigeneity not only impacts conceptions of citizenship in an African context as ethnic allegiances supersede political ones, but it also weakens the legitimacy of the status quo. The next section discusses the practice of citizenship in (democratic) schools.

3.6   CITIZENSHIP AND DEMOCRACY IN SCHOOLS

This section discusses the literature relating to the practice of citizenship in schools. Three aspects relating to schooling will be discussed: firstly, the literature relating to the function of schooling (or education); secondly, the literature relating to defining what constitutes the school environment; and thirdly, the literature relating to elements of a democratic school. This section does not discuss the literature relating to citizenship education because it is not the focus of this thesis. Instead it discusses the literature regarding what constitutes a democratic school and how one may go about analysing democratic practices in the school environment. Specific reference to democratic schools is made because, firstly, South Africa is a democratic society and the policies that govern schools are therefore also democratic. Secondly, for modern democracies to function as a people-centred arrangement, the notion of citizenship is fundamental as it bears the intrinsic political value to promote and protect the interests of the people. Strong citizenship platforms are crucial to realise a well-governed, accountable, and inclusive democracy. Thirdly, "citizenship is the social and legal link between individuals and their democratic political community ... and the status of citizenship entails very important responsibilities and duties that must be fulfilled, if they are not, democracy is disabled" (Patrick, 2000).

3.6.1   The function of schooling

In 1916, Dewey (1916:81) defined schooling (or education, as he notes) as a "social function securing direction and development in the immature through their participation in the life of the group in which they belong". Furthermore, he stressed the need for schooling based on democratic principles and shared values in which youths, including their instructors, are able to operate in a local and global context (Dewey, 1916). The notion of shared values is particularly important in contemporary societies, where nation states have become more culturally diverse, creating tensions between various groups. Hahn (2005) notes that "there has been a general consensus since the end of the nineteenth century that schools have a role in integrating immigrants and should educate young people for citizenship in a multicultural democracy". Merry (2018:1) echoes this sentiment and states that "[m]ore than any other public institution, schools are assigned the task of producing good citizens, ensuring that when children grow up and leave school [they are able to] practice the civic virtues most valued in their respective societies".

To this end, the "belief that schools can and must achieve these ends of civic education is deeply held by many" (Merry, 2018:1).

Many educationalists and sociologists believe that schools play and should play a critical role in nurturing, facilitating, and transforming democratic citizenship learning (Sears, 1996; Goldberg & Morrison, 2003; Goodlad, 2000; Sadker & Sadker, 2000; Ballantine, 2001). Schools provide fertile grounds for investigating how the diverse dimensions of democratic citizenship can be explored, nurtured, and experienced. These institutions offer the conditions where understandings of key concepts, issues, and processes of informed democratic citizenship can be developed; where conflicting beliefs and perspectives within local, national, and global contexts can be examined and analysed; where notions of civic membership and identity, inclusion and exclusion, moral purpose, and legal responsibility can be explored; and where basic capacities of civic literacy and participation can be practiced and reflected upon.

Bowles and Gintis (1976), who are Marxist sociologists, argue that the main function of education, particularly in capitalist societies, is the reproduction of labour power. The education system is thus seen as subservient to the class who owns the means of production. Bowles and Gintis (1976) developed the "correspondence theory", which suggests that the norms and values students learn in school correspond to the norms and values that will make it easy for future capitalist employers to exploit them at work. Furthermore, French sociologist Emile Durkheim (1956:123-124)[6] argues that education is "the means by which society perpetually re-creates the conditions of its very existence" and it involved "a systematic socialization of the young generation". He contends that school serves a function that cannot be fulfilled by either the family or friendship. Schools are therefore places where individuals learn to cooperate with people who are neither friends nor family, which is essentially what being a wider member of society involves. Durkheim (1956) also contends that schools are one of very few institutions that can assist in making social transitions, i.e. to transition from a traditional society to a modern society.

While Dewey (1916), Bowles and Gintis (1976), and Durkheim (1956) have their own understanding of the function of schooling or education, the common ideal is that the

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6   Published posthumously.

function of school is to prepare individuals for citizenship. However, this is defined in a particular context. Levinson (2012:174) contends that

> both adults and students learn 'their place' and what's expected of them in the broader public sphere by observing and participating in the limited public space we call schools. Schools also give – or deny – students and teachers opportunities to practice a variety of civic skills and behaviours via classroom procedures and routines, curricula and pedagogies, interactions in the hallway and cafeteria and cocurricula and extracurricula activities. This need not be intentional. Rather, all schools teach experiential lessons about civic identity, expectations and opportunities – even when they have no intention of doing so.

The next section discusses the literature relating to definitions of the school environment.

3.6.2   Defining the school environment

The school environment, also referred to in the literature as school climate, is multifaceted and refers to a range of aspects within the school context, from buildings and infrastructure to interpersonal relationships and the processes that manage these aspects. Argyris (1958, cited in Chirkina & Khavenson, 2018:139) defines the school environment as consisting of the "complex, multifaceted interactions between the members of the organisation". Forehand and Gilmer (1964) define the school environment as a concept that influences the behaviour of its members. Freiberg (1999, cited in Chirkina & Khavenson, 2018:140) defines the school environment as "the soul and foundation of the school that makes teachers, students, and school participants feel that they are a part of this institution". Welsh (2000) notes that the school environment consists of the norms, values, and attitudes that define the relationships between each member of the school, as well as the processes that take place in it. Cohen, McCabe, Michelli and Pickeral (2009) add interpersonal relations and practices of teaching and learning to their definition of the school environment.

Tagiuri (1968, cited in Chirkina & Khavenson, 2018:142) developed four dimensions that define the school environment, namely ecology, milieu, the social system, and the culture.

1) The physical and material characteristics of the school (ecology), including the characteristics of the school building, how well equipped the classrooms are, the size of the school, and the number of classrooms.

2) The individual dimension (milieu), including teachers (work experience, career satisfaction, and evaluation of one's own effectiveness), students (attitude towards

school, classes, and involvement in the learning process), and administration (level of alienation from the academic process and the nature of the reports that teachers are required to submit).

3) The social dimension (social system), including relations between teachers, students, parents, administrators, etc.

4) The cultural dimension (culture), including the expectations for student achievement that teachers, administrators, parents, and the students themselves have; the system of norms and rules that regulate relations between the participants in the educational process; and the specific features of the evaluation system.

Cohen *et al.* (2009, cited in Chirkina & Khavenson, 2018:142) in their meta-analysis of studies that seeks to define the school climate or environment note that four elements are frequently discussed in the literature. These include safety, teaching and learning, relationships, and the physical environment:

1) **Safety:** physical and emotional, including norms and rules;

2) **Teaching and learning:** professional characteristics of teachers, academic development;

3) **Relationships:** between students, teachers, principals, and parents; and

4) **Physical environment:** school size; the presence of resources, materials, and elective courses; etc.

Zullig *et al.* (2010, cited in Chirkina & Khavenson, 2018:143) used statistical analysis to ascertain how the notion of school climate or school environment has been understood historically. Their final round of analysis yielded eight factors, namely:

1) sense of community;

2) observance of order and discipline;

3) academic support of students;

4) physical conditions of the school;

5) level of satisfaction that students express about their studies;

6) discrimination/showing preference for certain students over others;

7) relations between students; and

8) relations between students and teachers.

Given the definitions from various sources, the school environment, as used in this study, includes aspects of governance, the physical environment, relationships, and the ethos of belonging. The next section discusses the literature relating to defining democratic schools.

3.6.3   Democratic schools

Democracy, as a well-established and respected system, has the ability to influence society and place "the individual person on a subject position of life" (Alshurman, 2015:861). The foundation of a democracy is participation, equality, and respect (Ahmed *et al.*, 2007). Alshurman (2015:861) contends that "democracy has to be perceived as basic principles and way of life [that] can only be achieved by effective education", and this is best done through "educational institutes that incorporate democratic education practices and with a democratic administration". Furthermore, democratic education allows for individuals to develop the skills, values, and knowledge to fulfil their roles as citizens in a democratic state. This section discusses various elements of the school environment using the framework developed by Feu *et al.* (2017), which allows for the analysis of democratic practices in schools. Feu *et al.* (2017) list four dimensions of the school environment that are indicative of a democratic school, namely governance, inhabitance, otherness, and ethos.

3.6.3.1   *Governance*

Feu *et al.* (2017:4) contend that "democracy as governance refers to the structures and processes through which political decisions are made and the public sphere is managed, as well as to a method and rules of coexistence". Analysing governance in schools would therefore require analysis of all bodies and processes related to decision making at the school (Feu *et al.*, 2017). Participation is arguably the bedrock of any democracy and, therefore, in democratic schools, the participation in decision making of all stakeholders is considered pivotal. Each stakeholder at a school, i.e. students, teachers, and school management, should be able to contribute according to their level of expertise. Gutmann (1999) defines democratic education as a worldwide movement towards greater decision-making power for students in the running of their own schools. While the literature on democratic schooling agrees that participation of both students and teachers is important, particularly when making decisions relating to school and curricula (Huddleston, 2007; Watt, 1977; Holdsworth, 1999; Harber, 1995; Inman & Burke, 2002),

the nature and extent of the participation are equally important. Arnstein (1969) developed the "ladder of participation", which distinguishes between eight levels of citizen participation. These include manipulation and therapy (which constitute non-participation), informing, consultation and placation (which are degrees of tokenism), partnership, delegated power, and citizen control (indicating degrees of citizen power). Manipulation and therapy "have been contrived by some to substitute for genuine participation … the objective is not to enable people to participate in planning or conducting programmes, but to enable power holders to 'educate' or 'cure' the participants" (Arnstein, 1969:217). Informing and consultation are when citizens "are proffered by power holders as the total extent of participation, citizens may indeed hear and be heard … but they lack the power to ensure that their views will be heeded by the powerful" (Arnstein, 1969:217). Placation involves citizens to "advise, but retain for the power holders, the right to decide" (Arnstein, 1969:217). Partnership enables citizens "to negotiate and engage in trade-offs with traditional power holders" (Arnstein, 1969:217). Delegated power and citizen control are when "citizens obtain the majority of decision-making seats, or full managerial power" (Arnstein, 1969:217). Marzuki (2015) contends that public participation stimulates information exchange and awareness between all stakeholders. Marzuki (2015:22) also notes that citizens should be able to be part of the process from beginning to end as this is "key to sustainable development given that the proposed development will be structured based on stakeholder's demands and needs". Both Marzuki (2015) and Arnstein (1969) acknowledge that the biggest limitation of full citizenship participation may result as a lack of knowledge of planning processes. This is particularly important to note in a school context where students may not be as knowledgeable about policymaking as teachers and school management.

The SASA (see Chapter Two) compels all schools to establish an SGB. This body consists of parents and teachers at primary school level, and parents, teachers, and students at secondary school level. A study conducted in the Western Cape, South Africa, by Resources Aimed at the Prevention of Child Abuse and Neglect (RAPCAN) in 2013 investigating student participation in school governance processes found that, firstly, students do not understand their role and function in the process, and secondly, that there is a lack of recognition and support by adults at the school, which undermines students' right to authentic participation in school governance. The lack of support from other adults and lack of knowledge regarding student leadership and SGB structures promote "apathy" and "fragmentation" between members of the student representative committee

and lead to poor engagement with the rest of the student body (RAPCAN, 2013). Furthermore, the study also found, firstly, that while adults recognise the importance of the student voice, adults have limited understanding of what student participation actually looks like in practice. Secondly, students' participation in school governance is influenced by adults' traditional views of the place of children in society. Thirdly, student participation is influenced by internal conflicts between adults on the SGBs. Lastly, parents who form part of the SGB rarely understand their roles and are often left out of decision-making processes. Other studies on the effects of student participation have noted that both the individual and the institution benefit (Mncube, 2009; Wilson, 2009; Carr, 2005; Mabovula, 2009). Students who participate in school decision-making processes benefit from a "sense of personal control, increased confidence, and improved relationships with teachers and peers" (Wilson, 2009, cited in Phaswana, 2010:105). Increased participation also improves the functioning of the school (Mncube, 2009). It broadens students' insight into how democracy works, improves their reasoning abilities, and promotes greater understanding of the school values (Markham & Aveyard, 2003). "Moreover, participation is associated with higher educational expectations, positive self-concept, and greater academic commitment among young people" (Quane & Rankin, 2006, cited in Phaswana, 2010:106). Lastly, the participation of students in the decision-making processes, and maintaining good communication between governing structures and students, are crucial because the absence of these leaves room for discriminatory and illegal practices (Akiri, 2013). The next section discusses the dimension of inhabitance.

3.6.3.2   *Inhabitance*

Feu *et al*. (2017:9) define inhabitance in the schooling environment as "the set of actions that make the educational community, and especially students, feel good and be able to fulfil their main task". This dimension is centred around three key principles. Firstly, "actions designed to provide a good reception for the community (especially students, teachers and families)" (Feu *et al*., 2017:9). This refers to actions that "are carried out to facilitate participation … of students and families with difficult living conditions in order to mitigate as much as possible the interference that these situations cause for them … such as ease of access [to schools and] aid for access to certain services" such as having "their daily meals guaranteed" (Feu *et al*., 2017:9).

Since 1994, the South African government has instituted the National School Nutrition Programme (NSNP) that "provides daily meals to about 9 million children in over 20 000 public schools across South Africa" (Devereux *et al.*, 2018:1). The main objectives of the NSNP are food security "to improve the health and nutritional status of school-going children" and education "to improve learners' school attendance, attentiveness and performance" (Devereux *et al.*, 2018:1). The NSNP is "an important social protection instrument and a component of South Africa's social protection system, but it receives far less attention than other programmes such as the child support grant" (Devereux *et al.*, 2018:1). Similarly, a recent report released by Healthy Active Kids South Africa (2018) notes that the NSNP "should be commended for continuing to meet a serious need amongst learners, particularly in light of the economic challenges that South Africa is facing". Stats SA (2016) reported that in 2016, "1 in 5 households ran out of money to buy food in the previous 12 months". A study conducted by Mkhawani *et al.* (2016) found that up to 77% of households in rural areas did not have enough money to buy food at the end of the month.

The second principle of inhabitance involves "strategies that favour educational success for all" (Feu *et al.*, 2017:9). These refer to actions that "encompass actions aimed at capacitating all members of the educational community, especially students, but also their families … for example, educational actions and support in the classroom so that all students may acquire the skills and knowledge necessary to develop their capabilities and live in society" (Feu *et al.*, 2017:9). This principle also refers to the professional development of teachers. The professional development of teachers aimed at developing and maintaining inclusive schools is crucial in realising democratic schools because "programmes that have a strong social cohesion orientation invariably create environments where dominant discourses are traditionally unjust and institutional cultures are better challenged, discussed and engaged" (Sayed *et al.*, 2018:301).

The third principle of inhabitance relates to "educational infrastructures and human, economic and pedagogical resources" (Feu *et al.*, 2017:9). This means "taking care of all those aspects that promote a positive atmosphere", such as making the stay at school easy and enjoyable, which contributes to quality of life and general wellbeing (Feu *et al.*, 2017:10). It also includes ease of access to school, students' pedagogical experiences, student-teacher relationships, "amenity and comfort of the architecture and attention to the decoration of the centre" (Feu *et al.*, 2017:10). Many authors have commented on the

importance of school infrastructure in realising democratic schools and quality education. Gutmann and Thompson (1996) contend that to participate in a deliberative democracy, there is a general need for certain minimal resources. Similarly, Apple and Beane (1995, cited in Feu *et al.*, 2018:10) mention "the need for structural and institutional inclusion accompanying equal access to education in democratic schools".

A study conducted by Khumalo and Mji (2014), who investigated school infrastructure in rural schools, found that many schools did not have computers, which made it difficult for students to complete their assignments. These authors argue that although many schools are struggling with gathering the necessary infrastructure to improve teaching and learning, rural schools are worse off than urban schools. The latest statistics revealed by the National Education Infrastructure Management System (2011, cited by Equal Education, 2018) reported that of the 24 793 ordinary public schools in the country:

- 3 544 schools do not have electricity, while a further 804 schools have an unreliable electricity source;
- 2 402 schools have no water supply, while a further 2 611 schools have an unreliable water supply;
- 913 do not have any ablution facilities, while 11 450 schools are still using pit latrine toilets;
- 22 938 schools do not have stocked libraries, while 19 541 do not even have a space for a library;
- 21 021 schools do not have any laboratory facilities, while 1 231 schools have stocked laboratories;
- 2 703 schools have no fencing at all; and
- 19 037 schools do not have a computer centre, while a further 3 267 have a room designed as a computer centre but which is not stocked with computers.

Sedibe (2011:131) argues that in schools that function "with none or inadequate resources, there is the likelihood that ineffective teaching and learning is taking place". Access to sufficient school infrastructure is therefore crucial in realising democratic schooling environments. The dimension discussed next is otherness.

3.6.3.3 Otherness

Feu *et al.* (2017:11) note that "it is sometimes difficult to draw a clear distinction between what corresponds to inhabitance and what corresponds to otherness". They contend that

> [o]therness in the area of education is embodied in the practices, discourses, initiatives, policies or projects that are established in order to recognize (respect, welcome, include) and positively assess the 'other' (the other who is minority, unconventional, counterhegemonic, etc.). In this meaning, democratic practice not only consists of 'tolerating' the other, but in giving them visibility and 'normalized' treatment, resituating the relations of power and domination between the hegemonic and the peripheral. This exercise involves understanding the other in all their complexity and taking into account their own frame of reference, as well as their cultural and symbolic universe (Feu *et al.*, 2017:11).

Instances of the "other" could relate, but are not limited to, immigrants, religion, language, or culture. In 2008 and 2015, South Africa made international news when countrywide xenophobic attacks occurred, resulting in the deaths of many immigrants. This resulted in South Africa being labelled as one of the most hostile destinations for African migrants in the world (Claassen, 2017).

Bekker *et al.* (2008:4) note that the "perpetrators [of xenophobic violence] were largely young poor Black South African men". The violent outbreaks were also limited to urban locations and informal settlements, which are mainly occupied by black Africans (Crush & Ramachandran, 2014).

The literature (Hassim, Kupe & Worby, 2008; Mbikwana, 2008:22, cited in Hassim *et al.*, 2008:31) that cites reasons for the xenophobic attacks include South Africans believing that:

- foreigners receive money from the government meant for citizens;
- foreigners are stealing jobs;
- foreign men are forming relationships with South African women;
- foreigners accept lower wages;
- foreigners are responsible for the rise in crime in South Africa; and
- foreigners bring diseases to South Africa.

A study conducted by Chimbga and Meier (2014:1698) that elicited the views of 250 high school students from various townships in South Africa about xenophobia found that "140 respondents believe there are over 3 million foreigners in South Africa, which is worrying

as there are no official statistics to that effect", "foreigners should not be given the same rights as citizens as they might get carried away and forget about going back to their countries", "they should never get the same rights as citizens as they may end up domineering over the citizens", and "179 out of 241 respondents felt that foreigners committed more crimes than locals, though the official records show that only less than 3% of the South African prisoners are foreigners". The next section discusses the final dimension of Feu *et al.*'s (2017) framework, namely ethos.

3.6.3.4   *Ethos*

While governance, inhabitance, and otherness are about practice, ethos is about the values that underpin those practices. It is about the "values, attitudes and competences that enable us to participate fully and responsibly in democratic processes" (Feu *et al.*, 2017:11). The literature on values, citizenship, and democracy differs in how the notion of "values" is understood. On the one hand, Barbosa (2000, cited in Feu *et al.*, 2017:11) distinguishes between three basic models. The first is the "model of transmission of knowledge and values, according to which content is transmitted through the explicit curriculum integrated in one or more subjects" (Barbosa, 2000, cited in Feu *et al.*, 2017:11). The second model is "the model of training democratic habits, which seeks to develop democratic routines and attitudes through experience and implementation of democratic practices in schools". The last model is that "of direct confrontation with socio-political reality, which aims to develop democratic values and attitudes through the exposure and involvement of students in real social problems" (Barbosa, 2000, cited in Feu *et al.*, 2017:11-12). Lawy and Biesta (2006) and Biesta, Lawy and Kelly (2009) distinguish between citizenship-as-achievement and citizenship-as-practice. Citizenship-as-achievement is about "the skills and capabilities learned in school [which] are those that students need when they leave school and become future citizens" (Biesta *et al.*, 2009, cited in Feu *et al.*, 2017:12). Citizenship-as-practice "understands students as citizens involved in the existing socio-political, economic and cultural order ... thus the conditions in which students experience the school institution, and the interpersonal relations that develop there, shape their way of understanding and living life" (Biesta *et al.*, 2009, cited in Feu *et al.*, 2017:12). Lastly, Trafford (2008:414) contends that "the feel, the way people live their lives within the institution, is the direct result of ethos, something in a democratic school that is carefully nurtured". Feu *et al.* (2017:8) contend that the "values" of a democratic ethos include "responsibility, commitment, prudence, continence,

tolerance, courage, respect for others and their freedom and opinions; and also with regard to capacities such as knowing how to listen and express oneself, searching for and selecting information and knowing how to interpret and contrast it, developing critical and independent thinking and resolving conflicts peacefully".

The Constitution of South Africa contends that each citizen has the right to feel safe (section 12) and the right to human dignity and to have that dignity respected and protected (section 10). Regarding feeling safe at school, a social audit conducted by Equal Education in 2015 on safety and sanitation in the Western Cape contends that "violent events are common at many schools" (Equal Education, 2015:12). Approximately one in six students and school administrators feel unsafe, 22% of schools are considered "high risk", and 39% are considered "medium risk", and the risk is more concentrated in poor schools (Equal Education, 2015). Furthermore, the audit found that "sexual harassment and rape are taking place in schools", "corporal punishment is rife in the Western Cape", "lack of access control facilitates violent crime", "discrimination is disturbingly common", and school safety has become the responsibility of principals, teachers, and SGBs, but they are not adequately supported (Equal Education, 2015:3-14).

Recent studies about students feeling respected at school in South Africa are limited. International literature that investigated the characteristics of democratic schools notes that in a democratic school "the atmosphere is relaxed, friendly, non-authoritarian and pupils' opinions matter ... at the heart of democratic school ethos, it is clear that there lies a deep respect between everyone in the school" (Harber, 1989:55). Similarly, Inman and Burke (2002:49) contend that "treating pupils with respect is a vital element in this democratic ethos". Lastly, Trafford (2008:415) notes that "if children are treated as intelligent beings capable of developing and exchanging ideas, they respond in kind". The next section in this chapter discusses the conceptual framework.

3.7   CITIZENSHIP AND THE CURRICULUM

Introducing discussions of citizenship into the school curriculum is based on "the assumption that the school can really contribute to the development of citizenship" (Geboers *et al.*, 2013:159). Schools have therefore become spaces that "explicitly aim at facilitating and optimising the development of citizenship" (Geboers *et al.*, 2013:159). School curricula often advocate for students to become "good citizens", which "requires people to behave socially but also be willing and able to reflect upon social and political

issues and contribute critically to society" (Westheimer, 2009, cited in Geboers *et al.*, 2013:159). While there is literature that suggests that the formal curriculum (also referred to as the official curriculum) can impact citizenship practices (Whiteley, 2005; Geboers *et al.*, 2015; Kerr, 1999; Westheimer & Kahne, 2004, Westheimer, 2006), there is a wealth of literature (Anyon, 1979; Apple, 1971; Hemmings, 2000; Cornbleth, 2019; Alsubaie, 2015; Boostrom, 2010; Kentli, 2009; Giroux, 2001; Jackson, 1968; Vallance, 1977) that argues that the hidden curriculum may have an equal or stronger impact on how students practice citizenship in a post-school context. This section discusses citizenship in relation to the formal and the hidden curriculum.

3.7.1 Citizenship and the formal curriculum

Citizenship in the formal curriculum often manifests as a specific programme that focuses on citizenship, which forms part of an academic programme at school. This programme offered by schools is referred to as citizenship education. Broadly defined, citizenship education involves the "preparation of young people for their roles and responsibilities as citizens" (Kerr, 1999:6). The citizenship education curriculum can be orientated in three ways – education ABOUT citizenship, education THROUGH citizenship, and education FOR citizenship. Education about citizenship "focuses on providing students with sufficient knowledge and understanding of national history and the structures and processes of government and political life" (Kerr, 1999:14). Education through citizenship "involves students learning by doing through active, participative experiences in the school or local community and beyond … [which] reinforces the knowledge component" (Kerr, 1999:14). Education for citizenship "encompasses the other two strands and involves equipping students with a set of tools (knowledge and understandings, skills and aptitudes, values and dispositions) that enable them to participate sensibly in the roles and responsibilities they encounter in their adult lives … [This kind of citizenship curriculum] links citizenship education with the whole education experiences of students" (Kerr, 1999:114).

The citizenship curriculum can also be defined along a continuum that ranges from minimal to maximal. This continuum is important to consider when teaching citizenship in schools because "how citizenship is defined in relation to the continuum affects how citizenship education is approached in schools" (Kerr, 1999:15). The minimal notion of citizenship is described by McLaughlin (1992, cited in Dieltiens, 2005:190) as being

"formal, legal, juridical", that does not "require the development in students of their broad critical reflection and understanding, informed by a political and general education of substance, or virtues and dispositions of the democratic citizen conceptualised in fuller terms … nor is there a concern to ameliorate the social disadvantages that may inhibit the students from developing into citizens in a significant sense". Similarly, Callan (1997:107) argues that the minimalist notion of citizenship includes "no more than the lowest common denominator in a society's understanding of what its children should learn". On the one hand, the maximal notion of citizenship requires "a considerable degree of explicit understanding of democratic principles, values and procedures on the part of the citizen, together with the dispositions and capacities required for participation in democratic citizenship generously conceived" (McLaughlin, 1992, cited in Dieltiens, 2005:190). The minimal notion of citizenship therefore "rests on a legal framework, advancing citizens' formal, technical rights [and they are not] obliged to become more politically involved beyond filling ballot papers at election times" (Dieltiens, 2005:190). The maximal notion of citizenship is a "bolder, substantial account of citizenship [that is more than] a basic commitment to adhering to democratic procedures and have begun to flesh out not just the skills and knowledge necessary to operate within a democracy, but also the values and indeed behavioural characteristics of truly democratic citizens" (Dieltiens, 2005:191). This kind of citizenship therefore "requires more of us than a freely given commitment to just institutions … to be a good citizen is to be a good person" (Tomasi, 2001:71). Including both the just and care elements in curriculum is important, as Callan (1997:79) contends that "once children learn to import justice into situations where a higher form of caring is psychologically feasible, they will give up on the best feasible moral response in favour of one that is inferior … A justice-centred approach to education may also foster a tendency to interpret all moral encounters in adversarial terms".

In modern societies, citizenship is primarily linked to the notion of democracy (Thayer-Bacon, 2008). As it is a form of "associated living" (Dewey, 1966), educating for democracy is essentially educating for citizenship. Westheimer and Kahne (2004) argue that in order for a democracy to flourish, it requires its citizens to be participatory and justice orientated (as discussed earlier in this chapter). Thus, in order to ensure a more effective approach to educating students about citizenship, the curriculum should incorporate the education for citizenship and maximal approaches. In South Africa, the citizenship education curriculum is called Life Orientation, which Carrim (2001b) refers to as the 'conceptual home' of citizenship and human rights education. Although its contents mark

a conceptual shift from apartheid education to a more inclusive approach, literature investigating the orientation and contents of the subject (Kelly, Parker & Oyosi, 2001; Khulisa, 2000; Makhoba, 1999; Mashimbye, 2000; Rooth, 2001; Toddun, 2000; Wentzel, 2001) argues that "Life Orientation is struggling to achieve its potential" and "appears to be beset by problems and complexities" (Rooth, 2005:21). This could possibly be due to the "transitional period that characterises curriculum change" (Rooth, 2005:22). Some of these problems include narrow conceptions of citizenship, teachers needing to revisit their own values and beliefs in order to teach the subject effectively, poor integration with school life, and a lack of discussions relating to "otherness" (Swanepoel, Beyers & De Wet, 2017; Rooth, 2005; Maphalala & Mpofu, 2018; Waghid, 2010).

Although the formal or official curriculum can influence students' practice of citizenship, in most places "citizenship education is broader than the formal curriculum, involving the hidden curriculum, whole-school and extra-curricular activities, as well as students' everyday experiences of life" (Kerr, 1999:15).

3.7.2   The hidden curriculum

Alsubaie (2015:125) contends that the hidden curriculum "refers to the unspoken or implicit values, behaviours, procedures, and norms that exist in the educational setting". Jerald (2006, cited in Alsubaie, 2015:125) notes that the hidden curriculum is an "implicit curriculum that expresses and represents attitudes, knowledge and behaviours, which are conveyed or communicated without aware intent, it is conveyed indirectly by words and actions that are parts of life of everyone in society". Boostrom (2010:440) argues that it refers to "student planning that is not described by curriculum planners or teachers as an explicit aim of instruction, even though it results from deliberate practices and organisational structures". Furthermore, Kentli (2009:88) contends that the hidden curriculum is about "the elements of socialization that take place in school (including) norms, values and belief systems". The hidden curriculum is "contrasted to the "formal curriculum", which consists of the formal programme of specific subjects and lessons that governments, exam boards and schools designs to promote the educational achievement of students" (Thompson, 2017). Examples of actions or aspects relating to the hidden curriculum include respecting authority, respecting students and the opinion of others, punctuality, motivation, and having a work ethic (Thompson, 2017). While the hidden curriculum is not a documented process, "it is likely to be reflected in the ethos of the

school" (Thompson, 2017). This could manifest in the pedagogies teachers use, the emphasis placed on certain learning areas (i.e. sciences are celebrated at school more than arts are), and whether the school celebrates diversity (i.e. through being equally tolerant of all religions, racialised groups, cultures, sexes, disability, etc.). More specifically, the hidden curriculum reinforces the non-spoken rules about morals, norms, power hierarchies, and gender roles (Drew, 2020).

Cornbleth (2019) notes that "the messages of hidden curriculum may complement or contradict each other as well as the official curriculum" and "when hidden and explicit curricula conflict, it may be that hidden curriculum, like nonverbal communication, carries more weight". Furthermore, "messages communicated by schools' organization and culture can support or undermine their stated purposes and official curricula" (Cornbleth, 2019). This is important to note in discussions of citizenship because the hidden curriculum has the ability to reproduce social inequalities and social injustices even in the presence of a democratic formal curriculum and democratic school vision and mission statement. Drew (2020) contends that while there are positive effects of the hidden curriculum such as teaching students rules and good behaviour, the hidden curriculum can also reproduce social class inequalities, negatively reinforce gender roles, and create environments in which people of colour and minorities are expected to assimilate rather than differences being equally tolerated. This is of particular importance in the South African context where the legacy of apartheid still impacts schooling contexts in the country (see Chapters Five and Six).

3.8   CONCEPTUAL FRAMEWORK

This section maps out the conceptual framework used to analyse understandings of citizenship in [democratic] schools. To do this, the work of T.H. Marshall is central to this thesis. However, as with all theories, limitations exist. Marshall's (1950) influential account of the evolution of citizenship is useful as it allows for the disaggregation of civil, political, and civil rights, which are integral to conceptions of citizenship.

The first criticism of Marshall's work that is pertinent to this study is the limited manner in which he understood the notion of citizen responsibilities. According to France (1998:98), one issue that "Marshall's theory failed to consider in depth was the question of responsibilities". Marshall (1950) differentiates between compulsory responsibilities and responsibilities that were important but not compulsory.

Compulsory responsibilities include paying taxes and insurance and preserving the interests of the nation state. The important, but not compulsory, responsibilities include having paid employment and civil duties. Marshall (1950, cited in France, 1998:98) further contends that "any claim to citizenship status without accepting these responsibilities and duties would be detrimental to the welfare of the whole community and that citizens should understand their obligations and fulfil them as a central feature of being a citizen". What Marshall fails to acknowledge is the recognition of other kinds of responsibilities that are indicative of modern-day society; this includes issues such as the importance of community life, poverty, and unemployment (France, 1998). Another limitation of Marshall's work relating to the notion of responsibilities is the lack of acknowledgement of the relationship that exists between rights and responsibilities (France, 1998; Drahrendorf, 1989). This relationship is crucial to acknowledge because it is a central component of active social participation. Research conducted by France (1995; 1998) demonstrates that the erosion of certain rights affects participants' willingness to fulfil certain social responsibilities. To mitigate this limitation, the work of Westheimer and Kahne (2004) is employed. These authors developed a citizen typology that allowed for disaggregation of different kinds of responsibilities within a modern state. The first is the personally responsible citizen, the second is the participatory citizen, and the third is the social justice-orientated citizen (see Table 3.1). This disaggregation also acknowledges citizen responsibilities that allow for critiquing the state to ensure that citizen rights are being fulfilled. By using the work of Westheimer and Kahne (2004), the critique of Marshall, relating to citizen responsibilities, is mitigated.

A second limitation of Marshall's work is the ambivalence of belonging in his definition of citizenship and his lack of reference to the state (Yuval-Davis, 2006). This limitation has also been acknowledged by Hall and Held (1989). Yuval-Davis (2006:206) further contends that "although the state was assumed in Marshall's definition, the fact that it was not actually mentioned opened the gate for definitions of citizenship that were not only loosely related to the nation-state but that considered the nation-state as only one of the layers of people's citizenship, which could relate also to other political communities, sub, cross- or supra-state, such as local, ethnic, religious, regional and international political communities". What Marshall's theory also failed to do is to consider the impact of migration on conceptions of citizenship. Focused on citizenship as an instrument of social integration to ameliorate class divisions, and writing before the onset of mass

immigration in Europe, Marshall did not entertain the externally exclusionary dimension of citizenship; the fact that it is as much an instrument of social closure as inclusion.

To read Marshall's account of citizenship "is to realise that the past really is a foreign country" (Hampshire, 2012:37).

In order to mitigate this weakness of Marshall's work in relation to belonging and to acknowledge the various ways in which individual and groups can belong, the work of Yuval-Davis (2006) is used. The categorisations of belonging developed by Yuval-Davis (2006) are more clearly defined and acknowledge the complexity of belonging in a modern state (these categorisations were discussed earlier in this chapter). Furthermore, Yuval-Davis' (2006) categorisations acknowledge the complexity of belonging in an African context, given the legacies of imperialism and colonialism. Citizenship, identities, as well as culture and traditions, and all signifiers of borders and boundaries, play a central role in discussions of belonging (Yuval-Davis, 2006).

Using the work of Westheimer and Kahne (2004) and Yuval-Davis (2006) not only mitigates the weaknesses of Marshall's work in terms of his theories, but it also accommodates a more contemporary and localised understandings of citizenship.

Feu *et al.*'s (2017) work is incorporated into this framework to allow for the investigation of citizenship practices in democratic spaces. Feu *et al.*'s (2017) notion of governance, inhabitance, otherness, and ethos is therefore integral to this framework (these aspects were discussed earlier in this chapter). Figure 3.1 demonstrates the conceptual framework developed in this thesis.
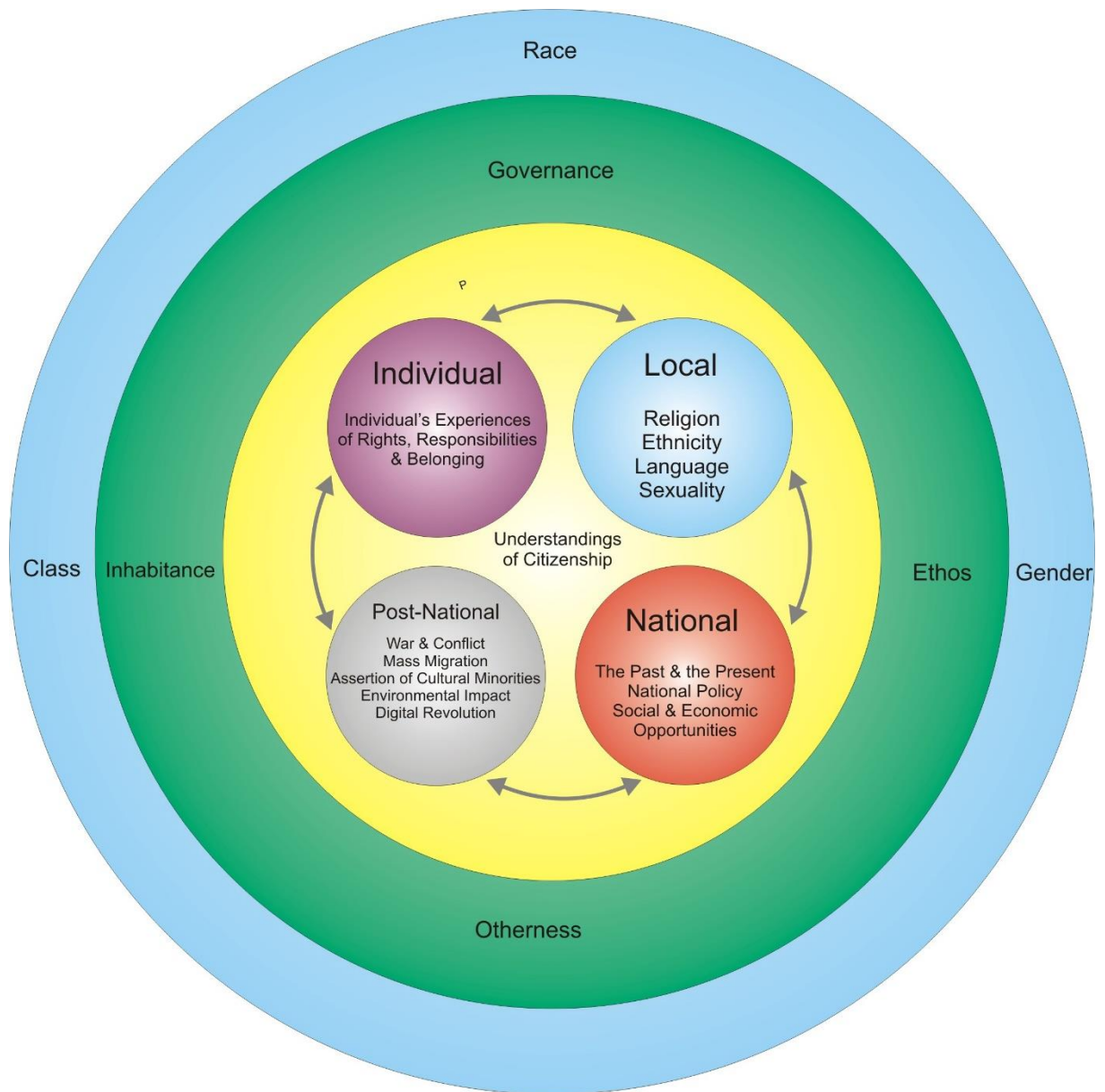
Figure 3.1: Conceptual framework: Framework indicating elements that impact on understandings and the practice of citizenship in a democratic context

Figure 3.1 demonstrates that understandings of citizenship may be impacted by several aspects. Firstly, it may be impacted by an individual's subjective experience of their rights, responsibilities, and belonging. Individuals may or may not experience the full extent of the rights that they are entitled to or may feel excluded in a particular context. Secondly, it may be impacted by cultural affiliations and identities. This means the religious, ethnic, and linguistic affiliations that impact on an individual's identity. Thirdly, understandings of citizenship may be impacted by the national context, its social and political past, as well as its present. It is impacted by national policy and the opportunities that the state is able to provide. Lastly, understandings of citizenship may be impacted by the global context.

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Instances of conflict, war, mass migration, and digitalisation have the ability to impact an individual's experience in a local context. The framework allows for the analysis of citizenship practices[7] in democratic contexts (by drawing on the work of Feu *et al*., 2017) discussed earlier in this chapter) and demonstrates that both the conceptualisation as well as the practice of citizenship is impacted by the intersectional constructs of racialised groups, class, and gender. This conceptual framework is able to guide this study because it allows for the illumination of both the conceptual understandings as well as the practice of citizenship in democratic spaces and is therefore suitable for addressing the research questions that underpin this study. The next section concludes this chapter.

3.9   CONCLUSION

This chapter surveyed the literature on understandings or conceptions of citizenship, both theoretically and empirically. The chapter discussed the various traditions of citizenship, as well as citizenship as rights, citizenship as responsibilities, and citizenship as belonging. There is an acknowledgement that the literature noted here is limited as it does not include, in a comprehensive manner, notions of citizenship that are constructed around social groups (ecological and environmental citizenship, sexual citizenship etc.). The scope of this thesis, however, does not allow for a more comprehensive account. However, the conceptual framework does allow for these alternate understandings of citizenship to be considered and included. Furthermore, this chapter also surveyed the literature on the function of schools (no distinction is made between schooling and education) and defining democratic schools. The chapter concludes with a suggested framework of elements that impact on an individual's understanding of citizenship. The next chapter discusses the research methodologies employed in this thesis.

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[7]   In this study, the democratic practices discussed in the findings relate to respondents' reported practices and not observed practices.

CHAPTER FOUR
METHODOLOGY

4.1   INTRODUCTION

The previous chapter reviewed the literature relating to understandings of citizenship and the elements that constitute a democratic school. This chapter outlines the research design and accompanying methods in this research. This chapter is divided into 14 sections. Each section discusses a crucial aspect of the research process that supports the validity of this research. The last section concludes the chapter.

4.2   PHILOSOPHICAL ORIENTATION

This thesis investigates students' and teachers' understandings and experiences of citizenship. It is therefore crucial that the philosophical orientation and research approach selected are appropriate for this study. Approaches to research can be situated within a number of paradigms, some of which include positivism, post-positivism, critical theory, complexity theory, post-modernist and post-structuralist perspectives, and interpretivism.

Research paradigms are philosophical in nature and mean "a set of assumptions about the world, and about what constitutes proper topics and techniques for inquiring into that world" (Punch & Oancea, 2014:14). Paradigms essentially tell us "what the reality is like (ontology), what the relationship is between the researcher and that reality (epistemology) and what methods can be used for studying that reality (methodology)" (Punch & Oancea, 2014:15). The literature on research paradigms concurs that it informs how researchers understand the nature of knowledge, the manner in which they conduct their research, and the methodologies they support (Cohen *et al.*, 2018; Denzin & Lincoln, 2011; Guba & Lincoln, 2005). Research methods are therefore based on and derived from paradigms, and paradigms have implications for methods. Lukenchuk (2013, cited in Cohen *et al.*, 2018:9) identifies six commonly used paradigms. These are listed in Table 4.1.[8]

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[8]   This table only lists the most commonly used paradigms.

Table 4.1: Research paradigms overview

No.	Paradigm	Summary of paradigm focus
1	Empirical-analytic	Empiricist, scientific, concerned with prediction and control, quantitative, experimental, correlational, causal, explanatory, probabilistic, fallibilistic, concerned with warrants for knowledge claims, and quantitative.
2	Pragmatic	Focuses on what works, trial and error, problem centred, practical, experimental, action orientated, utility orientated, practitioner research, and qualitative and quantitative.
3	Interpretive	Hermeneutic and existential understanding, meaning making, phenomenological, qualitative, naturalistic, constructivist, interactionist, *verstehen* approaches [deeper understanding], ethnographic, and qualitative.
4	Critical	Ideology-critical, concerned with analysis of power ideology, consciousness-raising, emancipatory and concerned with advocacy/participatory approaches, transformatory, politically orientated and activist, and qualitative and quantitative.
5	Post-structuralist	Anti-foundation knowledge, deconstructionist, interpretation of life as discourse and texts, transformative, and qualitative.
6	Transcendental	Asserts reason, intuition, mysticism, and revelation as ways of knowing: mind, body, soul and spirit, life as directed by an "internal moral compass", foundational, and qualitative.

(Lukenchuk, 2013)

This empirically grounded research project is situated within an interpretivist paradigm as it seeks to "understand the subject world of human experience" (Cohen *et al.*, 2000:22). This approach allows the researcher, in the context of this study, to gain access to the respondents' specific context, how they understand the notion of citizenship, and what they experience in the school context.

With regard to the ontology of the interpretivist paradigm, Samuel (2017) notes that the "truth is many" because "reality is subjective and constructed". Therefore, as a result, the epistemological approach in this thesis is to ascertain the understandings and experiences of citizenship by students and teachers at the schools on which the study is based (constructivism). Interpretive researchers are of the opinion that people's subjective experiences of the outside world – their reality – is socially constructed. These researchers attempt to derive their constructs from the field by an in-depth examination of the phenomenon of interest. Myers (2009) contends that the premise of interpretive researchers is that access to reality is only through social constructions such as language, consciousness, and shared meanings. Positioning a research project within this framework is a worthwhile task that will lead researchers to reflect on the broader epistemological and philosophical consequences of their perspective (Perren & Ram, 2004, cited in Ponelis, 2015:537). The interpretivist paradigm is underpinned by observation and interpretation, thus to observe is to collect information about events,

while to interpret is to make meaning of that information by drawing inferences or by judging the match between the information and some abstract pattern (Aikenhead, 1997)[9]. The standards for judging the validity of research conducted within this paradigm are dependability, credibility, confirmability, and transferability (Lincoln & Guba, 1985). These aspects are used to "establish trustworthiness of qualitative research" (Bloomberg & Volpe, 2008). The interpretivist paradigm is the best suited approach for this study because it emphasises the subjective understandings and experiences of the respondents.

4.3   METHODOLOGICAL ORIENTATION

This study used a mixed-method approach to investigate how students and teachers understand the notion of citizenship and what they experience in their school context. Mixed-methods research (MMR) "combines various elements of both quantitative and qualitative approaches, … the purposes of which are to give a richer and more reliable understanding of a phenomenon than a single approach would yield" (Creswell & Plano Clark, 2011:4). Cohen *et al.* (2018:33) echo this sentiment by stating that MMR "enables a more comprehensive and complete understanding of a phenomenon to be obtained than single methods approaches and answers complex research questions more meaningfully". While there is no "blueprint for how to work with MMR", there are mixed-methods designs that can best describe MMR projects (Cohen *et al.*, 2018:38). Teddlie and Tashakkori (2009) identify a number of MMR approaches such as parallel mixed designs, sequential mixed designs, quasi-mixed designs, conversion mixed designs, multilevel mixed designs, and fully integrated mixed designs. Creswell and Plano Clarke (2011) also developed frameworks for MMR, which include explanatory sequential design, exploratory sequential design, embedded design, transformative design, multi-phase design, and convergent parallel design. This thesis used the convergent parallel design, which "has both quantitative and qualitative data which are collected independently and in parallel with each other, and then they converge, yielding triangulation of data and offering complimentary data on the question, problem issue or topic in question … quantitative and qualitative data are collected and analysed separately and then put together, for example they may be compared or contrasted looking for similarity, difference and complementarity" (Creswell & Plano Clarke, 2011, cited in Cohen *et al.*,

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[9]   Observation and interpretation are predominantly used in this paradigm but are not the only mechanisms employed in this kind of research. The interprevist paradigm is also about understanding through discussion, or how people make sense of their world in context.

2018:39). In this study, the views of students and teachers are compared to ascertain similarities and differences in how they understand and experience the notion of citizenship in their respective schools.

Each of the data-collection approaches in the study, i.e. qualitative and quantitative, is weighted differently. Using Creswell and Plano Clark's (2011) widely used notation of describing the weighting of MMR, this study is defined as QUAL Quant. This means that the qualitative data take priority over the quantitative data. Although both datasets reveal important information about students' and teachers' understandings and experience of citizenship, the qualitative data allowed for a more in-depth, personal, and expanded understanding and experience of citizenship, which were limiting in the questionnaires. The quantitative data were thus subordinate to the qualitative data. The next section discusses the research design.

4.4   RESEARCH DESIGN

Another dimension to consider when conducting research is the research design. According to Leedy (1997), the research design is a plan for a study that provides the overall framework for collecting the data. Similarly, MacMillan and Schumacher (2001) define the research design as a plan for selecting subjects, research sites, and data-collection procedures to answer the research question(s). Abutabenjeh and Jaradat (2018:1) contend that "after identifying the research topic and formulating questions, selecting the appropriate design is perhaps the most important decision a researcher makes". There are various kinds of research designs, including biographical methods, ethnographies, participatory research, action research, and case studies. As this study sought to investigate personal understandings and experiences of groups, a case study approach was used. The case study approach is useful to address research questions because it "excels at bringing us to an understanding of a complex issue or object and can extend experience or add strength to what is already known through previous research". It also emphasises a "detailed contextual analysis of a limited number of events or conditions and their relationships" (Soy, 1997). Furthermore, Yin (1984:23) describes the case study as an empirical inquiry that investigates a "contemporary phenomenon within its real-life context, when the boundaries between phenomenon and context are not clearly evident, and in which multiple sources of evidence are used". The case study approach is deemed the most suitable method of data collection for this thesis because it

allows one to produce rich data and gain a deeper understanding of the subjects being investigated, especially in the schooling context. It is useful because "the case study method allows investigators to retain the holistic and meaningful characteristics of the real-life events – such as individual life cycles, small group behaviour, organizational and managerial processes, neighbourhood change, school performance, international relations and the maturation of industries" (Yin, 2009:4).

The literature on case studies demonstrates that there are different typologies of case studies available to researchers (Stake, 1995; Yin, 2013; Flyvberg, 2006; Denscombe, 2014). Denscombe (2014, cited in Cohen *et al.*, 2018:377) distinguishes between "discovery-led" purposes, "which utilize description, exploration, comparison and explanation" and "theory-led" purposes, "which utilize illustration and experiment". Stake (1994; 1995; 2005) differentiates between three kinds of case studies: firstly, the intrinsic case study, which is used when the researcher needs to learn about a particular issue; secondly, the instrumental case study, which is used to develop a general understanding of an issue; and thirdly, the collective case study, which involves a number of selected case studies and is considered an extension of the instrumental case study. This study followed the collective case study approach as understandings and experiences of citizenship were investigated by examining the views of four sets of students and teachers at four different schools.

Yin (2009; 2013) identifies three types of case studies that can be employed depending on the purpose of the research. The purpose of the exploratory case study is to define the questions and hypothesis of a study. Secondly, the aim of the descriptive case study is to provide a complete and contextualised description of a phenomenon. Lastly, the explanatory case study presents data on causal relationships. This research used the descriptive case study approach as it did not intend to establish causality or test any hypothesis. Instead, it aimed to understand a phenomenon in a specific context.

Selecting the unit of analysis plays a crucial role in case study research. The unit of analysis can range from individuals, groups, programmes, to institutions (Patton, 2002). The unit of analysis in this study is the concept of citizenship.

This study draws on data collected from four schools in the Western Cape province of South Africa, each representing one case study. Thus, four cases are discussed in this study. Two of the schools were situated in a rural context and two of the schools were

situated in an urban context. The schools are listed below. The names were changed to maintain anonymity. The description of each case study was provided in Chapter Two.

Table 4.2: Overview of selected schools

No.	School	Case study	Context	Quintile
1	Disa High	Case Study 1	Rural	Quintile 1
2	Protea High	Case Study 2	Rural	Quintile 5
3	Lily High	Case Study 3	Urban	Quintile 1
4	Strelitzia High	Case Study 4	Urban	Quintile 5

While case studies are a popular research design, particularly among social scientists, they are not without criticism. Wellington (2015) argues that case studies are not generalisable, not representative, and cannot be replicated. Denscombe (2014, cited in Cohen *et al.*, 2018:378) contends that it can be difficult "choosing, knowing and setting boundaries to the case study, gaining access to case study settings and ensuring, where relevant, that case studies move beyond description to analysis and evaluation". Shaughnessy, Ciancetta and Canada (2003) argue that case studies lack a high degree of control, particularly over outside variables. This makes it difficult for researchers to make inferences and determine cause and effect. Furthermore, if the researcher is a participant, it may lead to overstating or understating of the case. These authors further note that case studies may be impressionistic and that self-reporting may be biased, especially if the case study relies on a participant's memory. As a response to Shaughnessy *et al.* (2003), Flyvberg (2006) contends that labelling case studies as being biased is fallacious and demonstrates a lack of knowledge of what is involved in case study research. Responding to critics such as Wellington (2015) and Denscombe (2014, cited in Cohen *et al.*, 2018:378), Flyvberg (2006:235) contends that case studies are no less rigorous than positivistic approaches and it can "close in on real-life situations and test views directly in relation to phenomenon as they unfold in practice". And, "whilst case studies may not have the external checks and balances found in other forms of research, … they still abide by other canons of reliability and validity" (Cohen *et al.*, 2018:381). These canons are discussed later in this chapter (see Section 4.11).

To overcome the limitations of the case study in this study, two critiques are addressed. In terms of generalisability, although this research did not aim to generalise but instead to provide a snapshot of how students and teachers understand and experience the notion of citizenship in their schools, a collective case study approach was used. Using collective case studies instead of a single case study adds greater credibility to the findings, allowing for findings to be more easily generalised. Cohen *et al.* (2018:380) contend that "just as

the generalizability of single experiments can be extended by replication and multiple experiments, so too, case studies can be part of a growing pool of data, with multiple case studies contributing to greater generalizability". In terms of overcoming biased reporting of case studies, the researcher remained reflexive throughout each step of conducting the research. By using peer-review techniques, consulting independent data analysts, and requesting critiques from experienced researchers, the limitations of the case study method were addressed. According to Cohen *et al.* (2018:382), bias, inevitable or otherwise, "can be addressed by reflexivity, respondent checks or checks by external reviewers of the data, inferences and conclusions drawn". The next section discusses the positionality of the researcher.

4.5   POSITIONALITY

Particularly in social science research, the position of the researcher has implications for how the study is conducted and the manner in which the findings are presented and reported. Foote and Bartell (2011:46) contend that "[t]he positionality that researchers bring to their work, and the personal experiences through which positionality is shaped, may influence what researchers may bring to research encounters, their choice of processes, and their interpretation of outcomes". Being aware of the researcher's positionality is crucial in the process of undertaking and ensuring ethical research (Sultana, 2007). Banks (1998) identifies four researcher position types, namely the indigenous-insider, the indigenous-outsider, the external-insider, and the external-outsider. The concept of insider and outsider is commonly discussed in literature relating to the positionality of researchers (Banks, 1998; Brann-Barret, 2014; Breen, 2007; Dwyer & Buckle, 2009). Insider "relates to the researcher who shares the unique values, perspectives, behaviours, beliefs, life experience and knowledge as the members of the community they research" (Fletcher, 2019:78). The outsider, on the other hand, does not possess the same characteristics in common with the community that they are researching. Coupled with the notion of familiarity, or lack thereof, is the notion of power. Cohen *et al.* (2018:136) contend that "the researcher is often seen to be, or is, in an asymmetrical position of power with regard to the participants, the former may have more power than the latter, be this by status, position, knowledge, role or whatever". This is because the research process is often determined by the researcher. "Power relations are imminent in all research settings" (Normore & Brooks, 2014:106). Power relations are particularly important to acknowledge when researching the views of children. Morrison (2013, cited in Cohen *et al.*, 2018:136) notes that one way to overcome "the

strangeness of the situation and the power differentials, [is] to put students at ease and treat them as important ... so that they would leave feeling positive about themselves".

My positionality was influenced by both personal and professional circumstances. As an English-speaking Indian female who has access to schooling, university education, employment, and basic services, I consider myself privileged. Although the assumptions for this study are predominantly based on the literature, they are also informed by my own experiences and beliefs about schooling and education in South Africa. My inherent prejudices, some of which I am aware of and others not, impact the kinds of relationships I built with the respondents and therefore impacted on the quality of the data received.

I consider myself both an insider and outsider in relation to the respondents investigated in this study. The notion of insider and outsider corresponds to Merriam's (2009) notion of emic (insider) and etic (outsider) perspectives. An emic perspective is described as an internal understanding of the language, behaviours, and meanings of a defined culture, and an etic perspective encompasses an external view and experience of a defined culture or group (Merriam, 2009).

In this study, I am an insider because I am a qualified and seasoned high school teacher who understands the social and policy context in which teachers in this study operate, and an outsider because the majority of my experience has been in private schools and not public schools, both in terms of my own schooling experience, as well as the school at which I taught. To mitigate the limitations placed on this study that resulted from my positionality, I heavily depended on the feedback and critique of the professional research learning community. This community consists of other PhD candidates, postdoctoral students, professors, teachers, and an independent data analyst. This made me constantly criticise my processes to ensure that respondents were given an honest voice, albeit through my own writing.

4.6   RECIPROCITY

Cohen *et al.* (2018:137) define reciprocity as "giving or giving back something to the participants in the research in return for their participation". The process of researchers going into the field, taking what they need and then leaving without giving anything back to the respondents is referred to in the literature as "rape research" (Lather, 1986; Sikes, 2006; Reinharz, 1979). As researchers often acquire degrees, publications, and even fame

as a result of their research, they have "some obligation to give something back to the participants" (Cohen *et al.*, 2018:137).

During the period of negotiating access to the various schools used in this study, the school representative noted that teachers had little or no professional development in the area of citizenship, social justice, and social cohesion, either due to time or financial constraints. As a way of giving back to the school, staff workshops were held with staff in which the findings relating to their particular school were discussed. The findings were discussed in a manner that highlighted implications for teaching and learning and that directly impacted teacher and school management practices at the school.

4.7   RESEARCH METHODS

Research methods refer to the techniques used in collecting data as a means to respond to the research question(s). Yin (2013) contends that a good case study utilises a number of techniques to gather information. This study utilised both qualitative and quantitative data-collection techniques. The quantitative techniques included a questionnaire and the qualitative techniques included semi-structured interviews, observations, field notes, and focus groups. These methods are discussed below in terms of the literature, rationale for choosing the method, a brief overview of the instrument, the process of administration, limitations, and the manner in which these limitations were mitigated.

4.7.1   Questionnaires

The literature regarding the use of questionnaires as a research tool indicates its ability to discover patterns of association (Bryman, 2004), the description of a population (Sapsford, 2007), or describing a sample group representing the research population (Fowler, 2013). Although questionnaires are largely associated with quantitative research techniques, it is also possible "that a survey with many open questions can equally generate more in-depth qualitative data" (Boeren, 2018:30). Questionnaires are useful because they can be "cheap, reliable, valid, quick and easy to complete" (Cohen *et al.*, 2018:471). In this study, the questionnaire consisted of both quantitative and qualitative items and it elicited information regarding population demographics, as well as understandings and practice of citizenship. The contents of the questionnaire were informed by the literature review and the conceptual framework. An overview of the questionnaire is provided in Table 4.3.

Table 4.3: Overview of student questionnaire

Location	Section title	Section summary	Question type	Scale[10] (if applicable)
Cover page	Introducing the study	The cover page noted the title of the study and explained the nature of the research. It gave students clear instructions on how to complete the questionnaire and gave them the option of NOT participating in the study if they so wished, without any repercussions.	N/a	N/a
Section 1	Information about you	This section asked students about their demographic information. It asked questions relating to sex, race, home language, disability, nationality, their guardians, how they travel to school, how long the journey to school takes them, and which subjects they selected for the final three years of their schooling career.	All questions were closed ended except when asking students who were not born in South Africa what their land of birth was	Ordinal, nominal, and Likert
Section 2	Your views	This section asked students their views about what constitutes a "good citizen", what actions demonstrate being a good citizen, characteristics of South Africans, whether they feel proud to be South African, whether they feel they belong in South Africa, whether their opinions matter in the country, whether being in South Africa makes them happy, and whether they will vote and why. Lastly, this section also gave students three scenarios that demonstrated if and how they would exercise their agency in a given situation.	Open- and closed-ended questions	Likert and nominal scales
Section 3	Your school	This section asked students about the students and teachers at their school, as well as their school environment. It asked students how they felt about being at the school, whether their schooling is preparing them for the "real world", the relationship between students at the school, the relationship between students and teachers at the school, discipline, school policies, and violence.	Closed-ended questions only	Three- to four-point Likert scales
Section 4	Curriculum and textbooks	This section asked students in which subjects they learned the most about citizenship. It also asked them about what they have learned in their Life Orientation, (first) language, and History classes since they commenced their high school careers.	Closed-ended questions only	Nominal scales and Likert scales

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[10] See Questionnaire (Appendix F1, F2, and F3) for details of scale selection.

One questionnaire was administered to all the Grade 10 students at each of the four schools (see Appendix F1 [Afrikaans], Appendix F2 [English], and Appendix F3 [isiXhosa]). A total of 643 students completed the questionnaire. The instrument asked students about various aspects relating to understandings of citizenship, agency, political participation, and experiences relating to certain elements within the school environment. The categories listed in the questionnaire were informed by the literature on understandings and experiences of citizenship, both in a local and global context. As demonstrated in the table above, the questionnaire was divided into four sections. The cover page introduced the study and gave instructions on how the questionnaire should be completed. It also reemphasised that participation is voluntary in the event any of the respondents wished to withdraw their participation. Section 1, 'Information about you' was included in the questionnaire to ascertain student demographic information at each of the four schools. Ascertaining this information is useful in the data analysis process as it allowed for cross tabulation of data and gives insight into how intersectionality may impact on understandings and/ or experiences of citizenship. Section 2 'Your views' investigated to what extent students agree or disagree with normative understandings of citizenship and it also gave them an opportunity to list their own understanding of citizenship. This section also prompted students to reflect on their national identity as South Africans, political participation and belonging. These themes are all elements imbedded in understandings of citizenship (see Chapter Three). Section 3, "Your school", asked the respondents about their experiences at school relating to feeling respected, their relationship with teachers and students, and experiences of violence. This section illuminates the ways in which the values of citizenship are practiced in the school environment. Section 4, "Curriculum and textbooks" asked the respondents their views on the importance of curriculum learning outcomes in the Life Orientation, Language, and History curricula. These are the carrier subjects for teaching the values and practice of citizenship. This was included in the questionnaire to ascertain whether students implicitly or explicitly learned about citizenship.

Prior to administering the questionnaire to the selected group of respondents, the questionnaire was piloted in English on Grade 10 students at an urban Quintile 5 school in the Southern Suburbs of the Western Cape. The headmaster gave permission for 25 Grade 10 students to participate in the pilot. The pilot took place in the school's sports hall away from other classrooms in order to prevent further disruption to the school day. The pilot was conducted for three reasons: firstly, to ascertain the time it would take to

complete the questionnaire and the interviews; secondly, to eliminate any linguistic ambiguities or problematic wording so that students would not misinterpret the questions and so that teachers could respond to the questions accurately; and thirdly, to ensure that the selected instruments were the most suitable method for eliciting the required information. Piloting the questionnaire revealed that the student questionnaire needed tighter conceptual categories, rephrasing of questions[11], and that the instruments would yield better feedback if the questionnaire was in the student's mother tongue. All these changes were incorporated into the final version.

The students in the study were given the opportunity to complete the questionnaire in one of three languages, namely English, Afrikaans, or isiXhosa. All students at Disa High and Protea High completed the questionnaire in Afrikaans. The students from Lily High completed the questionnaire in both English and isiXhosa, and the students from Strelitzia High completed the questionnaire only in English. The process of administering the questionnaire differed between schools.

At Disa High, the rural Quintile 1 school, 136 students completed the questionnaire and they were divided into four classes. Three teachers and myself each took a class and administered the questionnaires to the students. Prior to administering the questionnaires, the teachers who assisted in the data-collection process were briefed regarding ethical research practices and what exactly was required of them. They were not allowed to discuss the content with the students. Any problems that arose resulting from students' inability to complete the questionnaire were to be directed to myself only. The questionnaires were collected from the students and delivered to a central point in the teacher's staff room. All the students who were present that day completed the questionnaire and the questionnaires were administered in Afrikaans.

At Protea High, the rural Quintile 5 school, I was not able to administer the questionnaire to the students myself. I was asked to drop off the questionnaire and the headmaster would oversee the data-collection process. Although the number of registered Grade 10 students at the school were listed as being in the region of 120, I only received 76 completed questionnaires. No access was granted to the students by the headmaster or

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[11] Many of the qualitative prompts were left blank because students noted that having to write out responses as a paragraph was too cumbersome. The questionnaire was changed to include more quantitative prompts. As the students noted that having the questionnaire in their own language would have made them understand the questions better, the instruments were translated into Afrikaans and isiXhosa to accommodate students whose first language was not English.

any of the staff. The questionnaire was administered in Afrikaans and the returned questionnaires were fully completed by the students.

At Lily High, the urban Quintile 1 school, 283 students participated in the study. All the Grade 10 students were ushered into the two largest classrooms to complete the task.

At least seven teachers and one research assistant assisted with the administration of the questionnaire. Similar to the situation at Disa High, the teachers and research assistants were briefed regarding ethical data-collection protocol. Although the questionnaire took approximately 45 minutes to complete (as estimated through the pilot study, as well as administration at the other schools), these students took more than two hours because more than half of the students had no pens and they had to share pens with each other. The teachers at the school were not alarmed about this as it was commonplace. The students came to school with no stationery, because in most cases their guardians could not afford to purchase these. Some of the teachers had several pens on their person to attempt to speed up the process. The questionnaires were administered in both English and isiXhosa; the students could choose which language they preferred. Some sections of the questionnaires were left blank, but this was mainly due to the time factor (students had to attend other classes) and lack of pens.

At Strelitzia High, the urban Quintile 5 school, 148 students completed the questionnaire. The students were divided into five different classes. Four teachers and myself assisted with collected the data. As with Disa High and Lily High, teachers were briefed regarding ethical data-collection processes prior to administering the questionnaire to the students. Upon the students' request, all the questionnaires were administered in English. Not all the sections of the questionnaire were completed by the students.

All student questionnaires were administered in one day. The first limitation relating to the administration of questionnaires included not being personally able to oversee the administration of questionnaires at Protea High. While the intended way of mitigating this limitation was to probe students during the student focus group, access to the students was denied (see section on focus groups). The second limitation related to incomplete questionnaires (at Lily High and Strelitzia High). The students completed all the quantitative questions but were not as diligent when it came to the open-ended questions that required students to write out their thoughts on a particular matter. This limitation

was mitigated by asking students some of the open-ended questions from the questionnaire in the student focus group.

4.7.2   Focus groups

The second research method used in this study was focus groups, with the students as the respondents. Focus groups are "often considered to be the domain of market research", but they are also useful "for promoting an empowering, action orientated form of research in education" (Williams & Katz, 2001). The early 1990s witnessed a shift in attitude towards using focus groups in social science research (Berg, 1995) due to the advantages they offer to researchers in specific data-collection situations (Morgan, 1993; Gibbs, 1997; Kitzinger & Barbour, 1998, cited in Williams & Katz, 2001:1). A focus group is defined as "a small gathering of individuals who have a common interest or characteristic, assembled by a moderator, who uses the group and its interactions as a way to gain information about a particular issue" (Williams & Katz, 2001:2). Focus groups promote a comfortable atmosphere where respondents can disclose information and share ideas, experiences, and attitudes relating to a specific issue. It is a space where participants influence and are able to be influenced, with the role of the researcher being a moderator, listener, and observer (Krueger & Casey, 2000). Other advantages of focus groups include, firstly, the ability to access the "knowledge, ideas, story-telling, self-presentation, and linguistic exchanges within a given cultural context" (Kitzinger & Barbour, 1998:5). Secondly, qualitative methods such as focus groups, participant observation, case studies, and individual interviews pay more attention to the original voices of actors in their everyday life, allowing researchers the possibility of observing and presenting a broader view of social reality within their research practices (Schratz, 1993; Hoepfl, 1997). Thirdly, focus groups help to capture those experiences that cannot be "meaningfully expressed by numbers" (Berg, 1995:3). Lastly, focus groups can be "cost effective, time efficient, [and] generate a wider range of responses than in individual interviews" (Biklen, 1922, cited in Cohen *et al.*, 2018:527).

As with all data-collection methods, there are drawbacks to using focus groups. Firstly, "one respondent may dominate an interview" (Arksey & Knight, 1999:76). Secondly, these authors also contend that "antagonisms may be stirred up at the interview, individuals may be reticent in front of others, particularly if they are colleagues or if the matter is sensitive" (Arksey & Knight, 1999, cited in Cohen *et al.*, 2018:527). Lastly, focus groups

may encourage "group think", which discourages individuals from noting their own opinions or views on a particular topic, and may lead to respondents feeling apprehensive, self-conscious, and stressed (Leshem, 2012).

In this research, focus groups were a useful tool as they allowed access to many students simultaneously. Focus groups were conducted during school hours, which made time an important factor to consider. The students were also able to discuss their views of citizenship and issues relating to citizenship using their own linguistic preferences and cultural references. It allowed for the inclusion of other understandings and experiences of citizenship to emerge. To mitigate some of the limitations listed above, prior to the questions being asked to the group, the following ground rules for participation were established:

1) Everyone gets an opportunity to speak.
2) It is okay and normal to have different views on the same issue or topic.
3) We need to be quiet when other students are speaking.
4) We need to respect other people's views even if they are in contradiction with our own.
5) It is okay if you have no answer to a particular question.

It was also important to manage the group dynamics carefully so that each participant was given an opportunity to speak. Conducting the focus group was also useful because it gave the researcher the opportunity to address some of the gaps that were left unanswered in the questionnaires. The focus group schedule (see Appendix D) consisted of semi-structured questions and asked the students questions relating to various pre-developed themes (as well as other questions that resulted from the participant responses). These themes include "Being South African", "Your school", "Teachers", and "Curriculum and textbooks". These themes related to understandings and experiences of citizenship in various ways. The first section, "Being South African", related to issues of belonging and national identity. The second section, "Your school", related to students' experiences in their school environment that focused on the notion of rights such as the right to safety, human dignity, and (quality) basic education. The third section, "Teachers", focused on student-teacher relationships and related to the notion of democratic school ethos. The final section, "Curriculum and textbooks" related to how and what schools teach about being a citizen in a democratic context. The themes in the focus groups mirrored similar themes listed in the questionnaire as a way to triangulate the findings.

Furthermore, these themes were developed to ensure the data are able to ascertain information about student's understandings citizenship and their experiences of this in their school context.

Although the intention was to conduct focus groups with a group of students from each of the schools, this was not possible due to gatekeeping processes. Focus groups were therefore conducted at three of the four schools, i.e. Disa High, Lily High, and Strelitzia High. At Disa High, five students volunteered to participate in the focus group. An unused classroom was allocated for this. At Lily High, the time allocated to conduct the focus group was used by students completing the questionnaire, so I only managed a brief conversation in the computer room where the last six students were completing the questionnaires. The conversation was not recorded, although field notes were made. At Strelitzia High, five students participated in the focus group. The focus group was conducted in the office of the deputy headmaster. The focus groups at Strelitzia High and Lily High were conducted in English and at Disa High were conducted in Afrikaans. The students could respond in English or Afrikaans. In each instance, none of the teachers or school management were present while the focus groups were being conducted. The students were assured that their privacy and anonymity would be respected at all times and that there would be no negative repercussions resulting from their views.

4.7.3   Interviews

Interviewing, a predominantly qualitative research technique, "has enjoyed a relatively long history across the interpretive research tradition" (Denzin & Lincoln, 2005). Punch and Oancea (2014:144) contend that "the interview is the most prominent data-collection tool in qualitative research" because "it is a very good way of accessing people's perceptions, meanings, definitions of situations and constructions of reality". Interviews can either be structured, semi-structured, or unstructured (Minichiello *et al*., 1990, cited in Punch & Oancea, 2014:182; Opdenakker, 2006) and can occur in various ways, i.e., face to face, Skype, email, telephonically, Facetime, mailed or self-administered, one on one, or in groups (Fontana & Frey, 1994, cited in Punch & Oancea, 2014:183). The literature on citizenship (see Chapter Three) demonstrates that the understandings of citizenship can be multiple, subjective, and context specific. To this end, using the interview as a research tool in this thesis was useful because, as Jones (1985:46) notes, "in order to understand other persons' constructions of reality, we would do well to ask them and ask them in such

a way that they can tell us in their terms and in a depth, which addresses the rich context that is the substance of their meanings".

Although interviews are useful in ascertaining information, they are not without challenges. MacFarlane (2009) speaks about concealment and exaggeration, when referring to the challenge of when researchers decide what to include and exclude in their final write-up. "Clearly, trimming information which contradicts or prevents alternative viewpoints to the general thrust of the findings is unethical, as is exaggerating some findings at the expense of others" (Brown, 2018:83). To overcome this challenge and to gauge the trustworthiness of the findings, "triangulation is often raised as a check, especially in the write-up in Ph.D. research in the field of education" (Brown, 2018:84). Denzin (1978) notes that triangulation is important because "each method reveals different aspects of an empirical reality". Researchers who follow the interpretive tradition prefer using intertextuality as opposed to triangulation. Similar to triangulation, intertextuality includes using "a range of sources of information, including texts, interviews, observational data, as well as different kinds of reports and accounts" (Schwartz-Sheaf & Yanow, 2012). In this thesis, not only were more than one teacher (and headmaster) interviewed at each site, but other sources of information such as student surveys and focus groups were also conducted to address both issues of triangulation and intertextuality.

The decision to use semi-structured interviews with teachers are twofold. Firstly, while the student questionnaire was being piloted, teachers were also given a questionnaire to complete. Questionnaires were delivered to teachers and they were given a week to complete the questionnaire, giving them the opportunity to complete the instrument in their own time. By the end of the week, only one of the three teachers had completed the questionnaire, with other teachers commenting that they did not have the time but that they could avail themselves during a lunch break to talk to me about the research. This resulted in the teacher questionnaire being removed as a research method and replaced by semi-structured interviews. Secondly, the semi-structured interview was a preferred method of collecting data from teachers because it is a way of "acquiring information on what a person is thinking, knows, likes, values and believes" (Tuckman, 1972, cited in Cohen *et al.*, 2018:508). This is important given the topic under investigation and related research questions.

Semi-structured interviews were conducted with teachers (see Appendix E1 and Appendix E2) and headmasters (see Appendix E3 and Appendix E4). The themes for the teacher semi-structured interview were teacher profile (years of teaching, teacher qualifications, subjects currently teaching, etc.), knowledge of school policies (to enquire about school democratic governance), information about the community in which the school is situated (to enquire about safety and the local socio-economic conditions that may impact the rights of students at the school), views on the role of schools (to enquire about the role of schools in preparing students for democratic citizenship), their understandings of citizenship (to extrapolate teachers' conceptual understandings of citizenship), student-teacher and teacher-teacher relationships (to enquire about school ethos), pedagogical strategies, teacher professional development, and curriculum and textbooks (to ascertain teachers' strategies and knowledge that relate to citizenship and democratic school practices). At Lily High, two teachers were interviewed, namely the Life Orientation teacher and the English teacher, who both taught in the FET Phase[12]. At Disa High, one teacher, namely the Afrikaans teacher, was interviewed. This teacher also taught in the FET Phase. At Strelitzia High, three teachers were interviewed, namely the Life Orientation, History, and English teacher, all of whom taught in the FET Phase. Lastly, at Protea High, two teachers were interviewed, the Life Orientation and History teacher, both of whom taught in the FET Phase.

The themes for the headmaster semi-structured interview included headmaster profile, history of the school (i.e. founding year, number of students, quintile, socio-economic status of students, students' performance, knowledge of policies of the school, and school democratic governance from a school management perspective), challenges in the community in which the school is situated (to enquire about safety and the local socio-economic conditions that may impact the rights of students at the school from a school management perspective), the role of the school (to enquire about the role of schools in preparing students for democratic citizenship from a school management perspective), understandings of citizenship (to extrapolate headmasters' conceptual understandings of citizenship), student-teacher and teacher-teacher relationships (to enquire about school ethos from a school management perspective), teacher professional development, and curriculum with regard to its ability to promote the values of citizenship. Of the four

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[12]   At Lily High, the two teachers were interviewed in tandem due to time constraints.

schools, only three of the headmasters volunteered to participate in the study, namely the headmasters of Disa High, Protea High, and Strelitzia High.

4.7.4 Observations

This study also used observations to gather first-hand data on the physical infrastructure of each of the four schools. Wellington (2015) and Creswell (2014) assert that observations are useful to ascertain first-hand accounts of an event or situation rather than second-hand or reported data. Observations allow researchers to gather data about the physical environment, the organisation of people, interactions, and characteristics of programmes (Morrison, 1993). In this study, observation was used to ascertain the nature and quality of the physical infrastructure of each school. This included aspects such as the quality of the physical school buildings, presence of a school field, condition of toilets, fencing, ICT facilities, and the presence of a school tuck shop. The checklist observation was also used to obtain information about the number of students and teachers at each of the schools (see Appendix I).

4.7.5 Field notes

Field notes or "scratch notes" have been used as a central feature of research since the early 1900s, particularly in anthropology and related fields (Emerson, Fretz & Shaw, 2011). With its roots in ethnographic anthropology, field notes "aid in constructing thick, rich descriptions of the study context, encounter[s], interview[s], focus group[s], and documents valuable contextual data" (Phillippi & Lauderdale, 2017:1).

Field notes were utilised in this study to contextualise the observations and to record particular events, discussions, and interactions. The field notes were a useful resource to draw on during the data-analysis phase, long after the data had been collected, and served as a reminder about crucial contextual information.

Phillippi and Lauderdale (2017:1) assert that "field notes are widely recommended in qualitative research as a means of documenting needed contextual information" and "with growing use of data sharing, secondary analysis, and metasynthesis, field notes ensure rich context persists beyond the original research team". The field notes associated with each school were jotted on the School Statistics Sheet (see Appendix I) to ensure that the notes were appropriately filed and linked to the specific school.

Table 4.4 links the research questions to the relevant data-collection technique.

Table 4.4: Research question and corresponding data-collection technique

Research question	Sample	Instrument/dataset used
1) What are students' and teachers' understanding of citizenship?	Teachers (including headmasters)	Semi-structured interview
	Students	Student questionnaire Student focus group
2) How are the values of citizenship practiced in schools?	Teacher (including headmasters)	Semi-structured interview
	Students	Student questionnaire Student focus group
	School context (physical & affective)	Observations
	School context (physical & affective)	Field notes

The next section discusses the notion of sampling and how it was employed in this study.

4.8   SAMPLING

Sampling refers to the population group that will participate in the study. "The quality of a piece of research stands or falls by the appropriateness of its methodology and instrumentation and by the suitability of the sampling strategy that has been adopted" (Cohen *et al.*, 2018:202). Qualitative research and quantitative research each has its own sampling techniques. Purposive or non-probability sampling is generally associated with qualitative research, whereas probability sampling is used in quantitative research. A probability sample "draws randomly from the wider population [and] is useful if the researcher wishes to make generalisations because it seeks representativeness of the wider population" (Cohen *et al.*, 2018:214). Non-probability sampling "avoids representing the wider population, it seeks to only represent a particular group, a particular named section of the wider population, for example a class of students … [or] a group of teachers" (Cohen *et al.*, 2018:214). As this study used a mixed-methods approach, it incorporated both kinds of sampling, i.e. probability and non-probability sampling. According to Teddlie and Tashakkori (2009), it is common for MMR to employ more than one kind of sample. This includes samples of different sizes and cases. As this study employed a parallel mixed-methods approach, the sampling technique followed the same pattern. In this kind of sampling, "both probability and non-probability samples are selected, running side by side simultaneously, but separate from each other" (Teddlie & Tashakkori, 2009, cited in Cohen *et al.*, 2018:224). Non-probability or purposeful

sampling was useful in this study because it allowed one to gain in-depth understanding of the phenomenon being investigated. Using probability sampling in this thesis was also useful because it could "overcome a myriad within-group and between-group differences" (Fisher, 1966).

The schools at which to select the sample were selected from a list of schools collated on the Western Cape Education Department's EMIS list. The criteria for the case studies were spatial locations and quintile classifications. The study required two Quintile 1 schools and two Quintile 5 schools from each geographical context, i.e. rural and urban. The rationale for this emerged from the literature classifying the South African education system as "bifurcated" (Sayed *et al.*, 2017).

Spaull (2013b:6) echoes this notion by arguing that an

> analysis of every South African dataset of educational achievement shows that there are in effect two different public school systems in South Africa. The smaller, better performing system accommodates the wealthiest 20-25 per cent of pupils who achieve much higher scores than the larger system which caters to the poorest 75-80 per cent of pupils. The performance in this latter, larger category can only be described as abysmal. These two education systems can be seen when splitting pupils by wealth, socio-economic status, geographic location and language.

This characterisation of South African schools, coupled with the high levels of inequality, underpins the rationale for the selection of schools. A number of qualifying schools were selected from the EMIS list and the final school selection was made based on access being granted by the headmaster of the school.

This study investigated students' and teachers' understandings and experiences of citizenship. Due to access being granted to the full Grade 10 cohort of students at each of the schools, the decision was made to use the full sample of students in the study. All the Grade 10 students at each of the schools were given a questionnaire to complete. A total of 643 students completed the questionnaire. Regarding sample size using quantitative techniques, Cohen (2002:92-93) notes that "the quality of a piece of research not only stands or falls by the appropriateness of methodology and instrumentation, but also by the suitability of the sampling strategy that has been adopted. A sample size of thirty is held by many to be the minimum number of cases if researchers plan to use some form of statistical analysis on their data". The students were also invited to participate in a focus group. At Disa High, five students volunteered to participate in the focus group; at Lily High, six students participated in the focus group; at Strelitzia High, five students

participated in the focus group; and no students participated in a focus group at Protea High.

Teachers were selected to participate in the study for their ability to impact on the motivations, beliefs, and actions of the students they teach (see Chapters Three and Six). The headmasters of each school were invited to attend an interview, as well as teachers who taught Life Orientation, History, and languages in the FET Phase. These subject areas were selected because, as the literature suggests, languages and the social sciences lend themselves better to discussing issues that impact on understandings of citizenship (Osler & Starkey, 2006; Levinson, 2012). A total of 11 teachers (including the headmasters) agreed to participate in the study. In purposeful sampling, which is a feature of qualitative research, "researchers handpick the cases to be included in the sample on the basis of their judgement of their typicality or possession of the particular characteristic(s) being sought" (Cohen *et al.*, 2018:218). In many instances, this kind of sampling is used "in order to access 'knowledgeable people', i.e. those who have in-depth knowledge about particular issues, maybe by virtue of their professional role, power, access to networks, expertise or experience" (Ball, 1990, cited in Cohen *et al.*, 2018:219). The specific number of persons is therefore not as crucial as what they are able to contribute. Table 4.5 gives a detailed breakdown of students and teachers (with corresponding sample size and instrument) who participated in the study.

Table 4.5: Research sample

Demographic	Instrument	School	Number of participants	Totals
Students	Questionnaires	Disa High Rural 1	136	643
		Protea High Rural 5	76	
		Lily High Urban 1	283	
		Strelitzia Urban 5	148	
	Focus groups	Disa High Rural 1	5	16
		Protea High Rural 5	0	
		Lily High Urban 1	6	
		Strelitzia Urban 5	5	
Teachers	Semi-structured interviews	Disa High Rural 1	1	8
		Protea High Rural 5	2	
		Lily High Urban 1	2	
		Strelitzia Urban 5	3	
Headmasters	Semi-structured interviews	Disa High Rural 1	1	3
		Protea High Rural 5	1	
		Lily High Urban 1	0	
		Strelitzia Urban 5	1	
Total:				**670**

4.8.1 Research context

This section further contextualises the study by discussing, firstly, the provincial context in which the study is located; and secondly, by providing an overview of each of the four case studies.

4.8.1.1 The Western Cape, South Africa

The Western Cape is one of nine provinces in South Africa and is located in the southwestern part of the country.
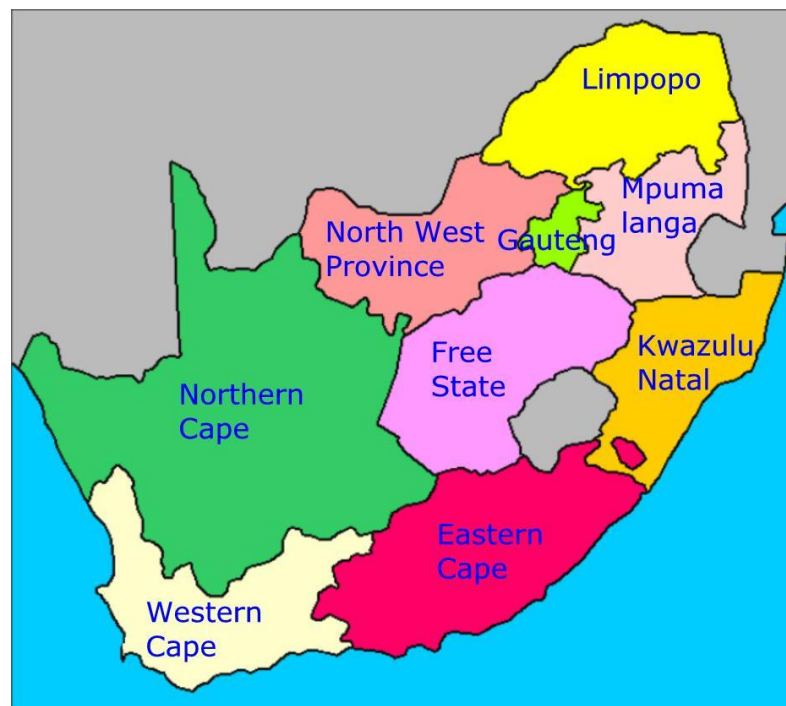
Figure 4.1: Map of South Africa and the Western Cape province
(South Africa.to, n.d.)

The Western Cape has nine districts. As depicted in Figure 4.2, these include the Cape Winelands, Central Karoo, City of Cape Town (which is further divided into four districts, namely Metro North, Metro Central, Metro South, and Metro East), Eden, Overberg, and the West Coast.
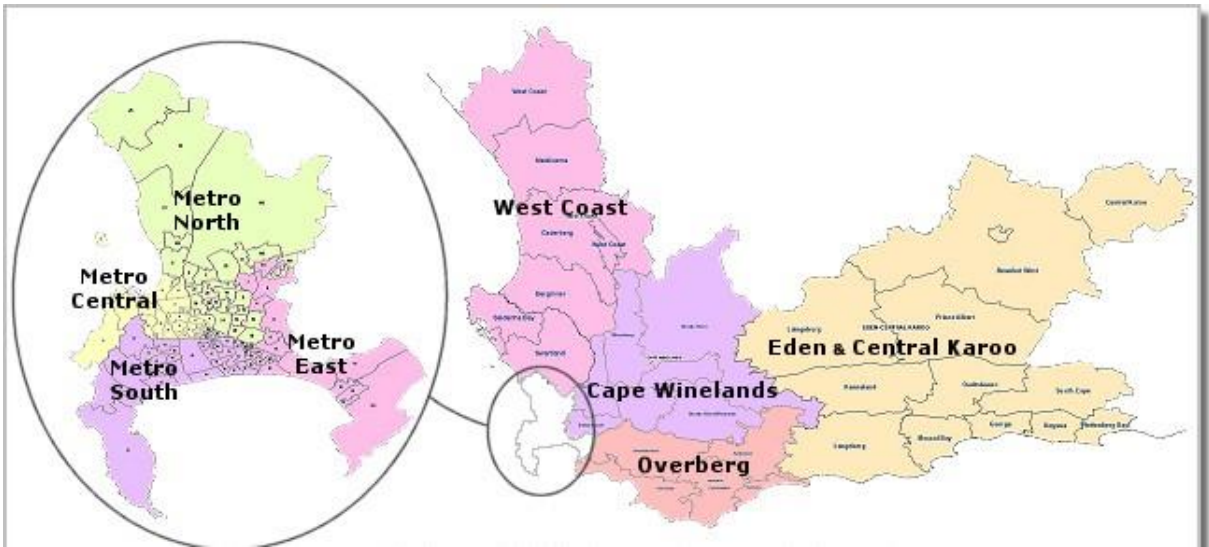
Figure 4.2: Districts in the Western Cape

(Western Cape Government, 2012b)

The province has a population of 6.5 million people; with the majority of the population concentrated in the City of Cape Town and the Cape Winelands district.

	Cape Winelands District	Central Karoo District	City of Cape Town	Eden District	Overberg District	West Coast District
2018	864 028	75 688	4 055 580	619 224	284 272	433 445
2019	874 413	76 354	4 094 582	625 186	287 752	439 036
2020	884 565	77 020	4 131 722	631 005	291 150	444 497
2021	894 441	77 685	4 167 003	636 682	294 466	449 847
2022	904 058	78 350	4 200 484	642 220	297 701	455 051
2023	913 391	79 014	4 232 276	647 627	300 860	460 132

Figure 4.3: Current and forecasted population dynamics per district in the Western Cape

(Western Cape Government, 2017)

The Western Cape consists of 50.2% coloured, 30.1% black African, 18.4% white, and 1.3% Asian/Indian individuals (Stats SA, 2014). Three dominant languages are spoken in the province, namely Afrikaans (55.3%), isiXhosa (23.7%), and English (19.3%) (Stats SA, 2014). Approximately 90% of the population in the Western Cape lives in urban areas

(Western Cape Government, 2018). The population of the Western Cape is relatively young, with 56.2% of the population being under the age of 30, with 51.9% being female (Western Cape Government, 2012a). Table 4.6 demonstrates the unemployment rates per province.

Table 4.6: Unemployment rate in South Africa by province

	Official unemployment rate				
	Jan-Mar 2017	Oct-Dec 2017	Jan-Mar 2018	Qtr-to-qtr change	Year-on-year change
	Percentage			Percentage points	
South Africa	**27.7**	**26.7**	**26.7**	**0.0**	**-1.0**
Western Cape	21.5	19.5	19.7	0.2	-1.8
Eastern Cape	32.2	35.1	35.6	0.5	3.4
Northern Cape	30.7	27.1	29.5	2.4	-1.2
Free State	35.5	32.6	32.8	0.2	-2.7
KwaZulu-Natal	25.8	24.1	22.3	-1.8	-3.5
North West	26.5	23.9	25.8	1.9	-0.7
Gauteng	29.2	29.1	28.6	-0.5	-0.6
Mpumalanga	31.5	28.9	32.4	3.5	0.9
Limpopo	21.6	19.6	19.9	0.3	-1.7

(Stats SA, 2018c)

In 2018, the Western Cape had an unemployment rate of 19.7%; although it is statistically high, it is among the lowest in the country.

Examining the provision of education, as of 2017 there were 1 091 482 students serviced by 33 143 teachers in public schools, and 36 152 students serviced by 4 442 teachers in independent schools in the province. Table 4.7 demonstrates the number of students, teachers, and schools per province in ordinary schools.

Table 4.7: Number of students and teachers per province in South Africa

Province	Public			Independent		
	Learners	Educators	Schools	Learners	Educators	Schools
Eastern Cape	1 742 817	60 324	5 389	52 746	3 135	180
Free State	683 762	22 601	1 184	17 725	989	71
Gauteng	2 261 935	71 263	2 207	151 290	17 336	860
KwaZulu-Natal	2 818 213	90 561	5 897	45 103	2 779	220
Limpopo	1 717 779	50 825	3 866	58 688	2 911	159
Mpumalanga	1 076 554	33 294	1 726	19 874	1 252	110
Northern Cape	290 327	10 091	550	2 050	142	29
North West	807 263	27 045	1 487	18 513	1 178	69
Western Cape	1 091 482	33 143	1 508	36 152	4 442	268
South Africa	12 490 132	399 156	23 796	402 141	34 164	1 966

(DBE, 2017)

Countrywide, the highest concentration of students is in the Foundation Phase and the lowest number of students is in the FET Phase.
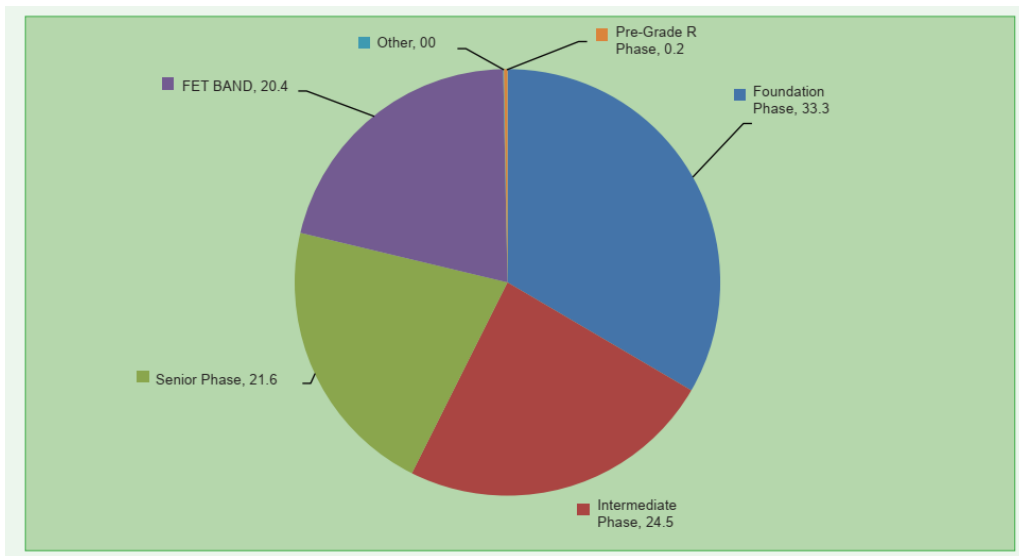
Figure 4.4: Distribution of students per phase in ordinary schools

(DBE, 2017)

The distribution of males and females in ordinary schools is relatively equal. Figure 4.5 demonstrates the distribution of females per grade in the country. In the Western Cape, more females are enrolled in schools than males.
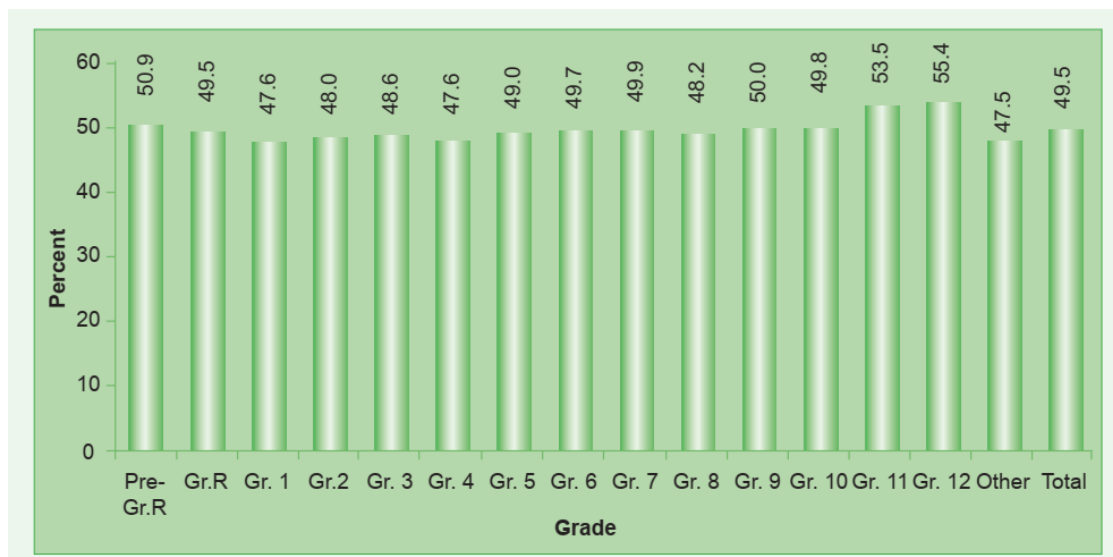
Figure 4.5: Distribution of female students per grade in South Africa

(DBE, 2017)

In 2017, children living in the Western Cape were almost entirely urban (94%) (University of Cape Town's Children Institute, 2012). In the country, 90% of white, coloured, and Indian children were urban, compared to 51% of African children

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(University of Cape Town's Children Institute, 2012). Table 4.8 represents the most problematic elements in public schools per province.

Table 4.8: Problems experienced in public schools in South Africa per province

Problems experienced in public school	Province (%)									
	WC	EC	NC	FS	KZN	NW	GP	MP	LP	SA
Lack of books	1.2	2.9	2.7	4.1	4.1	2.7	2.6	6.3	8.7	4.0
Classes too large	7.7	2.6	3.8	2.4	2.5	5.2	4.5	5.3	121	3.6
Fees too high	4.2	3.0	0.6	4.8	1.6	2.5	4.3	4.0	0.7	2.8
Facilities bad	2.4	4.2	1.2	3.0	2.7	4.3	1.9	3.4	0.5	2.6
Lack of teachers	1.8	6.1	0.8	1.6	1.3	2.8	1.5	1.9	0.5	2.1
Teachers' absenteeism	1.0	0.8	1.1	0.9	1.1	2.9	2.3	0.6	0.5	1.3
Poor quality of teaching	1.3	0.6	1.5	1.1	1.1	1.7	2.3	1.2	1.5	1.4
Teachers striking	0.5	0.3	0.5	0.6	0.9	1.2	1.2	2.2	1.4	1.0

(Stats SA, 2017)

The most problematic elements in public schools in the Western Cape are lack of textbooks, large class sizes, and high school fees. The next section provides an overview of each of the case studies discussed in this thesis.

4.8.2   Case studies

Table 4.9 provides an overview of each of the four case studies discussed in this thesis. The names of each of the schools have been changed (see Chapter Four).

Table 4.9: Overview of each case study

No.	School	Case study	Settlement type	Quintile
1	Disa High	1	Rural	1
2	Protea High	2	Rural	5
3	Lily High	3	Urban	1
4	Strelitzia High	4	Urban	5

4.8.2.1   Disa High[13]

This subsection provides an overview of Case Study 1 in terms of location, description, data, sample, and reflection.

(a)   School location

Disa High is an ordinary public secondary school, situated in a small rural town serving as a port into the Karoo, a naturally occurring semi-desert in South Africa. With an estimated distance of approximately 185 km from Cape Town, this little town, established in 1877, is neatly nestled between the Langeberg and the Outeniqua mountains. Built on the banks

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[13]   The names of all the schools have been changed to maintain anonymity.

of a river, it is home to approximately 8 126 mainly Afrikaans-speaking residents. According to the latest population statistics, the racial composition of the town is 84.9% coloured, 7.5% black African, 0.3% Asian/Indian, 6.6% white, and 3.3% who classifies themselves as "other" (Census 2011).

(b)   School description

The entrance to the school is marked by a thin meshed steel gate with a large concrete parking lot for visitors and teachers. The ground is sandy and arid and the perimeter fence is broken in most places, making it easy for non-school members to enter. There is no open sports field. The government, in collaboration with a private partner, recently built a small sports hall for the students to play netball, basketball, and indoor soccer. The student toilets are not sufficient and are mostly non-operational. A conversation with a small group of students revealed that at times, students relieve themselves behind a small hill situated at the back of the school[14]. Female students prefer to go to the toilet in groups, as a safety mechanism, because the lights often do not work and the toilets are often the site where altercations, often of a sexual nature, occur. The teachers have a designated staff room, kitchen, and operational toilets. The headmaster and receptionist also have designated spaces.

During the multiple visits to the school, it was observed that the classrooms are old and dilapidated. Some attempts to restore the classrooms and make the learning environment more appealing were visible in some classrooms, particularly the mathematics and science classroom. Desks were not sufficient. Students often shared single desks, making it difficult to write. Not having stationery was not uncommon at the school. Walls have graffiti inscribed on them and the old wooden desks have been carved into numerous times. There are very few items on the wall, giving the impression that classroom decorating is not a priority. Textbooks are stacked up under the chalkboard in most classes, and students are generally not allowed to take textbooks home. The school has a computer room for students, but no evidence of a functioning library. Disa High also has a hostel that is mainly occupied by male students.

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[14]   Conversation held with Grade 10 students while informing students about the study.

(c)   School data

Prior to 1994, Disa High was under the management of the House of Representatives and is currently classified as a Quintile 1 school with a per capita allocation of Rural 1 116.00. The language of learning and teaching is Afrikaans. The school has 27 teachers and 548 students (Electronic Management Information System [EMIS] Data, 2017). It is a no-fee school. The school also has a feeding scheme that feeds students twice per day. There were more males than females in this cohort and the majority of the respondents self-identified as coloured.

(d)   School sample

The distribution of respondents[15] from this school who participated in the study was as follows:

Table 4.10: Number of respondents at Disa High

Cohort	Total
Headmaster	1
Teachers	1
Grade 10 students	136

(e)   Reflections of school[16]

The staff were generally friendly and accommodating, but often stayed in their classrooms despite having a designated staff room. The teachers, who were all coloured, smoked cigarettes openly as they walked from one class to another. The students often seemed older than the average students in their grades. During breaks, older students would gather behind the school to smoke cigarettes. Very few students did not wear the required uniform.

4.8.2.2   Protea High

This subsection provides an overview of Case Study 2 in terms of location, description, data, sample, and reflection.

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[15]   Questionnaires were administered to all students, one focus group was held with a selected group of students, and interviews were conducted with the teacher and the headmaster.

[16]   This was observed during my visits to the school.

(a)   School location

Protea High is an ordinary public secondary school[17], situated in a relatively large town approximately 170 km outside Cape Town, surrounded by the Warmbokkeveld. The town is famous for producing deciduous fruit, fruit juices, and cherries. The town is racially composed of 28.7% black African, 61.4% coloured, 0.4% Asian/Indian, 8.5% white, and 1.0% classifying themselves as "other".

(b)   School description

During the visit to the school, there was an opportunity to walk around the school premises. The following as observed. The school has two entrances; one at the front office and one at the back of the school where there is designated parking for parents and visitors. The long gravel back entrance is lined with manicured lawns and a huge sports field. The Dutch-style building is well maintained despite having existed since 1860. The classrooms are small and neat and the walls are decorated with various subject-related charts and pictures. The desks are neat with no graffiti or carvings in them. There is sufficient space for each student to sit and write comfortably. There is a computer room and well-serviced library. There is a designated staff room with comfortable chairs and a kitchenette with various kitchen equipment. The reception area of the school is well maintained and the headmaster has a generously sized office at the front of the school. Both teachers and students had well-maintained toilets. The school has ample sporting facilities. The school has two hostels – one for girls and one for boys.

(c)   School data

Prior to 1994, Protea High was under the management of the Cape DoE and is currently classified as a Quintile 5 school with a student allocation of R261.00. The language of learning and teaching is Afrikaans. The school has 35 teachers and 580 students (EMIS Data, 2017). It is a fee-paying school. There were more females in this cohort than males and the majority of the students self-identified as white, with the second highest self-identified racialised group being coloured.

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[17]   The school has a specific focus on mathematics and sciences.

(d)   School sample

The distribution of respondents[18] at the school who participated in the study was as follows:

Table 4.11: Number of respondents at Protea High

Cohort	Total
Headmaster	1
Teachers	2
Grade 10 students	76

(e)   School reflection[19]

Teachers are predominantly white females and were often seen making photocopies or marking books in their classrooms. The staff were very accommodating and friendly and students were neatly dressed in blazers at all times. Each student at the school had a name tag with their full names.

4.8.2.3   Lily High

This subsection gives an overview of Case Study 3 in terms of location, description, data, sample, and reflection.

(a)   School location

Lily High is a public secondary school situated in an urban district 36 km from the Cape Town city centre. This school services several suburbs. The suburb has a population of 154 615 residents and the racial distribution is 43.3% black African, 40.2% coloured, 0.4% Asian/Indian, 14.4% white, and 1.7% classifying themselves as "other".

(b)   School description

The school was recently built and thus had all the amenities that are required for basic teaching and learning. The entrance to the school is controlled by a remote-controlled gate. The perimeter fencing is reinforced, making it difficult to gain access. Most of the resource rooms, such as computer rooms, library, and teacher offices, are equipped with large anti-burglar gates. The reception area is also heavily protected by glass screens and

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[18]   Questionnaires were administered to 76 students. Not all the students were able to be sampled as the headmaster administer the questionnaires himself and no access was granted to speak to the students. No focus groups were held with this cohort. Interviews were conducted with teachers and the headmaster.

[19]   This was observed during the school visit.

gated doors. The school is well known for its participation in eisteddfods as it has an award-winning choir. The reception area showcases a number of trophies and certificates from various musical competitions. It is custom for the school to sing songs of praise, usually in isiXhosa, in the early morning assembly as part of their daily proceedings.

The school has two computer laboratories and a functioning library. Teachers have workspaces outside of the classroom. There is a huge playground that is heavily policed by teachers on duty. The classrooms, despite being new, already have evidence of being vandalised. The classrooms are often too small to accommodate all the students.

The school does not have a sports field. As access within the school was limited, the staffroom, toilets, and other specialised rooms such as science laboratories were not observed.

(c)   School data

The school was built after 1994 and is managed by the Western Cape DoE. The school is classified as a Quintile 1 school and receives an allocation of Rural 1 116.00 per capita. The language of teaching and learning is technically English, but isiXhosa in practice. The school has 50 teachers and 1 626 students (EMIS Data, 2017). It is a no-fee school. The school also has a feeding scheme that feeds students twice per day. The majority of the respondents were female and self-identified as black African.

(d)   School sample

The distribution of respondents[20] from this school was as follows:

Table 4.12: Number of respondents at Lily High

Cohort	Total
Headmaster	0
Teachers	2
Grade 10 students	283

(e)   School reflection[21]

All the students who were visible at the time of the visit were neatly attired in full uniform. Most of the students at the school do not have any writing equipment and often borrow

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[20] Questionnaires were administered to all students. A focus group was held with a selected number of students. The headmaster opted not to participate in the study. Interviews were conducted with teachers.
[21] This was observed during the school visits.

from teachers or share a pen between three or four students. This impacted the time it took for the questionnaires to be completed. The teachers were very helpful and friendly and were mainly black African. There seemed to be an equal number of male and female teachers.

4.8.2.4 Strelitzia High

This subsection provides an overview of Case Study 4 in terms of location, description, data, sample, and reflection.

(a) School location

Strelitzia High is situated in a residential area, in the Southern Suburbs of the Western Cape. During apartheid, the railway line served as border between white and non-white neighbourhoods. The school was established more than 50 years ago and currently houses students from various locations in Cape Town, some from as far as 50 km away. It is located close to a transport intersection (trains, buses, and minibus taxis) and has been classified as a commuter school. The area has a population of 14 472 and the racial distribution is 21.2% black African, 46.1% coloured, 3.4% Indian/Asian, 23.9% white, and 5.4% "other".

(b) School description

From observation, it was noted that the age of the school is evident from the structure and the quality of the classrooms. The building was initially built to keep boys and girls separate, with a courtyard merging the two identical sides of the building. The older classrooms are cramped with dilapidated desks. The newer structures, erected due to an increasing demand for access to the school, are less cramped and house classes in excess of 40 students per class. The school has a strongly reinforced perimeter fence that shows signs of deterioration. There are also strong reinforced gates at the entrance of the building, at the reception area, and at many of the classrooms around the school. There is a designated staff room for teachers, although it is not utilised by all teachers. There is a computer room, some evidence of a library, and working toilets. The school does not have a sports field but does have a recently built science laboratory.

(c) School data

Prior to 1994, the school was under the management of the House of Representatives. The school is classified as a Quintile 5 school and receives an allocation of R344.00 per student per annum. The school has 43 teachers and 851 students (EMIS Data, 2017). The school also participates in the feeding scheme programme. There were more females in this cohort of students than males. The majority of the students at the school self-identified as coloured, with a smaller cohort self-identifying as black African.

(d) School sample

The distribution of respondents[22] from this school was as follows:

Table 4.13: Number of respondents at Strelitzia High

Cohort	Total
Headmaster	1
Teachers	2
Grade 10 students	148

(e) School reflection[23]

The student population is not homogenous. It has many immigrants from various African countries, local students from various townships, and coloured students. There are no white students at the school. Eighty percent of the students at the school travel from distant areas to attend the school. During visits to the school, it was noted that not all students adhered to the dress code of the school, mainly due to poverty and not being able to afford the uniforms. Although it is a fee-paying school, many students qualify for fee exemptions. There is constant tension between various racialised groups and the divide is evident in the various racial cliques during break time. Disciplining students is a big problem at the school, as it is at many schools in the country.

The teachers were not as welcoming initially. There were more female teachers than male teachers and the school has a surprisingly low attrition rate, with some teachers being employed at the school for more than 36 years.

This section contextualised the study by discussing the provincial context and the specific research sites. The section demonstrates that the Western Cape is mostly urbanised, has

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[22] Questionnaires were administered to all students. A focus group was conducted with a selected number of students. Interviews were conducted with the headmaster and teachers.
[23] This was observed during school visits.

a low unemployment rate relative to other provinces in the country, and has more females than males in the province. There are more students in the Foundation Phase than the FET Phase and there is a relatively equal distribution of males and females enrolled in schools. Each of the case studies discussed here are *ordinary public high schools*. These case studies differ by quintile and location. Furthermore, Disa High, Strelitzia High, and Protea High were established during the apartheid era and the legacies of the past impacts how these schools operate. This is further discussed in Chapters Five, Six, and Seven.

The next section briefly discusses the logistical arrangements and materials required for this research project.

4.9   LOGISTICS AND MATERIALS

The urban schools are in close proximity to the university so it only required a drive to and from the schools. For access to the rural schools, which was approximately 200 km from the city, accommodation was required for a period of three days to ensure there was sufficient time to collect all the needed data. Data collection was spread over three days so that students and teachers did not feel rushed or pressured when completing the instruments. Funds for the accommodation and transport came from two sources, namely personal funds and from the Centre for International Teacher Education, a research unit within the CPUT.

The materials required to conduct the research were the questionnaires and a voice recorder. The questionnaires were printed into little booklets by a professional printer. The student questionnaire (see Appendix F) and consent forms (see Appendix C) were translated into Afrikaans and isiXhosa by the Stellenbosch University Language Centre. The teacher and headmaster semi-structured interview schedule and the student focus group schedule were also translated by the Language Centre, but only into Afrikaans. The voice recorder was borrowed from the research centre at the university. A voice-recording application on a mobile phone was used as a backup in case any of the recordings were lost or corrupted. The funds for the printing came from two sources, namely personal funds and funds received from the Centre for International Teacher Education. The next section discusses the data-analysis techniques used to analyse the data for this thesis.

4.10 DATA PROCESSING AND ANALYSIS

This section discusses the manner in which the data were processed and analysed. It examines the processes involved in capturing and processing the qualitative and quantitative data. Analysing both qualitative and quantitative data can often be considerably challenging. For this reason, it is crucial that steps are taken to prevent becoming overwhelmed and in the process misrepresenting the findings. The processes to analyse the qualitative and quantitative data are discussed separately below. This section ends with an indication of how and at which stage the data were merged during the analysis.

4.10.1 Data processing

This section discusses the process involved in capturing, translating, and transcribing the data.

4.10.1.1 Data capturing

Due to the sheer volume of student questionnaires, two research assistants were employed to assist in capturing the data. The research assistants were final-year Bachelor of Education students who were highly competent in using MS Excel. Competency was established using a short competency-based test to ascertain their suitability for the position. The second criterion, apart from proficiency in MS Excel, MS Word, and basic computer skills, was that one of the research assistants needed to be proficient in Afrikaans and the other in isiXhosa. Language proficiency was ascertained through establishing the first language of each applicant. The selected research assistants were either first-language Afrikaans or first-language isiXhosa speakers. The Afrikaans-speaking research assistant captured all the Afrikaans questionnaires, and the isiXhosa-speaking research assistant captured all the isiXhosa questionnaires. The remaining English questionnaires were captured between them. Quality assurance was instituted in three ways. Firstly, MS Excel spreadsheets were validated prior to data capturing. After every 50th questionnaire captured, the researchers quality-checked each other's work. The data sheets were also personally cross-referenced against selected questionnaires. All data capturers were briefed on the ethics involved in social research and that all information they encounter should be considered as confidential.

4.10.1.2 Transcription of qualitative data

The data from the semi-structured interviews and focus groups were sent to a professional transcribing company who had the ability to transcribe both English and Afrikaans data. The quality of the data transcription was ensured through immersion in the data and cross-referencing against the audio recordings in the event of unclear statements. The transcriptions are attached as Appendix G.

4.10.1.3 Translation of instruments and data

In this study, student questionnaires were available to the respondents in English, Afrikaans, and isiXhosa. Focus group and semi-structured interview schedules were available to respondents in English and Afrikaans. The rationale for this, as explained earlier in this chapter, was to ensure that the respondents were comfortable with the research language in order to yield better-quality outcomes.

Literature relating to the impact of language on research studies suggests that "the language in which interviews are conducted can affect what respondents say to varying degrees" (Lee, 2001:3). It is important to address the conceptual equivalence when translating instruments and interviews because when translating from one language to another, some words may "carry emotional connotations that direct equivalents in a different language may not have" (Temple, 1997:611). Furthermore, Simon (1996, cited in Temple & Young, 2004:165) contends that

> [t]he solutions to many of the translator's dilemmas are not to be found in dictionaries, but rather in an understanding of the way language is tied to local realities, to literary forms and to changing identities. Translators must constantly make decisions about the cultural meanings which language carries, and evaluate the degree to which the two different worlds they inhibit are 'the same'. These are not technical difficulties, they are not the domain of specialists in obscure or quaint vocabularies … In fact the process of meaning transfer has less to do with finding the cultural inscription of a term than in reconstructing its value.

The issue of translation in this study emerged in two ways. Firstly, the instruments themselves were translated from English to Afrikaans and isiXhosa so that the respondents could choose the language they engaged with. Secondly, the responses from the students and teachers needed to be translated from Afrikaans or isiXhosa to English, as English is the language in which the thesis is written and is the main language of the researcher. In the first instance, the services of professional translators from Stellenbosch

University's Language Centre was used to translate the English instruments into Afrikaans and isiXhosa. In the second instance, data capturers with the relevant language competencies and expertise were employed to translate the respondent data from Afrikaans and isiXhosa to English.

4.10.2 Data analysis

This section discusses the manner in which the data were analysed.

4.10.2.1 Analysing the qualitative data

Analysing qualitative data is about "how we move from the data to understanding, explaining and interpreting the phenomenon in question" (Taylor & Gibbs, 2010:1). Coupled with this, analysing qualitative data is also concerned with "understanding, accounting for, and explaining data, making sense of data in terms of the participant's definitions of the situation (of which the researcher is one), noting patterns, themes, categories and regularities" (Cohen *et al.*, 2018:643). In this research, two qualitative data-collection tools were used, namely semi-structured interviews conducted with teachers and headmasters and focus groups held with students. The process of analysing qualitative data includes preparing and organising the data, describing and presenting the data, making meaning of and exploring the data, interpreting the data, drawing conclusions, and reporting the findings (Cohen *et al.*, 2018).

All the interviews were recorded on audio devices and then transcribed into Microsoft Word documents. As there were only 11 interviews to analyse, the data were analysed using manual coding methods. Using Wellington's (2015) seven-stage model for making sense of qualitative data, the interviews were divided into categories, themes, and groups that allowed for data to be adequately interpreted. Wellington's (2015) seven-stage model is as follows:

1) Stage 1: Immersing oneself in the data;
2) Stage 2: Reflecting and standing back;
3) Stage 3: Analysing (dividing up, taking apart, selecting and filtering, classifying, and categorising);
4) Stage 4: Synthesising and re-combining the data;
5) Stage 5: Relating to other work (i.e. locating the data);
6) Stage 6: Reflecting back (returning for more detail); and

7) Stage 7: Presenting, disseminating, and presenting the findings (cited in Cohen *et al.*, 2018:644-645).

This thematic approach to analysing the qualitative data were also used to analyse the student focus groups. One of the biggest limitations of analysing the qualitative data in this study was when interviews or focus groups were translated from Afrikaans to English. Although my command of Afrikaans is suitable to ask questions and prompt for further information, my vocabulary is limited. Temple and Young (2004:164) contend that researchers working within the interpretivist paradigm must clearly discuss translation since it forms a "part of the process of knowledge production". Translation (as discussed later in this chapter) was outsourced to professional translators who could ensure that the translation of the data did not impact on the overall findings of the research.

4.10.2.2 Analysing the quantitative data

According to Cohen *et al.* (2018:725), "quantitative data analysis is a powerful research form". Although quantitative data-analysis methods are often associated with large-scale research studies, they can also "serve smaller-scale investigations, with case studies, action research, correlational research and experiments" (Cohen *et al.*, 2018:725). Numerical data can be analysed using a variety of statistical packages including the Statistical Package for the Social Sciences (SPSS), STATA, Microsoft (MS) Excel, Minitab, and Statistical Analysis Software (SAS).

In this research, the student questionnaire data were analysed using SPSS. The researcher sought to analyse the data by using descriptive statistics to establish frequency patterns of responses as opposed to inferential statistics "that strive to make inferences and predictions based on data gathered" (Cohen *et al.*, 2018:727). Descriptive statistics are used to describe data and "no attempt is made to infer or predict population parameters, and they are concerned mainly with enumeration and organisation" (Cohen *et al.*, 2018:727). Some of these include the mode (the score obtained by the greatest number of people), the mean (the average score), and the minimum and maximum scores to establish patterns.

Two limitations regarding the analysis of the quantitative data emerged. The first relates to translating instruments from isiXhosa and Afrikaans to English. This limitation was

mitigated in the same manner as with the qualitative data. The second limitation of analysing the quantitative data was ensuring that numbers were captured correctly onto MS Excel spreadsheets prior to being imported into SPSS. This limitation of the data capturing (as discussed later in this chapter) was mitigated in three ways. Firstly, MS Excel spreadsheets were validated prior to data capturing, to minimise the risk of incorrect data being inserted. Secondly, the MS Excel spreadsheets were quality checked and cross-referenced against the questionnaires after capturing. Lastly, the completed data spreadsheets and SPSS datasets were sent to an external statistician for verification and to ascertain if there were any errors in the data outputs.

4.10.2.3 Merging the data

As previously stated and explained, this study incorporated a mixed-methods approach. However, what also has to be noted is that the qualitative data and the quantitative data were analysed separately and then merged. While MMR can be merged and integrated at the philosophical level (Shannon – Baker, 2015; Plano Clark and Ivankova, 2016), the design level (Creswell, 2015a; Fetters *et al.*, 2013) , and the methods level (Uprichard and Dawney, 2016), this study merged the data at reporting level (Tarn *et al.*, 2013; Jones, 2015). Moseholm and Fetters (2017) note that when data is merged at the reporting and interpretation level, this could be presented through a narrative, data transformation, joint displays, and visualisation. This thesis merged the data and presented it as a narrative. This means that the quantitative and qualitative data were merged in the discussion to present a unified account of events and ideas. There is precedent for the manner in which the data in this study was presented. This is reflected in the work of Beck *et al.* (2009), who investigated experiences of cancer survivors in rural and urban contexts. They described their qualitative and quantitative data in their discussion and integrated the data through a narrative.

While some researchers have a vague intent to merge their data to yield new insights, referred to as a "blind faith" approach (Moseholm & Fetters, 2017:3), others prefer a "data diffraction" approach that alludes how the instruments are designed to get "cuts of data" to reveal different views and interpretations on a central phenomenon (Uprichard & Dawney, 2016, cited in Moseholm & Fetters, 2017:3). In this study, a predominantly "matching" approach was used. This involves "involves intentionally designing data collection instruments to have related items such that both instruments will elucidate

data about the same phenomena/variables" (Moseholm & Fetters, 2017:3). This study aimed to ascertain students and teacher's understandings and experiences of citizenship and was thus a core component of both the questionnaires given to students as well as the interview conducted with teachers. Other respondent specific questions were also included in both of these instruments. The next section discusses the trustworthiness of both the qualitative and quantitative data.

4.11 TRUSTWORTHINESS

This section discusses the trustworthiness of the data. It distinguishes between methods used in qualitative and quantitative approaches.

4.11.1 Establishing trustworthiness in quantitative data

In quantitative research, measures of validity and reliability are used to judge the quality of research. Validity is concerned with "the extent to which the test tests what it is supposed to test" and reliability is concerned with the "degree of confidence that can be placed in the results, which is often a matter of statistical calculation" (Cohen *et al.*, 2018:572- 573).

Joppe (2000, cited in Golafshani, 2003:598) defines the trustworthiness of quantitative data as "the extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable". This suggests that the reliability of quantitative data is determined by the extent to which the study in question can be repeated and replicated under similar circumstances. Kirk and Miller (1986, cited in Golafshani, 2003:598) identify three types of reliability in quantitative research, namely "(1) the degree to which a measurement, given repeatedly, remains the same; (2) the stability of a measurement over time; and (3) the similarity of measurements within a given time period". Cohen *et al.* (2018:246-247) contend that validity in quantitative research mostly incorporates several features, including:

- controllability;
- replicability;
- consistency;

- predictability;
- the derivation of generalisable statements of behaviour;
- randomisation of samples;
- neutrality/objectivity; and
- observability.

In this thesis, a questionnaire was administered to all the Grade 10 students at each of the four schools. To ascertain the reliability of the data, Cronbach's alpha was calculated. Cronbach's alpha "is the most common measure of internal consistency ('reliability'). It is most commonly used when you have multiple Likert questions in a survey/questionnaire that form a scale and you wish to determine if the scale is reliable" (Laerd Statistics, n.d.). The Cronbach's alpha output for the quantitative items of the student questionnaire is demonstrated in Table 4.14.

Table 4.14: Cronbach's alpha output for student questionnaire

Reliability statistics		
Cronbach's alpha	Cronbach's alpha based on standardised items	N of items
.847	.955	139

Table 4.14 demonstrates a high level of internal consistency, which suggests that the data are reliable and trustworthy.

4.11.2 Establishing trustworthiness in qualitative data

Qualitative data and quantitative data have different ways of establishing their trustworthiness. While both kinds of data abide by principles of validity, qualitative data "differ in many respects from those quantitative methods" (Cohen *et al.*, 2018:247). Qualitative research is assessed based on measures of trustworthiness and authenticity (Shenton, 2004; Lincoln & Guba, 1986). The standards for judging trustworthiness in qualitative research are dependability, credibility, confirmability, and transferability (Lincoln & Guba, 1985; Ary, Jacobs & Razavieh, 2002). Credibility is concerned with the "truth value" of the data, transferability is concerned with "generalisability", dependability is concerned with "consistency", and confirmability is concerned with "neutrality" (Ary *et al.*, 2000, cited in Cohen *et al.*, 2018:248).

4.11.2.1 Credibility

Credibility establishes confidence in the "truth" of the findings by taking into account the various complexities that affect the "reality" of a situation. In order to build and maintain complete understanding, the following items should be considered:

- prolonged engagement at a site;
- persistent observation;
- peer debriefing;
- triangulation;
- collection of referential adequacy materials;
- member checks;
- establishing structural corroboration or coherence; and
- establishing referential adequacy (Guba & Lincoln, 1985, cited in Pandey & Patnaik, 2014:5747).

In this study, credibility was established through the use of peer debriefing and prolonged engagement at the site. While reading for the thesis, I was a part of a number of Professional Learning Communities, where individuals who are in the process of, or have completed their doctoral studies, have served as critical mentors and guides. I also ensured that I visited the research sites a number of times in order to establish a level of trust between myself and the respondents. These processes helped me think about my research very critically in order to maintain its credibility.

4.11.2.2 Transferability

Transferability recognises that all social or behavioural occurrences have contexts that require the researcher to work with an interpretation of a particular context. It also demonstrates findings that are applicable in other contexts. During the data-collection process, I was very aware of how "getting to know" the respondents may impact on how I report about them. I was also aware of my positionality (discussed later in this chapter) and how it impacted my views and understanding of the research site. I maintained (relative) objectivity by making detailed notes about the schools and interactions throughout the data-collection process. The aim of my research is not to make generalisations (about experiences of schooling in South Africa), but to note that some aspects of what was discovered at the schools could provide insight into the experiences of some schools in the country.

4.11.2.3 Dependability

Dependability is striving for stability and consistency while acknowledging instabilities in the findings due to differing "realities". This can be achieved by overlapping of methods, cross-checking steps to gain further insights into how to proceed, and leaving an audit trail of the process so that it can be checked externally for dependability. In this research, a mixed-methods approach was used, incorporating various methods of data collection, to allow for the triangulation of the data. Triangulation was therefore used to establish dependability in this research. Denscombe (2014, cited in Cohen *et al.*, 2018:33) contends that mixed-methods approaches can provide a more complete picture of the phenomenon under study than would be yielded by using a single approach, "thereby overcoming the weaknesses and biases of single approaches". Furthermore, "it can increase the accuracy of data and reliability through triangulation" (Denscombe, 2014, cited in Cohen *et al.*, 2018:33). The data in this thesis are dependable as various data-collection techniques were employed and similar aspects were investigated through these varied techniques. Coupled with this, two different cohorts (students and teachers) were asked about their understandings and experiences of the school in order to ascertain a satisfactory level of dependability of the data.

4.11.2.4 Confirmability

Confirmability "can be seen as a degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not researcher's bias, motivation, or interest" (Lincoln & Guba, 1985, cited in Pandey & Patnaik, 2014:5746). Lincoln and Guba (1985) comment further that it is concerned with whether the research findings are truthful; in that they represent the experiences and ideas of the participants rather than the biases, interests, and perspectives of the inquirer. The two techniques to establish confirmability of qualitative data include triangulation of different sources of data and the reflexivity of the researcher (Miles & Huberman, 1994; Shenton, 2004). The issue of triangulation was addressed in the discussion of dependability and researcher reflexivity was previously addressed in this chapter under the heading of positionality. The next section discusses the ethical considerations.

4.12 ETHICAL CONSIDERATIONS

Ethics in research is concerned with what is "good and bad, right and wrong" and delineates between "what researchers ought and ought not to do in their research and

research behaviour" (Cohen *et al.*, 2018:111). Cavan (1977:810) notes that ethics in research can be defined as "a matter of principled sensitivity to the rights of others". Some aspects of ethics to consider when conducting research include informed consent of participants, maintaining confidentiality and anonymity, and non-maleficence. The issue of ethics is crucial to consider in any research because "badly designed research is a breach of ethics" (Farrington, 2013:75).

The first ethical consideration for this thesis was gaining permission to conduct this research. Cohen *et al.* (2018:134) contend that "investigators cannot expect access as a matter of right … they have to demonstrate that they are worthy as researchers and human beings". The first stage of gaining access includes obtaining "official permission to undertake one's research in the target community" (Cohen *et al.*, 2018:134). Application to conduct research was made to two ethics boards. The first ethics application was made to the Research Ethics Board at the CPUT and the second ethics application was made to the Research Department of the Western Cape Education Department. In both instances, the topic, research design, and research methodologies were approved (see Appendices A and B). Permission was also sought from the headmasters of each school to conduct research at their school. This was particularly important based on the fact that children would be interviewed and the headmasters thus acted *in loco parentis*, ensuring that all students were respected and treated ethically.

The second item relating to ethics considered in this thesis was the issue of non-maleficence (also referred to in the literature on ethics as "do no harm"). Cohen *et al.* (2018:127) note that "non-maleficence (do no harm) is enshrined in the Hippocratic Oath, in which the principle of *primum non nocere* (first of all, do no harm) is held as a guiding precept, so also with educational research". Hammersly and Traianou (2012) contend that while all research involves the risk of harm and cannot completely be removed, the task of the researcher in this regard is to minimise this risk. Non-maleficence was considered by protecting the anonymity of all the participants in the study. This includes the names of schools at which the study was conducted, the teachers who volunteered to participate in the study, and the students who completed the questionnaires and who were either selected or who volunteered to participate in the focus groups. In the findings section of this thesis, all names were changed to protect the anonymity and privacy of the individuals and institutions. In this way, the privacy of all the respondents was respected so that there were no repercussions, particularly negative repercussions, for participating in the study. All the data that listed the names of individuals and institutions are held in

safe confines with only the main researcher and research supervisor having access and being privy to this information.

The third issue relating to ethics that was considered in this thesis was that of informed consent. Informed consent allows individuals to choose to participate or to not participate in research. Cohen *et al.* (2018:122) argue that "informed consent concerns autonomy and it arises from the participants' right to freedom and self-determination". Furthermore, "being free is a condition of living in a democracy, and when restrictions and limitations are placed on that freedom, they must be justified and consented to" (Cohen *et al.*, 2018:122). In this thesis, at all stages of the research and prior to administering any instrument, the respondents were notified that their participation was voluntary and that they may, at any stage of the process, choose not to participate without fear of prejudice. This was also clearly noted on the students' questionnaires, which were available to students in English, Afrikaans, and isiXhosa.

The fourth ethical consideration was to ensure that the respondents were not deceived at any stage of the research regarding the aims of the research. "Deception resides in not telling people that they are being researched, not telling the truth, withholding some or all information about the research, telling lies, giving a false impression, and failing to correct misconceptions" (Cohen *et al.*, 2018:132). In this thesis, the aims and objectives of the research, what it would be used for, and where it might be used, were all disclosed to participants. The instruments were also emailed to the headmasters and ethics boards prior to being administered in the spirit of openness, transparency, and honesty.

The final aspect of ethics considered in this thesis relates to the manner in which the data were reported and analysed. As stated in the previous section on the trustworthiness of the data, measures were taken to ensure the credibility of the findings and that the views and opinions of the respondents were reported as accurately as possible, given the intrinsic limitations that emerged in this study. The next section discusses the limitations of this study and how, where possible, these limitations were mitigated.

4.13   LIMITATIONS

Four limitations influenced this research. The first relates to the researcher's positionality (see Section 4.4).

The second limitation relates to data that were not able to be collected due to lack of access or participants who opted not to participate in the study. At Protea High, no focus groups were held with students as the headmaster did not allow access to the students. The administration of student questionnaires was also overseen by the headmaster as access to classes was not granted. To mitigate this, the open-ended questions in the student questionnaire were carefully scrutinised to establish if there were any differences in understandings or experiences of citizenship. The headmaster of Lily High also chose not to participate in the study. This means that there is no representation from school management in the urban Quintile 1 school. The views and experiences reported by teachers at Lily High were used to compensate for this deficiency as far as possible. The lack of qualitative representation may have influenced the accuracy of the findings.

The third limitation relates to the language proficiency. I am only able to converse in English and my command of Afrikaans, at least the dialect spoken in the rural areas, is limited. I am also not able to communicate in isiXhosa, which was the first language of a large part of the student cohort that participated in the study. It is possible that better linguistic capabilities could have yielded better and perhaps more nuanced qualitative data.

The fourth limitation relates to the research design. Critiques of case studies often contend that case studies are restrictive and that they lack the ability to produce generalised knowledge. Thus, according to statistical analysis, case studies are intrinsically flawed. The counterargument to address this insufficiency is presented by Flyvberg (2006) and Shenton (2004), who contend that although each case study is unique and context specific, it represents an example and can form a component of a broader consensus. Furthermore, if the case study presents a detailed description and analysis of the phenomenon in question, other researchers may be able to relate to aspects of that case study in their own context (Flyvberg, 2006; Shenton, 2004). The next section concludes and briefly summarises this chapter and introduces the next chapter.

4.14   CONCLUSION

This chapter discussed the research methodologies and approach employed by this research. The chapter began with a discussion of the philosophical orientation, the methodological orientation, and the research design. This was followed by a discussion of positionality, reciprocity, research methods, sampling, logistics and materials, data

analysis, and trustworthiness. The chapter concludes with a discussion of the ethical considerations and the limitations of the research. The next three chapters are concerned with the analysis of the data. Chapter Five, the next chapter, responds to the first research sub-question, namely "What are students' and teachers' understanding of citizenship?" Chapter Six responds to the second research sub-question, namely "How are the values of citizenship practiced in schools?" Chapter Seven, the third and last analysis chapter, synthesises the findings by discussing the main cross-cutting themes that emerged from the selected findings.

CHAPTER FIVE

STUDENTS' AND TEACHERS' UNDERSTANDING OF CITIZENSHIP

5.1   INTRODUCTION

The previous chapter discussed the methodologies employed in this thesis. This chapter responds to the first research sub-question, namely "What are students' and teachers' understanding of citizenship?" The structure and analysis of this chapter draw on the theoretical contributions of Marshall (1950), Westheimer and Kahne (2004), and Yuval-Davis (2001) (see Chapter Three). Citizenship in this study is defined as rights, responsibility, and belonging. Marshall's (1950) work is useful here as it allows for the disaggregation of rights; Westheimer and Kahne's (2004) work is useful as it disaggregates between various typologies of citizen responsibilities and obligations; and Yuval-Davis' (2001) work is useful as it suggests categories for understanding the concept of belonging.

This chapter is divided into five sections. The first section introduces the chapter aims and outline. The second section discusses the findings in relation to Marshall's (1950) categorisation of citizen rights, i.e. civil rights, social rights, and political rights. The third section discusses the findings in relation to Westheimer and Kahne's (2004) citizen typology relating to citizen responsibilities. The fourth section discusses the findings in relation to the categorisation of belonging as developed by Yuval-Davis (2001) (see Chapter Three). The fifth and final section concludes the chapter by providing a brief summary of findings and foregrounding the next chapter. Only selected data relating to understandings of citizenship are discussed in this chapter, as including all the data is beyond the scope of this thesis.

5.2   UNDERSTANDINGS OF CITIZENSHIP AS RIGHTS

This section discusses the key understandings of citizenship as relating to civil, social, and political rights.

5.2.1   Civil rights

Civil rights include having certain freedoms without interference. Marshall (1950:10-11) contends that civil rights include "liberty of the person, freedom of speech, thought and

faith, the right to own property and to conclude valid contracts, and the right to justice …
it is the right to defend and assert all one's rights on terms of equality with others and by
due process of the law … the institutions most directly associated with civil rights are the
courts of justice" (see Chapter Three). Two themes relating to understandings of
citizenship as civil rights are discussed here. These are understandings of citizenship as
religious freedom, and freedom from discrimination, because these civil rights are
enshrined in the South African Constitution and are therefore considered crucial to the
realisation of citizenship.

5.2.1.1   *Understandings of citizenship as religious freedom*

Religion and education were synonymous during apartheid, with CNE that promoted the
agenda of the Christian faith in all schooling institutions. Religious intolerance in post-
apartheid South African context remains problematic. Ntho-Ntho and Nieuwenhuis
(2015:169) contend that "debates on religion in education have led to schools faced with
lawsuits for violating the religious rights of both learners and staff by refusing to tolerate
and accommodate their religious beliefs and practices in organised school religious
observances". This makes religious freedom a crucial element to discuss in discussions
about citizenship.

The first comment below from a student suggests an awareness of religious intolerance
in other parts of the world and an acknowledgement of the privilege that is associated
with democratic societies.

> *"I can practice my religion and in other countries you can't"* (Male, Coloured, Grade
> 10, Disa High, Rural, Q1, QD[24]).

Another student mentioned, as demonstrated in the comment below, that religion should
not be used as a mechanism of inclusion or exclusion to access (social) assistance.

> *"I believe people should help one another no matter their … religion"* (Female, White,
> Grade 10, Protea High, Rural, Q5, QD).

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[24]   Q1 refers to Quintile 1, Q5 refers to Quintile 5, QD refers to questionnaire data, FGD refers to focus group
data, and ID refers to interview data.

Lastly, a female student from Strelitzia High commented that despite the demise of apartheid, religion in schools still remains an area of contention.

> *"Several people are unfairly treated and being discriminated for what they are or what religion they are. It is as if they still in the apartheid years"* (Female, Coloured, Grade 10, Strelitzia High, Urban, Q5, QD).

The comments below elucidate teachers' view on religious tolerance in schools. The first comment, from a teacher at Disa High, suggests that religious intolerance between various religious groupings exist due to a lack of respect.

> *"I don't think we respect one another enough to accept one another's religion and cultures"* [translated from Afrikaans] (Male, Coloured, Headmaster, Disa High, Rural, Q1, ID).

The conversation below, which was extracted from an interview held with a teacher at Protea High, suggests three things. Firstly, that teachers promote their own religious preferences in the classroom. Secondly, that this can be done in a manner that is seemed "forceful", and thirdly, that there is no acknowledgement of other religions or other religious customs at the school.

> **Interviewee:** *"I think some teachers try to enforce their personal beliefs, Christianity, too much. If I was in Grade 9 and I was a Muslim, and someone would like try and force me to be a Christian like that, I would immediately like for them to do something else, because I would just go the other way, because when you push me, I don't like it when people try to force me. Again, I think sometimes some of the teachers get too excited about their religion that they try to force it on the others."*
> **Interviewer:** *"And so, for example, if it's like a holiday for Hindus or Muslims or whatever, like Christmas is for Christians, is there any mention made of it? Like, to say, oh hi, ... the Hindus are celebrating Diwali or something like that?"*
> **Interviewee:** *"Never. Never... It's something, they should mention it"* (Female, White, Life Orientation Teacher, Protea High, Rural, Q5, ID).

From the data, students and teachers both noted that religious freedom was important in understandings of citizenship, but that schools have not fully reformed in this regard. The notion of religion as a key conception of citizenship emerged from both quintiles, geographical contexts, and sexes. The National Policy on Religious Education (2003)

states that "no particular religious ethos should be dominant over and suppress others in public schools". This view is also echoed in section 15 of the South African Constitution and section 7 of the SASA. In practice, the schools in this study demonstrated that not all religions are given equal status and respect. The shift from CNE during apartheid to Outcomes-Based Education introduced after 1994 was a vivid and rapid shift (Davids, 2018). The data here probably suggest that although South Africa was successful at making the policy shift, in practice the transition has been less successful. The findings here complement a study conducted by Ntho-Ntho and Nieuwenhuis (2016), who found that teachers' own education and experiences impacted on how they practiced religion in the schools where they teach. The study also found that "principals with Christianity orientations regard a single-faith approach to be the only way to deal with religion in education" and therefore they do not conform to the policies that mandate otherwise (Ntho-Ntho & Nieuwenhuis, 2016:177). Lastly, their study noted that principals with Islamic or Hindu orientations were more open to inclusive policies because they "allow them to create a different type of environment for the learners who attended their schools, and environment where free association was the norm" (Ntho-Ntho & Nieuwenhuis, 2016:177). This suggests that teachers' religious tolerance is influenced by their own experiences of being taught, as well as their personal preferences. The implications of this would affect a substantial cohort of students in schools today, as many teachers who received their training or schooling prior to 1994 still operate in the system. This leads to the perpetuation of schools as religiously intolerant spaces. While students and teachers in this study noted religious tolerance as being crucial in conceptions of citizenship, their realities demonstrated that these schools were in violation of constitutional rights. Furthermore, religious divisiveness promotes feelings of exclusion and alienation – values that are not compatible with principles of citizenship and democracy. The next item discussed in this section is understandings of citizenship as freedom from discrimination.

5.2.1.2   *Understandings of citizenship as freedom from discrimination*

The findings from the students and teachers demonstrated understandings of citizenship as three separate categories of discrimination, namely racial discrimination, xenophobia, and sexual discrimination.

(a)   *Understandings of citizenship as freedom from racism*

Race or more specifically, racialised groups, in South Africa and elsewhere, remains a key vector of identity. In South Africa, this takes on an added significance due to the country's discriminatory past (Bentley & Adam, 2008:8). The responses from the students noted that non-racism is key to understandings of citizenship.

The comment below, from a student at Disa High, suggests that racism is not indicative of a good citizen.

> *"Good citizens do not look down upon those because of their race"* (Male, Coloured, Disa High, Rural, Q1, QD).

The second comment below from a student from Protea High suggested that exposure to racism leads to feelings of discomfort.

> *"It embarrasses me to see how people are racist"* (Female, Unspecified, Protea High, Rural, Q5, QD).

The responses from the students in this study demonstrate that there is an awareness that being racist is unacceptable and that racism is not compatible with the values of citizenship. These findings also demonstrate that students are currently *still* exposed to racism. The responses from the teachers, as demonstrated in the comment below, indicated that racism persisted in schools because of "grudges of the older generation" and also due to the manner in which individuals are socialised in their domestic space. As the following comment from a teacher at Lily High reveals, these processes of socialisation result in perpetuating social divisions, both in thought and in practice, inside and outside of schools.

> *"But if you see like elders, they are still holding those grudges of apartheid and discrimination … even if it is our home … We are the ones who are bringing it into our children's minds that there is something that is racism, as it stands. So bear in mind those children are going to grow, and they are going to do the same things to their children as we are. We send them to multi-racial institutions in order for them to forget about the history, but at our homes, we remind them about there is something like, look out for this, look for that … It's not going to end"* (Male, Black African, Lily High, Life Orientation Teacher, Urban, Q1, ID).

The findings related to understandings of citizenship revealed no differences in responses between schools in terms of quintile, geographical settlement, or sex. This suggests that racism was prevalent at each of the four schools in this study. These findings are consistent with the results from the SARB (2017), which suggest that South Africans still live racially insular lives. The SARB (2017) found that 52% of South Africans rarely or never interact with people of other race groups in their personal space (SARB, 2017). The report noted that

> [w]hile 38% of South Africans indicated that they do not have difficulties with any other race group, 26.9% indicated that they find it most difficult to associate with white South Africans, 20.1% with black South Africans and 12.2% with Indian/Asian South Africans. Only 2.7% of South Africans found it difficult to associate with coloured South Africans. Although 66.3% of white respondents indicated they do not have a problem associating with any other race group, for black, coloured and Indian respondents, the white category was the most frequently mentioned category (Potgieter, 2017:29).

The SARB (2017:8) report also notes that "progress towards reconciliation in South Africa cannot take place without opportunities for and willingness to engage in meaningful connection and interaction between different race groups". This demonstrates that South Africans, racially, still live very segregated lives, which impacts on understandings and experiences of citizenship in schools and society. In order to create inclusive spaces in schools and the country, individuals, particularly those who were socialised and educated during apartheid, need to avoid using race as a mechanism to separate and discriminate. It is also pivotal that there are opportunities for these individuals to interact with other races to overcome this physical separateness. The next form of discrimination discussed here is xenophobia.

(b)   Understandings of citizenship as freedom from xenophobia

The xenophobic attacks of 2008 and 2015 have received such international attention that "South Africa is now clearly one of the most hostile destinations in the world for African migrants" (Claassen, 2017). Landau (2011; 2012) notes that such levels of intergroup hostility are a symptom of a deep social and political malaise. Claassen (2017:2) succinctly summarises the South African landscape of xenophobia as below:

> The post-apartheid era in South Africa has been marked by a steady undercurrent of xenophobia, both attitudinal and behavioral. Data from the 1995 World Values Survey showed that South Africans were the most xenophobic nation of the 18 included in the sample (Mattes *et al.*, 1999). A 1998 survey found similarly xenophobic sentiments: Large majorities of the sample of South Africans

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supported policy proposals that foreigners should carry identification at all times (72%) and that South Africa's border fence should be electrified (66%) (Crush, 2001). Eight years later, in 2006, xenophobic attitudes were just as prevalent: A survey conducted that year found that almost half of the South African sample wanted foreign nationals, regardless of their legal status, to be deported (Southern African Migration Project, 2008). The results of this same survey showed that antipathy to immigrants is not restricted to certain South African ingroups, or certain national outgroups: The proportion of the sample holding a favourable view of immigrants did not exceed 26%, no matter whether the sample was restricted to blacks or whites, or whether respondents were queried about immigrants from Africa, Europe, or North America.

Although the results of the South African Migration Project (Polzer, 2008) did not restrict its investigation to black African immigrants, the violent attacks in South Africa victimised specifically black African immigrants. In this study, the issue of xenophobia was predominantly raised by black students and teachers, as demonstrated below.

The first comment from the students relating to understandings of citizenship as freedom from xenophobia expressed the notion that South Africans and non-South Africans should enjoy equal freedoms and opportunities. Foreigners should be made to feel included and not alienated in the spaces in which they operate.

> *"We should share equal rights as South African people, also avoid xenophobia or stop it not happen in our country. [We] have to accept them as our brothers and sisters"* (Male, Black, Lily High, Urban, Q1, QD).

The second comment inferred that educating people about the values of citizenship is crucial to mitigating violence against foreigners.

> *"It is important to learn about citizenship because most people are xenophobic"* (Male, Black, Lily High, Urban, Q1, QD).

The third comment below suggests three things. Firstly, that in order to be considered a good citizen, your behaviours should not negatively impact other people. Secondly, "problems with foreigners" seem to be normalised in South Africa. The issue is then not that there is a "problem with foreigners", but how one deals with it that is of concern. The third inference drawn from this comment in relation to understandings of citizenship in this regard is treating everyone in the country as equals, regardless of their country of birth.

"If you are a good citizen, your actions must not affect other people around you. If you have problems with foreigners, there are many ways that you could consider on how to solve your problems. Good citizenship means caring for your country and your people in your country" (Male, Black African, Lily High, Urban, Q1, QD).

The responses from the teachers, as listed below, relating to this theme, revealed two key findings. Firstly, individuals residing in a specific nation state should be sensitive to the social rules of that country. This is particularly important in the case of foreign nationals who migrate across borders and who have different cultural affiliations and social understandings. The second issue that emerged from the comment below was that natives of a country should not perpetrate violence towards non-natives.

"You must know what to practice and what to do if you belong in a particular country; for example, don't kill and cut off a citizen of a particular country" (Female, Black African, Lily High, English Teacher, Urban, Q1, ID).

The responses from the students and teachers demonstrate that the data relating to xenophobia originated mainly from black African male students in the urban Quintile 1 school. This is probably because xenophobic attacks occurred in urban townships rather than rural towns. This further demonstrates the differences in responses between quintiles and geography.

While the majority of the responses against xenophobia in this study came from black African male students in the urban Quintile 1 school, a study by Sanger (2009) suggested that it is the same demographic that has been responsible for perpetrating xenophobic violence. A key finding of Sanger's (2009) study revealed that South African men do not trust foreign nationals, particularly the men, and this is often the root of the violent behaviour. "South African males felt that they were undermined by male migrants who 'treat them like animals'; use English as a means to demoralise them, and 'never listen and obey [the] rules [they] set as a community so that [they] can find ways of working together'. One male participant unequivocally stated that 'we really do not like them or trust them'" (Sanger, 2009). The relationship between xenophobia and gender is not limited to men. Sanger's (2009) study further revealed that both local men and foreign men found gender equality to be problematic in South Africa. Sanger (2009) contends that

[t]hese kinds of beliefs were not restricted to South African men ... male migrants similarly believed that South African women were "allowed" too much equality ... while male migrants articulated that they found Xhosa women desirable, they

found them to be 'disobedient', a feeling shared by local men. Hence, migrant men would have sex with these women, but would not be willing to marry them, echoing notions of the virgin/whore dichotomy, which feminists have been discussing for decades: only virgins are viewed as desirable and worthy of heterosexual marriage. If no longer virgins, women are viewed as 'dirty', 'abhorrent', 'used goods' and not worthy of heterosexual marriage.

This further infers that the xenophobic violence in South Africa is not only related to fear of job loss and social services, but due to cultural tension and incompatible beliefs and traditions. Furthermore, this could also indicate that South Africa's history of separate development of various racialised groups and ethnicities limits the development of skills required to deal with the "other". The findings in this theme are particularly interesting given the fact that it was mainly black African males who noted understandings of citizenship as being freedom from xenophobia, when the perpetrators of these violent attacks, as suggested by Sanger (2009), hail from the same demographic. This could suggest that there is a growing awareness that xenophobia is inconsistent with the values of citizenship among this demographic in schools. The last item relating to the theme of discrimination is understandings of citizenship as freedom from sexual discrimination.

(c)   Understandings of citizenship as freedom from sexual discrimination

The purpose of schooling is not limited to the learning of academic content; it is also spaces where "young people and their teachers do a great deal of work on the construction of their identities in a whole range of ways, notably, around issues of sexuality which is intimately connected with struggles around gender" (DePalma & Atkinson, 2006; Epstein, 1997; Epstein & Johnson, 1998; Mandel & Shakeshaft, 2000; Martino & Pallota-Chiarolli, 2005; Pattman, 2005; Unterhalter, Epstein, Morrell & Moletsane, 2004, cited in Francis, 2017:1). Both the students and teachers noted freedom from sexual discrimination as key to realising the values of citizenship, particularly in the schooling environment.

One student noted, as demonstrated in the comment below, that students who self-identify as homosexual are often ridiculed at school. The student identified the reason as resulting from lack of knowledge and tolerance.

> *"Yes, like, for example in his situation [referring to a male participant in the focus group], because he is gay, people tend to make fun of him … But it's just that people don't, like, for example, they don't like people that's different to them … it's just like they not open-minded … they use rude words"* (Student, Female, Coloured, Strelitzia High, Urban, Q5, FGD).

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The comment from the female student suggests two things. Firstly, the student being spoken about was one of the focus group participants and he would not speak about the problems he experienced himself. Instead, he allowed another student to speak on his behalf. This implied that the male student either did not have the confidence to speak out of fear as a result of his school experiences, or he was incapable of exercising his agency. Secondly, schools are not inclusive or safe spaces for students to openly navigate issues of identity.

The response from a teacher at Protea High during an interview suggested that teachers may think that their pedagogical practices are inclusive, but their behaviours suggest otherwise. This is demonstrated in the extract below.

> **Interviewer:** *"But … doesn't that create tension between like the Christian ethos of the school? … the Bible says this is not acceptable."*
> **Interviewee:** *"I will call a spade by name, I will tell them … One or two children will say it, I don't think it's right, because the Bible says it, but there's never, for example, if there's a boy in the class that we can see is not [interviewee makes hand gestures] they won't refer to him or be nasty to him"* (Female, White, Life Orientation and History Teacher, Rural, Q5, ID).

The conversation above suggests that the ethos of the school influences how students and teachers navigate issues regarding sexuality. In this instance, the school ethos of Protea High is not compatible with LGBTQI ideals. The teacher did not mention the word "homosexuality" or the like; instead, the concept was reduced to a hand gesture. This is consistent with the findings of a study conducted by Bhana (2012) that investigated constructions through which homophobia is both resisted and produced by teachers. The study found that silencing homosexuality, denying its existence in the curriculum, and religious prohibitions were the dominant reasons for perpetuating homophobic tendencies in schools (Bhana, 2012:307). Although the teacher in the above comment acknowledged that students and teachers would not be "nasty" towards an individual with a different sexuality, students who do identify differently than the heterosexual "norm" are identified and labelled as different.

A study conducted by Butler *et al*. (2013) over a period of three years that investigated the coming-out experiences of 18 lesbian and gay youths revealed similar findings. Their study demonstrated that individuals who came out experienced discrimination, isolation,

and non-tolerance in their high school. Although there were no differences in how students responded between the schools in terms of quintile or geographical settlement, there was a difference reported by sex. Only females commented on aspects relating to sexual discrimination. This could possibly be due to the fact that females are more often the victims of gender-based violence than males, so women are generally more aware of this happening than males (European Institute for Gender Equality, 2019).

More specifically, it was the female students who conceptualised citizenship as freedom from sexual discrimination. Female teachers only responded as a result of being prompted for data-triangulation purposes. This may suggest that teachers, as enforcers of school rules and culture, cannot divorce their practices from their personal, and in this case religious, beliefs. Overall, the findings demonstrate two things. Firstly, that (female) students acknowledged freedom of sexuality as integral to understandings of citizenship; and secondly, that schools in this study, in terms of their ethos and culture, were not safe spaces for students to develop the complexities of their identities.

This section discussed understanding of citizenship as civil rights. These included understandings of citizenship as freedom of religion, as well as freedom from discrimination in its many forms. In terms of citizenship as religious freedom, no differences were reported between the schools in term of quintiles, geographical settlements, or sex. The findings revealed that the school ethos and culture could lead to feelings of exclusion and alienation of individuals who subscribe to different religious beliefs. The legacy of CNE is still heavily intertwined in contemporary South African school culture, and in this case, particularly in rural settings. Feelings of ostracisation are not compatible with the values of citizenship. Understandings of citizenship as freedom from discrimination demonstrate that in terms of racial discrimination, no difference was reported between schools in terms of quintiles, geographical settlements, or sex. This means that the majority of the students in this study considered racism and citizenship as incompatible. The findings relating to understandings of citizenship as freedom from xenophobia reported a difference between quintiles, geographical settlements, and sex. Mainly the black African male students from Lily High (i.e. Quintile 1 urban school) commented on this item. No students from either of the rural schools commented on this theme. As previously mentioned, this could be due to the urban nature of the 2008 and 2015 xenophobic attacks that occurred in South Africa. The theme of understandings of citizenship as freedom from sexual discrimination revealed no differences between

schools in terms of quintiles and geographical settlements, but a difference was reported between sexes. Only female students conceptualised citizenship as freedom from sexual discrimination. This could probably be due to the negative experiences encountered by males, which prevent them from speaking up. This impacts not only on rights, but also on feelings of belonging. Lastly, it was only the students who conceived of understandings of citizenship as civil rights. The next section discusses understandings of citizenship as social rights.

5.2.2   Understandings of citizenship as social rights

The social aspect of citizenship refers to the provisions made available to the citizen by the state. Marshall (1950:11) states that "[b]y the social element I mean the whole range from the right to a modicum of economic welfare and security to the right to share to the full in the social heritage and to live the life of a civilised being according to the standards of the prevailing society. The institutions associated by it are the educational system and the social services".

The Constitution of South Africa, including the Bill of Rights, lists a number of social rights that South African citizens, including non-passport holders such as permanent residents, refugees, and the like, are entitled to. These rights include the right to education, food, health, land, water, environment, social security, and housing. Stats SA (2016, cited in OECD Economic Survey South Africa, 2017:14) states that "[o]ver the last two decades, South Africa has accomplished enormous social progress by bringing to millions of citizens access to key public services, notably education, health, housing, and electricity. Enrolment in primary school is universal for both boys and girls. Almost 90% of households have access to piped water and 84% have access to electricity".

Furthermore, "[a]n ambitious policy of redistributive grants has also been put in place, lifting a large share of the population out of poverty" (OECD, 2017). Given this, the main themes relating to social rights discussed here are understandings of citizenship as physical access to schools and hospitals, and understandings of citizenship as access to employment opportunities.

5.2.2.1   *Understandings of citizenship as physical access to schools and hospitals*

The right of access to (quality) healthcare services is one of the indivisible and interdependent rights entrenched in the Constitution. Soon after South Africa's political

transition, the government introduced the Batho Pele ("people first") campaign aiming to improve service delivery to all South Africans. Access to healthcare was one of the priorities. The values listed in this campaign were again enunciated in the National Health Insurance White Paper of 2015 (Department of Health, 2015). The Western Cape government has established the Healthcare 2030 policy, which promotes access to person-centred, quality care. Despite national and local government policy initiatives to improve access to healthcare, the South African Human Rights Commission (2007:4) notes that it often receives complaints from the public "with regards to poor service delivery in the public healthcare system in all provinces in South Africa". This means that those who are dependent on the public healthcare system are often plagued by poor service delivery, which perpetuates cycles of inequality. Regarding access to education, the South African government has initiated a number of policies that aims to improve access to school infrastructure as well as the delivery of quality education (see Chapter Two). However, as demonstrated by the data presented in this section, the realisation of these policies remains problematic in some areas.

It was mainly the students from the Quintile 1 schools who conceptualised understandings of citizenship as having access to health and education institutions.

> *"All areas and communities [should] have [physical access to] schools, hospitals, etc."*
> (Male, Black African, Lily High, Urban, Q1, QD).

The comment above from a student at Lily High relates to access to two very different institutions. Firstly, regarding physical access to hospitals, McIntyre and Ataguba (2017:17) note that "the distance people need to travel to a health facility is a key element of the availability dimension of access. There are considerable differences in households' proximity to a health facility between rural and urban areas, across provinces and between socio-economic groups in South Africa". This suggests that poor individuals suffer the most and bear the brunt of having to travel far distances to receive basic healthcare. This is possibly the reason why the students from the Quintile 1 schools privileged access to schools and hospitals in their understandings of citizenship more so than the students from the Quintile 5 schools.

In relation to access to schools, the South African Child Gauge (2015) noted that 72% of South Africa's children walk to school. The report also found that of the "four million children of secondary school age, 21% travel more than 30 minutes to reach schools;

physical access to school remains a problem for many children in South Africa, particularly those living in remote areas where public transport o school is lacking or inadequate and where households are unable to afford private transport for children to get to school" (Hall, 2015:122).[25] These experiences are more pronounced in rural areas where a number of schools have closed down, increasing the problem of access to schools. "A number of rural schools have closed since 2002, making the situation more difficult for children in these areas. Nationally, the number of public schools dropped by 9% (over 2,000 schools) between 2002 and 2013" (DoE, 2004, cited in Hall, 2015:122). The implications of this are severe. Hall (2015:122) notes that

> [f]or children who do not have schools near to their homes, the cost, risk and effort of getting to school can influence decisions about regular attendance, as well as participation in extramural activities and after-school events. Those who travel long distances to reach school may wake very early and risk arriving late or physically exhausted, which may affect their ability to learn. Walking long distances to school may also lead to learners being excluded from class or make it difficult for them to attend school regularly.

This demonstrates that not having physical access to schools nearby to where people live is a key element in perpetuating systemic inequalities, which militates against the values of citizenship, specifically in relation to constitutional rights.

A teacher at Strelitzia High noted, in the following comment, that the state should provide basic services and in return they would receive citizen loyalty.

> *"When I think citizenship, I would think not just belonging, but also loyalty … like the citizen should be there for the state and the state must be there to cater to maybe all their needs"* (Female, Coloured, History Teacher, Strelitzia High, Urban, Q5, ID).

This comment alludes to the social contract between the citizenship and the state (see Chapter Three). When the state fails to provide the necessary basic social services, such as access to healthcare and schooling, the social contract is weakened and causes disillusionment and distrust among citizens. Trust is a crucial element in the social contract because "if citizens trust their government, they will be more likely to contribute to a strong and robust democracy … this means that people will be more willing to listen to government and support its policies aimed at improving the country as a whole" (South African Government and Information System: Chief Directorate: Policy and Research,

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[25] Similar findings were recorded in the 2018 version of the South African Child Gauge.

2018). The comment from the teacher also noted that it was "*their* needs" that need to be seen to and thereby excluded herself in this regard. This could suggest that the teacher distanced herself from those who are unable to pay for basic services, elucidating a possible class difference between the persons she was referring to and herself. The data revealed a difference in the responses between quintiles, but not between geography or sex. This suggests that understandings of citizenship as physical access to hospitals and schools are predominantly a concern of those in lower socio-economic brackets. This further suggests that socio-economic status impacts on understandings of citizenship. The next item discussed in this section is understandings of citizenship as access to employment opportunities.

5.2.2.2   *Understandings of citizenship as access to employment opportunities*

By the second quarter of 2017, the unemployment rate in South Africa was at its highest at 27%, demonstrating that a large number of people in South Africa are unemployed (OECD, 2017). Coupled with this, "the recent statistics show that a large section of the population is suffering from a continuous burden of being without a job … and that 39% of all jobless South Africans have never worked before" (Donisi, 2017). This roughly translates into one out of every ten unemployed persons in South Africa never having had a job. Youths are more affected by declining employment opportunities than the rest of the population (Sayed *et al.*, 2016), not only in terms of economics, but also in terms of psychological wellbeing (De Witte, Rothmann & Jackson, 2012; Diette *et al.*, 2012; Nell *et al.*, 2015; Sage, 2017).

The World Bank (2008[26]) revealed that in comparison with other upper-income countries, South Africa's unemployment rate is the highest. South Africa's recent economic downturn has also adversely affected employment rates. According to the OECD (2017:10), "the economic slowdown has pushed up the unemployment rate and income inequalities remain wide". Given this, access to employment would be a priority for the youth, particularly for those who live in areas of abject poverty.

The responses from the students, as demonstrated in the comments below, relating to understandings of citizenship as access to employment opportunities, revealed three notable findings. Firstly, the students noted that employment opportunities should be

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[26]   Link to statistics: http://dx.doi.org/10.1787/888933552036.

created for individuals of various skill levels who have a personal interest and motivation to do the work.

> *"People should equally get jobs, not all about education, but personality"* (Male, Black African, Lily High, Grade 10, Urban, Q1, QD).

Secondly, having gainful employment not only uplifts individuals, but also entire communities:

> *"To help my community and to help my fellow citizens out of poverty. To create job opportunities to the community"* (Male, Coloured, Grade 10, Disa High, Rural, Q1, QD).

And thirdly, gainful employment will have a positive effect of reducing crime:

> *"To give people jobs and to look at crime"* (Male, Coloured, Grade 10, Disa High, Rural, Q1, QD).

When teachers were asked about the main problems that emerged from the community in which the schools are situated, unemployment was the most common response. The extract below is from a teacher at Protea High.

> **Interviewer:** *"What are some of the problems?"*
> **Interviewee:** *"Definitely people without work…"* (Protea High, Life Orientation, Afrikaans and Life Orientation Teacher, Female, White, Q5, ID).

The headmaster of Disa High also noted that employment would improve not only the community, but eradicating unemployment in the community in which the school is situated would also positively impact the students and the school.

> **Interviewer:** *"If you could improve or change things at the school, what would you like?"*
> **Interviewee:** *"Parents need to get job opportunities because if there are more employment opportunities in the town, it means income for the households. And that has a positive effect on the children, because now they can go to school without feeling worried … if we can just lower the unemployment rate in the area"* [translated from Afrikaans] (Disa High, Headmaster and Natural Science Teacher, Male, Coloured, Q1, ID).

The problem of unemployment in this study is a general concern and affects all quintiles, areas, racialised groups, and sex. Although the teachers acknowledged the problem of unemployment, none of them mentioned understandings of citizenship as access to employment in their own understandings of citizenship. This is probably because they were employed individuals and, therefore, this was not a personal concern. The comments from the students contended that, firstly, job opportunities should be made available to persons with varied skill abilities (i.e. low- and high-skilled jobs). Secondly, as a result of unemployment, the crime rates (particularly theft) have increased considerably over the last decade. According to Fajnzylber, Lederman and Loayza (2002, cited in Hubschle & Faull, 2017:3), "South Africa remains one of the most unequal countries in the world ... and we know that inequality predicts all sorts of societal ills, including crime". Thirdly, the problem of unemployment is an individual as well as a community issue. Often when individuals are employed can it stimulate local economic activity in the community. And lastly, the study also suggests that unemployment affects schools, specifically teaching and learning. Many students are unable to afford pens and other stationery, school fees, and other costs related to their schooling. Students and teachers acknowledged that access to employment was critical to realising citizenship. Lack of employment opportunities leads to "social exclusion, crime and social instability", which are all elements that are inconsistent with the values of citizenship (Kingdon & Knight, 2001).

This section discussed citizenship in terms of social rights. For students and teachers, having social rights translated into having physical access, including physical access to schools and hospitals and access to employment opportunities. The next section discusses understandings of citizenship as political rights.

5.2.3   Understandings of citizenship as political rights

Political rights are mainly concerned with participation in the political arena. Marshall (1950:11) states that "[b]y the political element I mean the right to participate in the exercise of political power, as a member of a body invested with political authority or as an elector of the members of such a body. The corresponding institutions are parliament and councils of local government". Section 19 of the South African Constitution preserves the political rights of all South Africans, including the ability to form political parties, voting in elections, and holding public office. The IEC has also been established to ensure

that electoral processes are regular, free, and fair. Students' and teachers' views on voting in South Africa are of particular importance as a result of the dwindling turnout at elections. Reports released by Afrobarometer in 2015 investigating young adults' political behaviours demonstrated that "young adults are highly patriotic and support the creation of a united country across racial lines, but that their civic engagement is low" (Lekalake, 2015:1). Other researchers (Mattes, 2011; Mattes & Richmond, 2014) agree with this sentiment by indicating that there are significant deficits in the country's political culture across all generations, including the issue of low engagement. Although political participation is not the same as political rights *per se*, studies on political behaviour in South Africa suggest that while youths have the right to vote in elections, they do not necessarily exercise this right. This finding is crucial to the discussion in this section. Both the students and teachers were asked about their interest in and views of political participation. The data relating to students' and teachers' views of voting are given particular preference in this discussion.

5.2.3.1   *Understandings of citizenship as voting*

Political participation, of which voting is an aspect, is the bedrock of democracy (Ahmed *et al*., 2007). Using Marshall's analysis, political participation also forms an integral part of the rights dimension of citizenship (see Chapter Three). The students were asked in the questionnaire about their willingness to vote when they became eligible do so. The responses are listed in Table 5.1.

Table 5.1: Students' views on their willingness to vote when they turn 18 (by school)

School	Yes	No
Disa High Rural 1	74.6%	25.4%
Protea High Rural 5	83.8%	16.2%
Lily High Urban 1	84.6%	15.4%
Strelitzia High Urban 5	74.1%	25.9%

The data in Table 5.1 demonstrate that while the responses overall were positive, more than a quarter of students at Disa High and Strelitzia High responded negatively.

This percentage is consistent with the national averages of voter turnout in South Africa's national elections in 2014 that demonstrated that approximately a quarter of citizens who registered, did not turn out to vote (see Table 5.2).

Table 5.2: National number of registered voters and voter turnout (1999-2014)

Election	Registered voters	Total votes cast	Voter turnout
2014	25 388 082	18 654 771	73.48%
2009	23 181 997	17 919 966	77.3%
2004	20 974 923	15 863 558	76.73%
1999	18 172 751	16 228 462	89.3%

Students who attend Disa High, the rural Quintile 1 school, and Strelitzia High, the commuter school, predominantly hailed from families who were in the lower socio-economic brackets. Their lack of willingness to participate is probably as a result of disappointment with government structures and the high levels of poverty often found in poorer communities. Fintel and Ott (2017) note that unfulfilled expectations, relative deprivation, and the quality of service delivery have a strong influence on political behaviour. Table 5.3 stratifies this item by sex.

Table 5.3: Students' views on their willingness to vote when they turn 18 (by sex)

Sex	School	Yes	No
Female	Disa High Rural 1	78.2%	21.8%
	Protea High Rural 5	86.4%	13.6%
	Lily High Urban 1	87.0%	13.0%
	Strelitzia High Urban 5	72.5%	27.5%
	Total	**81.6%**	**18.4%**
Male	Disa High Rural 1	69.1%	30.9%
	Protea High Rural 5	80.0%	20.0%
	Lily High Urban 1	81.6%	18.4%
	Strelitzia High Urban 5	77.3%	22.7%
	Total	**77.9%**	**22.1%**

Table 5.3 demonstrates that a higher percentage of males noted that they would not vote as opposed to females. This is consistent with the provincial voter registration of the IEC, which demonstrates that more females were registered to vote in the 2019 elections than males (see Figure 5.1), although registering to vote does not necessarily translate into voting at the time of the elections.

Registered females and males per age group in **Western Cape**

Female	Age Group	Male
20,804	18 - 19	15,742
281,983	20 - 29	219,782
401,779	30 - 39	342,051
369,136	40 - 49	334,402
300,707	50 - 59	254,917
191,987	60 - 69	149,025
100,106	70 - 79	69,343
47,499	80 +	24,292
1,714,001	**Totals**	**1,409,554**
	3,123,555	
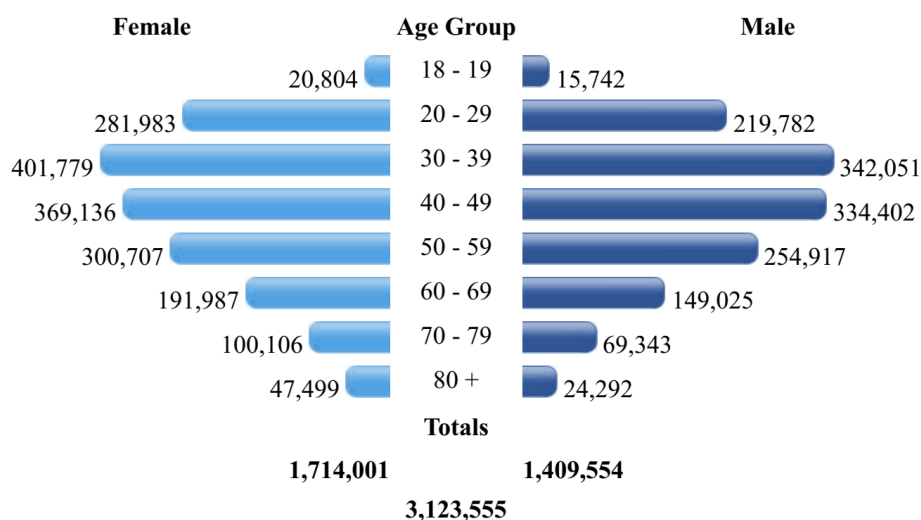
Figure 5.1: Provincial statistics of voters by sex

(IEC, 2019)

This could suggest that women in South Africa are becoming more politically engaged. An increase in female voters is inconsistent with other research conducted on sex and political participation in South Africa (Lekalake, 2016). These studies show that young women consistently report lower levels of political engagement than their male peers. This means that females in this study were more willing to participate in political affairs, such as voting, than the reported national average. This could suggest that the new generation of female youths at these four schools will be more inclined to engage and perhaps participate in political activities than their older counterparts. Table 5.4 stratifies this item by the four main racial categories.

Table 5.4: Students' views on their willingness to vote when they turn 18 (by racialised group)[27]

Racialised group	School	Yes	No
Black African	Disa High Rural 1	75.0%	25.0%
	Protea High Rural 5	75.0%	25.0%
	Lily High Urban 1	85.7%	14.3%
	Strelitzia High Urban 5	61.4%	38.6%
	Total	**81.8%**	**18.2%**
Coloured	Disa High Rural 1	76.5%	23.5%
	Protea High Rural 5	80.6%	19.4%
	Lily High Urban 1	0%	100.0%
	Strelitzia High Urban 5	81.5%	18.5%
	Total	**78.3%**	**21.7%**
Indian	Disa High Rural 1	100.0%	0%
	Protea High Rural 5	100.0%	0%
	Lily High Urban 1	50.0%	50.0%

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[27] There were no Indian students at Strelitzia High and no white students in the urban schools.

Racialised group	School	Yes	No
	Total	**75.0%**	**25.0%**
White	Disa High Rural 1	75.0%	25.0%
	Protea High Rural 5	88.2%	11.8%
	Lily High Urban 1	100.0%	0%
	Strelitzia High Urban 5	100.0%	0%
	Total	**87.5%**	**12.5%**

Table 5.4 demonstrates that 18.8% of black African students, 21.7% of coloured students, 25% of Indian students, and 12.5% of white students said they would not vote if they were eligible to do so. The race census thesis (based on the work of Habib, Adam and Taylor, 2001) contends that voting in South Africa has generally taken on racialised tendencies, "with blacks voting for 'black parties' and whites for 'white parties'" (Habib & Naidu, 2006:82). This means that South Africans "do not vote on the basis on their interest's opinions, but rather through the prism of ethnic and racial loyalties" (Habib & Naidu, 2006:83).

The data in Table 5.4 also suggest that, of all the race groups, individuals who self-classify as coloured are more disillusioned with politics than the rest of the race groups. The race census theory may be another reason why participants in this study responded in the way that they did. The findings reported here are also consistent with research conducted by Nhlapo, Anderson and Wentzel (2017) that examined voting trends in South Africa between 2003 and 2014 and found that "Africans were more likely than non-Africans[28] to intend to vote".

The students were also prompted to give reasons for choosing to either vote or not. Of the themes that materialised among those who opted not to vote, four notable themes are discussed below.

Firstly, the two comments below suggest that students do not trust the leadership of the country.

> *"Because South Africa is ruled by a man who steals their money"* (Female, Coloured, Grade 10, Disa High, Rural, Q1, QD).

> *"I want change for my country and I wish we would find a better president"* (Female, Black African, Grade 10, Lily High, Urban, Q1, QD).

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[28] Non-Africans refer to the coloured, white, and Indian/Asian population.

Secondly, the comment below suggests that corruption has a significant impact on willingness to vote.

> *"My vote wouldn't count, don't see a need of voting, our country is already corrupt"* (Male, Black African, Grade 10, Lily High, Urban, Q1, QD).

Thirdly, the two comments below demonstrate that the lack of economic opportunities and basic services negatively impacts voting behaviour.

> *"Why vote when you're not even going to get a job?"* (Male, Coloured, Grade 10, Disa High, Rural, Q1, QD).

> *"Our government do not provide our needs, especially in the villages they feel hunger, even the slogan that says we must be treated equally, I don't see it"* (Female, Black African, Grade 10, Lily High, Urban, Q1, QD).

And lastly, the three comments below demonstrate that apathy and disillusionment are common among those who choose not to vote.

> *"I am not bothered"* (Male, Coloured, Grade 10, Protea High, Rural, Q5, QD).

> *"Because I feel that for whoever I voted does not get elected and there would be no point in voting"* (Male, Coloured, Grade 10, Strelitzia High, Urban, Q5, QD).

> *"I personally wouldn't vote because really, what is the use of voting if nothing good ever comes from it?"* (Male, Racialised Group Not Specified, Grade 10, Strelitzia, Urban, Q5, QD).

These themes and findings are consistent with a study conducted by Booysen (2015:30), who held focus groups with youths in three provinces in South Africa about their views on political participation. Booysen's (2015) study found that "[v]ery few of the young people in this study have rosy perspectives on democracy, citizenship, and rewards for participation. They see politics as a game in which they vote and their votes will be rewarded with services and jobs. It is transactional. Hence, in adverse delivery conditions they become disillusioned. Their motivation to engage in elections consequently fades".

As Booysen (2015) notes, voting is seen as *transactional*. This means that if the state provides quality basic services, individuals are more likely to participate politically. Dissatisfaction with high levels of unemployment and poor service delivery has reached

unprecedented levels such that "six in 10 South Africans (62%) say they would be willing to forego elections if a nonelected government could provide law and order, housing, and jobs" (Felton, 2018). With regard to conceptions of citizenship, not voting is not only foregoing a political right[29], it is also foregoing citizen responsibility. To this end, full citizenship is not being realised by a significant portion of the South African population.

Of the responses from the students who noted that they *would* vote, three notable themes are discussed here. Firstly, the two comments below suggest that students are of the opinion that voting is a citizen's right and responsibility.

> *"Because I have a right to vote"* (Female, Black African, Grade 10, Lily High, Urban, Q1, QD).

> *"If you don't vote, you can't complain"* (Female, Coloured, Grade 10, Protea High, Rural, Q5, QD).

Secondly, the following two comments demonstrate that students would vote because they saw it as a way to improve the conditions in the country.

> *"I want to make a difference and stand for what's right"* (Female, Coloured, Grade 10, Protea High, Rural, Q5, QD).

> *"To make the country a better place and to help people out of poverty"* (Male, Coloured, Grade 10, Disa High, Rural, Q1, QD).

And lastly, the comments below suggest that the students believed that voting could ensure good leadership.

> *"I want a better leader for South Africa"* (Female, White, Grade 10, Protea High, Rural, Q5, QD).

These themes demonstrate that while some students would choose *not* to vote due to unemployment, poverty, and poor leadership, these aspects are a motivation for others *to* vote. These themes are consistent with Booysen's (2015) study, who also found that peer and parental pressure, honouring the sacrifice of those who endured apartheid, and hopes of employment were other factors that encouraged the youth to vote. The findings of this

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[29] Although the data here are interpreted as students foregoing their political right, not voting could also be interpreted as political protest.

study also suggest that political engagement or the willingness to engage with politics cannot be divorced from social and civil rights. The data from the students suggest that social and civil rights should be considered as the "reward" for voting. In the absence of their civil and social rights not being granted or respected, their willingness to participate politically and to vote dwindles. In relation to citizenship, students who do vote are not only exercising their political right, but also fulfilling their citizen responsibility.

Some students would choose to vote despite the state not necessarily catering to their basic needs. This infers that voting then is not only seen a right, but as an altruistic activity to improve society.

The teachers were also asked their views of political participation. The five comments that follow come from the Life Orientation teacher (Male, Black African) who teaches at Lily High (Urban, Quintile 1). These comments are representative of the views of teachers who participated in this study. The teacher from Lily High gave several reasons for the lack of motivation by youths and teachers to participate politically. Firstly, he noted the following:

> *"The youth have lost the confidence; they have lost the confidence in our country. I think they are disappointed. They are not getting out what they have been told."*

This comment probably suggests that youths choose not to participate politically because the government is not meeting their needs in terms of access to gainful employment, further educational opportunities, and other basic services.

Secondly:

> *"They don't see any use for us to vote. Because if you see now the political parties, now they are doing their manifestos, then when the elections are done, then you will never see them again. You will see them again after five years from now, when they will be doing like these local elections. So there's no use for them to vote."*

The comment above could suggest that political figures only make contact with communities during election times when they are in need of citizen votes to remain elected officials. It is only during campaigning times that political figures are accessible and visible.

Thirdly:

> *"The government, they don't take us seriously. Well it's been a while that we complain, the teachers, but … ja, that is the government, they don't take us seriously. When was it when the president says that each teacher must have the laptop? When was that? Long ago things were even mentioned, but they are good on saying whatever it is with their mouth, but they don't do what they are saying, you see. Now we are sitting with the issue of increments, you can just do the 0.5% increment, that is R200 or Rural 100."*

The third comment above suggests that teachers feel that the government does not take their needs and demands seriously enough to act on them. Furthermore, the teachers felt that promises made to them during election campaigns that would improve their practices have largely gone unfulfilled. Incentives that have been granted to teachers are limited and insufficient.

Fourthly:

> *"Then if you can take a look, like in a bigger scale, who is very important? The teachers … because we are dealing with the different types of behaviours, and that is why you will tend to see that after retirement, then you will see that the life of a teacher becomes very miserable. Spending 10 years in teaching, that also affects your brain. Because you are always shouting in classes, [you need to] remember lots of meetings, then you will need to be accountable for that, the learners they are not at school, then you need to account to that and everything is done by us. So we are shaping the nation, but the government doesn't see all that."*

In the comment above, the teacher contended that the hard work of teachers was going unnoticed and this was evident by the government not addressing their needs. Secondly, a teacher's work is not only academic, but also psychological, which can cause negative long-term effects on the personal health of teachers. Furthermore, this teacher was of the opinion that teachers were ultimately responsible for "shaping the nation"; however, the government does not see this as important enough to address the needs of teachers.

Lastly:

> *"Now teachers are facing there's a problem with if you want to buy a house, then you must [earn a certain amount]. What the government is not like doing that as if these*

[i.e. the teachers] are belonging to me as a government, then what must I do as a government so that my people cannot suffer as other people? If you look previously, even if you go to my home town, that is Somerset East, there are still nice houses there that were built by the apartheid government, building for its people, you see. People that were working for that government, that government said that you just go and choose where do you want to stay, then I'll build that house from scratch. You see? Now places that are there that were built from that government, so if you can see, even though there was apartheid, but at some point, if you're working for the government, then they were [looking after you]."

In this final comment above, this teacher commented further that teachers did not have sufficient income and that teachers felt alienated and devalued by the government. The teacher also noted that during apartheid, teachers were valued more for being teachers than in the current political regime and that the government showed the importance of teachers and their dedication to the profession by seeing to the needs of teachers. Teachers were given a sense of importance and valued and made to feel like they belong.

The comments from the Life Orientation teacher at Lily High demonstrated that there are several things that currently impact on political participation. Firstly, it is the lack of employment opportunities and access to quality basic services. Secondly, students and teachers do not see the impact of their votes benefitting them and that officials are not visible other than during election times. Thirdly, the teachers felt that the government did not take their needs seriously and that current incentives were limited and insufficient. Fourthly, the important work of teachers is going unnoticed by the government. And lastly, there was an opinion that the apartheid government valued their teachers more than what is currently being experienced.

The last comment above demonstrated some key frustrations that teachers experience relating to their willingness to participate politically, particularly relating to voting. While recent literature on voting and political apathy in South Africa (see Chapter Three) focusing on the youth and the general population is plentiful, very little literature focuses on why this may be the case for teachers. Understanding teachers' views on political engagement is important because a frustrated teacher, "whether politically active or inactive, will carry personal prejudices into the classroom … the teacher who has been frustrated and suppressed as a citizen is more likely to promote personal convictions in the classroom" (Rubin, 1952:35). This means that if teachers have negative views on

voting or participating politically, it may impact on students' attitudes, beliefs, behaviours, and understandings of citizenship in democratic society. The disillusionment with government was also echoed by the headmasters of Strelitzia High and Protea High in the comments below.

> *"I think citizenship to me is having the beauty of living in the country and enjoying the privileges of that country without the other political things attached"* (Male, Coloured, Headmaster, Strelitzia High, Urban, Q5, ID).

Similarly, the headmaster of Protea High noted the following:

> *"It is to become a decent South African. To serve your country, and forget about politics, forget who is running the country"* (Male, White, Headmaster, Protea High, Rural, Q5, ID).

The comments from the Life Orientation teacher from Lily High, the headmaster from Protea High, and the headmaster from Strelitzia High demonstrate negative feelings associated with trust in political leaders, voting, and politics in general. If teachers have the ability to shape students' beliefs and behaviours in a positive manner, the converse is also true. It is then possible that in this study, the negative views of politics and political participation of teachers may have influenced students' behaviour and beliefs via their attitudes of disengagement.

This section discussed students' and teachers' views of political participation as voting. The findings here demonstrated that although the majority of students noted that they would vote, there was a difference in reporting between schools and sexes. Disa High and Strelitzia High reported the highest number of students who noted they would not vote. The majority of the students who said they would not vote were male and coloured. The students were also prompted to give explanations for their responses. Four themes relating to why students would not vote entailed distrust in the leadership of the country, corruption, lack of economic opportunities and basic services, and apathy and disillusionment. The three themes discussed in relation to students who would vote were because it is a citizen's right and responsibility to vote, it can improve social conditions, and it can ensure good leadership. The reasons for voting or not voting were often similar.

The teachers also presented a negative view of political participation. The teachers noted being frustrated with the lack of support for teachers, which made them feel alienated and

unimportant. Understandings of citizenship for two of the headmasters were about "enjoying privileges without the political stuff". This demonstrates that teachers disassociate themselves and their work from politics by choosing not to engage. This behaviour may influence their pedagogical strategies and, in turn, impact on students' understanding of citizenship and political participation. Overall, the findings here demonstrate that the contractual nature of citizenship has been undermined, impacting on the behaviours and views of students and teachers. The students and teachers viewed voting and political participation as an incentive to guarantee their social and civil rights. In the absence of crucial civil and social rights, the respondents found political engagement of little value. Mattes and Richmond (2014:4) opine that with regard to political participation, "there are major deficiencies at the level of citizenship". The next section discusses understandings of citizenship as a responsibility and obligation.

5.3   UNDERSTANDINGS OF CITIZENSHIP AS RESPONSIBILITY AND OBLIGATION

Rights and responsibilities lie at the heart of the language of citizenship (Jones & Gaventa, 2002:8). The balance and nature of each are at the centre of many contemporary debates (Lister, 1997:13). Citizenship as a responsibility is rooted in republican thought in which political participation is understood as the civic duty of all citizens and the expression of their citizenship and social membership (Lister, 1997:14; Heater, 1999:54; Ellison, 1997:701). The Bill of Rights is incorporated into the South African Constitution (RSA, 1996) and boasts an impressive list of citizen entitlements. In 2011, the DBE, together with the South African Interfaith Council and Lead SA, developed the Bill of Responsibilities (See Appendix H) that needs to be read in conjunction with the Bill of Rights. This means that every right individuals are entitled to in South Africa is linked to an equally weighted responsibility.

The notion of responsibility denotes action. The framework to analyse this section therefore uses of Westheimer and Kahne's (2004) citizen typology, which classifies citizen behaviour into three categories. These are the behaviour of the personally responsible citizen, the behaviour of the participatory citizen, and the behaviour of the social justice-orientated citizen (see Chapter Three). This framework is useful to ascertain the kinds of behaviours the respondents in this study privileged. It is also useful to ascertain whether these behaviours are consistent with the values of citizenship and whether they are sufficient to develop and strengthen a democratic society. The data for this section

demonstrate that the students and teachers in this study privileged understandings of citizenship as an act of service. The most common response of both the students and teachers in relation to what citizenship meant was that it was important for citizens to take care of the environment. This theme is therefore selected here for discussion. Furthermore, the theme also mirrors the characteristics of Westheimer and Kahne's (2004) citizen typology of the "personally responsible citizen".

5.3.1 Understandings of citizenship as taking care of the environment

Environmental and ecological citizenship disrupts traditional understandings of citizenship because they emphasise "citizen duties over citizen rights" (Dobson, 1998:1) (see Chapter Three). Similarly, a rise in discussions about citizenship has emerged due to anthropocentrism: the tendency for human beings to regard themselves as the central most significant entities in the universe (Cao, 2018). Environmental and ecological citizenship makes the shift from a human-centred approach to a nature-centred approach. By doing so, the rights of future generations are preserved, i.e. the right to fresh air, access to fresh water, a clean living space, and other non-renewable resources. The rights of future citizens are preserved through current citizens being responsible. The students and teachers commented on the importance of taking care of the environment. Table 5.5 demonstrates the students' responses to the statement "Good citizens think that it is important to take care of the environment".

Table 5.5: Students' responses to "Good citizens think that it is important to take care of the environment" (by school)

School	Strongly agree	Agree	Disagree	Strongly disagree
Disa High Rural 1	68.5%	31.5%	0.0%	0.0%
Protea High Rural 5	61.8%	38.2%	0.0%	0.0%
Lily High Urban 1	56.7%	35.0%	6.3%	2.0%
Strelitzia High Urban 5	57.5%	42.5%	0.0%	0.0%

The students at Disa High, Protea High, and Lily High all strongly agreed or agreed with this item. At Lily High, 8.3% of the students disagreed with this statement. While this percentage is small compared to those who responded positively, it could suggest two things: firstly, to some students, "caring for the environment" is not a priority; and secondly, students may well care for the environment, but other social and economic factors may be obstacles in this regard. Lily High is an urban Quintile 1 school and serves children who hail from very impoverished backgrounds, which means that their social

and economic context may impact on their ability to act in a more environmentally friendly manner. This is consistent with the research of Melo-Escriheula (2008:122), who contends that "the idea of personal change must be linked to a further analysis of relations of power in order to provide a social context for ecological citizenship activity". Citizens may not be able to exercise their agency due to social and political factors that may impede desired behaviours. The systemic structures are themselves causes of unsustainability and injustice, and represent an obstacle that can only be challenged through collective action (Seyfang, 2005). It therefore follows that ecological citizenship cannot be just a matter of personal behaviour, but must also entail collective action aimed at producing social, political, and economic conditions where citizens choose to act in a sustainable and just way (Dobson, 2003, cited in Melo-Escriheula, 2008:122). Table 5.6 stratified this statement by racialised group.

Table 5.6: Students' responses to "Good citizens think that it is important to take care of the environment" (by racialised group)

Racialised Group	School	Strongly agree	Agree	Disagree	Strongly disagree
Black African	Disa High Rural 1	25.0%	75.0%		
	Protea High Rural 5	75.0%	25.0%		
	Lily High Urban 1	57.3%	34.6%	6.0%	2.1
	Strelitzia High Urban 5	56.8%	43.2%		
	Total	**57.0%**	**36.4%**	**4.9%**	**1.7**
Coloured	Disa High Rural 1	68.7%	31.3%		
	Protea High Rural 5	51.6%	48.4%		
	Lily High Urban 1	50.0%	50.0%		
	Strelitzia High Urban 5	57.1%	42.9%		
	Total	**61.9%**	**38.1%**		
Indian	Disa High Rural 1		100.0%		
	Protea High Rural 5	100.0%			
	Lily High Urban 1	100.0%			
	Total	**66.7%**	**33.3%**		
White	Disa High Rural 1	100.0%			
	Protea High Rural 5	69.4%	30.6%		
	Lily High Urban 1		100.0%		
	Strelitzia High Urban 5	100.0%			
	Total	**71.4%**	**28.6%**		

There were no significant differences recorded between white, Indian, and coloured students as all the respondents either agreed or strongly agreed with this statement. All the students at Lily High were black African, accounting for the number of black African students disagreeing or strongly disagreeing with this statement. This could suggest that

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some black African students in this study did not consider taking care of the environment as a priority concern. The data in the previous section of this chapter on civil rights suggest that black African students in this study privileged their civil rights more than white, coloured, and Indian students, which could allude to the citizenship-related priorities of this racialised group. Table 5.7 stratifies this statement by sex.

Table 5.7: Students' responses to "Good citizens think that it is important to take care of the environment" (by sex)

Sex	School	Strongly agree	Agree	Disagree	Strongly disagree
Female	Disa High Rural 1	69.3%	30.7%		
	Protea High Rural 5	75.0%	25.0%		
	Lily High Urban 1	58.6%	36.1%	4.5%	0.8%
	Strelitzia High Urban 5	56.4%	43.6%		
	Total	**62.7%**	**35.2%**	**1.8%**	**0.3%**
Male	Disa High Rural 1	66.7%	33.3%		
	Protea High Rural 5	43.8%	56.3%		
	Lily High Urban 1	55.0%	33.3%	8.3%	3.3%
	Strelitzia High Urban 5	58.2%	41.8%		
	Total	**56.8%**	**38.1%**	**3.7%**	**1.5%**

Similar to the previous responses relating to racialised group, there were no significant differences between males and females at Disa High, Protea High, and Strelitzia High. However, at Lily High, the number of respondents who disagreed or strongly disagreed was higher for males than females. This could mean that densely populated urban spaces affect females more than males. A newspaper article regarding the state of South African townships (Jan, 2017) revealed that females are more affected by these unclean spaces because they "raise their children in these obscene conditions". Furthermore, the article noted that "dirty and sewage overflowing Cape Town townships are an unhealthy social and mental existence for black people … the apartheid policies of differentiated spatial development created and continue to perpetuate unhealthy and dangerous living conditions for black people and their children – and they affect black women's aspirations for life" (Jan, 2017). In relation to citizenship, the overwhelming majority of the students agreed that taking care of the environment was everyone's responsibility and doing so was indicative of being a good citizen.

The qualitative responses revealed that it was predominantly students from Quintile 5 schools who privileged understandings of citizenship as taking care of the environment. The three comments below from students revealed three key findings. Firstly, that being

environmentally friendly is not only about caring for each other, but about protesting in a manner that does not impact the environment. This is demonstrated in the comment below.

> *"I think that it is important that people care for each other and the environment no matter the situation. People need to have sympathy and realise that burning things will not fix anything"* (Female, Grade 10, Protea High, Rural, Q5, QD).

Secondly, that being environmentally friendly is about preventing deforestation and ensuring a clean space for future generations. This is demonstrated in the comment below.

> *"To plant more indigenous trees since I would like to keep the environment clean for the next generation"* (Male, Grade 10, Protea High, Rural, Q5, QD).

And thirdly, being a responsible citizen is also about helping others as a form of protecting the environment. This is demonstrated in the comment below.

> *"To help the environment and to help people in need of help"* (Unspecified, Coloured, Grade 10, Strelitzia High, Urban, Q5, QD).

The comments above suggest that helping others is synonymous with helping the environment. This means that the concept of environment is not limited to nature, and that the definition extends to people. The first comment alludes to violent protests that have occurred in South Africa and have at times have led to stores, homes, vehicles, and tyres being torched. Many protests in the country involve violence and burning tyres (Penny, 2019) or other environmentally unsafe practices (Peterson, 2015). The second comment alluded to being a responsible citizen in order to protect and preserve the rights of future citizens. The last comment inferred that by helping others, one may also help the environment. An example of this could be to ensure that all areas have rubbish disposal systems so that people do not end up littering in the streets.

When the teachers were asked about the meaning of responsible citizenship, a common response alluded to protecting the environment. A teacher at Protea High noted that a responsible citizen is one who obeys the law and creates a clean environment.

"Well, what we did in Life Orientation, responsible citizenship, like when someone wants to obey the law, who wants to create a decent environment" (Female Life Orientation Teacher, White, Protea High, Q5, ID).

This section discussed conceptions of citizenship as a responsibility by specifically looking at the theme of understanding citizenship as taking care of the environment. The data in this section demonstrated that conceptions of citizenship as taking care of the community (as a way of taking care of the environment) are more common among respondents from Quintile 5 schools than Quintile 1 schools, and more common between white, coloured, and Indian students than black African students. Of the black African students who disagreed or strongly disagreed with this, negative responses were more common among males than females. According to Parboteeah *et al.* (2004, cited in Purdam & Tranmer, 2014:79), helping others tends "to be higher in countries where there is a greater liberal democracy and where wealth and education levels are higher". Research also shows that people in rural areas are more inclined to help others than urban people. This may be "related to the type of communal support required to live in rural areas" (Purdam & Tranmer, 2014:78). This is consistent with the findings in this thesis.

Examining the findings of this theme using the citizen typologies of Westheimer and Kahne (2006) demonstrates that the respondents in this study fell in the ambit of the *personally responsible citizen* category (see Chapter Three). According to these authors, the personally responsible citizen "acts responsible in his or her community by picking up litter, giving blood, recycling and staying out of debt. [They] pay taxes, obey laws … help those in need during crises such as snowstorms or floods … contribute to charitable causes such as a food drive and volunteer to help those less fortunate, whether a soup kitchen or a senior centre" (Westheimer & Kahne, 2006:38). What is needed to advance democracy, however, is a combination of the participatory citizens and the social justice-orientated citizens because instead of addressing symptoms of social inequalities, these citizens would question the inequality itself (Westheimer & Kahne, 2004). None of the respondents in this study listed addressing inequalities or questioning the status quo as a way to effect change as an important vector to realising citizenship. A possible reason for this could be due to the manner in which the curriculum presents the notion of citizenship to students. Examining the school curricula, most school programmes that focus on citizenship have "good character" as a central theme, with less focus on "root causes of problems or challenging existing social, economic and political norms as a way to strengthen democracy" (Westheimer & Kahne, 2006:45). The "good citizen" approach

is a docile and safe way to teach citizenship as it does not develop critical thinking skills, which may lead individuals to question government leaders and their choices. Individuals who openly question the government are often vilified and portrayed as disrespectful, ignorant, and disruptive. It is crucial to note that this "disruption" is what is required to keep a democratic society in check. It serves as an evaluative tool that holds both leaders and the citizenry accountable. What is also interesting to note in this section is that the teachers and the students had the same understandings of citizenship as a responsibility. This could mean two things; either that the teachers influenced students' understandings, or that both students and teachers have been socialised (through the curriculum or otherwise) to believe that being a responsible citizen is about taking care of the environment and not asking why it is being damaged in the first place. This questioning is essential to develop critical-thinking citizens who can build a strong democracy. As Alinsky (1946) contends, "[i]f we strip away all the chromium trimmings of high-sounding metaphor and idealism which conceal the motor and gears of a democratic society, one basic element is revealed – the people are the motor, the organizations of the people are the gears … the power of the people is transmitted through the gears of their own organizations, and democracy moves forward". The next section discusses understandings of citizenship as belonging.

5.4   UNDERSTANDINGS OF CITIZENSHIP AS BELONGING

The concept of belonging is crucial in the discussion of citizenship because when true and positive feelings of belonging are absent, "identity and citizenship is likely to be weak" (Burns & Jobson, 2015:83). The apartheid regime was designed to exclude black South Africans. This resulted in the exclusion of 80% of South Africans from any sense of citizenship or belonging – national, political, social, sexual, cultural, and emotional (Bartlett, 2007, cited in Swartz *et al.*, 2013:27). Despite the adoption of a new inclusive and progressive constitution, inequality and the spatialisation of poverty persist (Wilson, 1994). Simultaneously, "this extreme inequality frustrates the actualisation of citizenship rights and prevents the development of a sense of belonging for the most disadvantaged segments of society – most whom are black" (Swartz *et al.*, 2013:28).

"People can belong in many ways and to many different objects of attachments. These can vary from a particular person, to the whole of humanity, in a concrete or abstract way; belonging can be an act of self-identification by others, in a stable, contested or transient way" (Yuval-Davis, 2006:199). Ignatieff (2001) equates belonging with "feeling safe" and

feeling "at home". While many authors (Marx, 1975; Giddens, 1991; Castells, 1996; Swartz, 2009; Yuval-Davis, 2006) deliberate and provide insight into the notion of belonging (as well as alienation), the conceptual framework used to understand the data relating to belonging is that of Yuval-Davis (2006). Yuval-Davis' (2006) framework is useful as it gives a more contemporary categorisation of belonging that is indicative of modern, liberal, and democratic states.

Yuval-Davis (2006) disaggregates the notion of belonging into three categories. The first relates to an individual's social location, the second relates to "identifications and emotional attachments" to various groups, and the third relates to "ethical and political systems" to which people belong and by which they differentiate themselves from one another. With regard to understandings of citizenship, two themes relating to belonging are discussed in this section. These are understandings of citizenship as belonging (to a social location), and understandings of citizenship as a national identity. These specific categories were selected as they best describe the responses of the participants in this study.

5.4.1   Understandings of citizenship as belonging to a social location

On social locations, Yuval-Davis (2006:199) says:

> [I]t's that people belong to a particular gender, or race, or class, that they belong to a particular age group ... a man or women, black or white, working-class or middle-class, a member of a European or African nations ... these are not just categories of social location but categories that also have a certain positionality along an axis of power, higher or lower than other such categories ... [that are] different in different historical contexts and are often fluid and contested.

The findings from the students and teachers are presented here. The students were asked in the questionnaire whether they felt they belonged to South Africa. Table 5.8 demonstrates the results between each of the four schools.

Table 5.8: Students' views on "Do you feel you belong to this country?" (by school)

School	Yes	No
Disa High Rural 1	82.1%	17.9%
Protea High Rural 5	81.6%	18.4%
Lily High Urban 1	95.5%	4.5%
Strelitzia High Urban 5	71.4%	28.6%
Total	**85.3%**	**14.7%**

The data in Table 5.8 demonstrate a difference in responses between the Quintile 1 and Quintile 5 schools. More students at Strelitzia High responded negatively to this statement than any of the other schools. The students at Lily High felt they belonged to this country more than any of the other schools. The difference recorded here between the quintiles could suggest that the students from Quintile 1 schools recognised the privilege of having physical access to schools, school feeding programmes, and exemptions from paying school fees, more so than their Quintile 5 counterparts, who probably hail from more economically affluent homes, and see these benefits as being taken care of – hence the increased feeling of belonging. Table 5.9 stratifies this statement by sex.

Table 5.9: Students' views on "Do you feel you belong to this country?" (by sex)

Sex	School	Yes	No
Female	Disa High Rural 1	83.5%	16.5%
	Protea High Rural 5	73.2%	26.8%
	Lily High Urban 1	94.5%	5.5%
	Strelitzia High Urban 5	71.4%	28.6%
	Total	**84.3%**	**15.7%**
Male	Disa High Rural 1	77.4%	22.6%
	Protea High Rural 5	80.0%	20.0%
	Lily High Urban 1	94.5%	5.5%
	Strelitzia High Urban 5	80.6%	19.4%
	Total	**86.4%**	**13.6%**

Table 5.9 demonstrates a slight difference in responses between the sexes, with males agreeing more than females. Table 5.10 stratifies this statement by racialised group.

Table 5.10: Students' views on "Do you feel you belong to this country?" (by racialised group)

Racialised Group	School	Yes	No
Black African	Disa High Rural 1	100.0%	
	Protea High Rural 5	100.0%	
	Lily High Urban 1	94.5%	5.5%
	Strelitzia High Urban 5	69.0%	31.0%
	Total	**91.1%**	**8.9%**
Coloured	Disa High Rural 1	81.4%	18.6%
	Protea High Rural 5	83.9%	16.1%
	Lily High Urban 1	100.0%	
	Strelitzia High Urban 5	77.0%	23.0%
	Total	**80.3%**	**19.7%**
Indian	Disa High Rural 1	100.0%	
	Protea High Rural 5	100.0%	
	Lily High Urban 1	100.0%	
	Total	**100.0%**	
White	Disa High Rural 1	75.0%	25.0%
	Protea High Rural 5	64.5%	35.5%
	Lily High Urban 1	100.0%	
	Strelitzia High Urban 5	100.0%	
	Total	**67.6%**	**32.4%**

Of the four racialised groups, 32.4% of the white students responded negatively to this statement. All Indian students and 91.1% of the black African students responded positively. The majority (80.3%) of the coloured students agreed with this statement.

The responses in the three tables above demonstrate that issues of belonging in post-apartheid South Africa are closely linked to racialised groups and class. The responses of the white students are consistent with the research of Matthews (2015:112), who contends that "the end of apartheid predictably caused something of an identity crisis for white South Africans".

The author comments further by saying:

> One of the many consequences of the dismantling of apartheid is the need for a re-evaluation of the way in which white South Africans fit into South Africa. A non-racist South Africa is only possible if white South Africans no longer consider themselves superior to other South Africans and no longer expect to occupy a central and dominant position within South African society. While much has changed in the two decades since the official end of apartheid, the question of how white South Africans fit into the broader South African landscape has certainly not been resolved. Most importantly, while the post-apartheid era has seen some erosion of racial divisions and racial inequality, racial cleavages in South Africa continue to be stark (Matthews, 2015:113).

The responses of the white students who noted that they did not feel like they belong to this country demonstrate feelings of alienation and exclusion. This could be as a result of the post-apartheid processes of transformation, which have shifted economic opportunities from white citizens to non-white citizens. Feelings of exclusion and alienation are not consistent with the values of citizenship because belonging is a prerequisite for full realisation of citizenship. Coupled with this, the South African Constitution professes that "everyone is equal before the law" (section 9 of the Bill of Rights), meaning that not only is exclusion inconsistent with the values of citizenship, it militates against the philosophies of democracy.

The responses from a teacher at Protea High revealed that threatening the belonging of students to the social location of the school is sometimes used as a form of discipline. This is demonstrated in the comment below.

> **Interviewee:** *"Ja, and I'll tell a child, if you behave like this, go and look for another school, then you don't have to be at Protea, because you're not a Protea. You don't behave like it… Yes. And I say, then we don't want you here. It's not really… I say go*

and look for a better, you can, or they say why do we have to do this? Why? Other schools don't have to do it, or whatever. Then go to the other school. Nobody told you to come here, it's your own choice. Go to any other school. That's your choice."

The comment above demonstrates that the teacher was aware of how important it is for individuals to feel like they belong. All humans have an innate need to belong and to feel validated (Baumeister & Leary, 1995). This comment also suggests that alienation is used as a means to mitigate poor student behaviour at the school. A study conducted by Dillon and Grout (1976) researching teachers' use of alienation in the classroom found that teachers who alienate do not necessarily do this naturally out of their own accord. Instead, the practice of alienation as a pedagogical strategy is linked to the way a teacher's role is defined, to the pattern of school authority, and to the rules and norms of the school. This means that the discipline strategy used by the teacher is linked to the broader discipline approach and pedagogical strategies used at the school. As a result of alienation, the student can either conform to the rules of the school, or not conform and bear the brunt of being further alienated (Dillon & Grout, 1976). As mentioned earlier in this section, alienation and exclusion are not consistent with the values of citizenship because they impact on student dignity, which is a guaranteed right entrenched in the South African Constitution. The next section discusses understandings of citizenship as identifications and emotional attachments.

5.4.2 Understandings of citizenship as identifications and emotional attachments

Yuval-Davis (2006:202) states that "[i]dentities are narratives, stories people tell themselves and others about who they are (and who they are not) … However, even such stories often relate, directly or indirectly, to self and/or others' perceptions of what being a member in such a grouping or collectivity (ethnic, racial, national, cultural, religious) might mean". Constructions of belonging cannot, however, be seen as merely cognitive stories; telling and retelling these identity narratives also serve as a way of legitimising them. They also reflect the desire to belong: "Individuals and groups are caught within wanting to belong, wanting to become, a process that is fuelled by yearning rather than positing of identity as a stable state" (Probyn, 1996:19). In 1994, South Africa underwent a political transformation. With this transition came the need to reconceptualise the South African identity – what it actually meant to be South African in a post-apartheid context (Baines, 1998). This new identity needed to overthrow the myth (see Reid, 2011) of white

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superiority to one of inclusion and respect for diversity. It was here where Archbishop Desmond Tutu coined the term "Rainbow Nation". This was the acknowledgement that South Africa was made up of different racialised groups and ethnicities and that each of these needs to be celebrated and respected (see Chapter Three). The students were asked about two aspects: firstly, about whether they felt proud to be South African; and secondly, what citizenship meant to them. The responses from the first statement are depicted in Tables 5.11. 5.12, and 5.13. Table 5.11 lists the responses between schools.

Table 5.11: Students' views on "Do you feel proud to be South African?" (by school)

School	Yes	No
Disa High Rural 1	81.1%	18.9%
Protea High Rural 5	76.1%	23.9%
Lily High Urban 1	94.5%	5.5%
Strelitzia High Urban 5	75.5%	24.5%
Total	**85.2%**	**14.8%**

The students at Protea High and Strelitzia High, both Quintile 5 schools, reported the highest number of negative responses. Strelitzia High, the commuter school, recorded the highest number of negative responses of all the schools, with 24.5% of the students saying "No".

Table 5.12 stratifies the responses of this statement by sex.

Table 5.12: Students' views on "Do you feel proud to be South African?" (by sex)

Sex	School	Yes	No
Female	Disa High Rural 1	83.5%	16.5%
	Protea High Rural 5	73.2%	26.8%
	Lily High Urban 1	94.5%	5.5%
	Strelitzia High Urban 5	71.4%	28.6%
	Total	**84.3%**	**15.7%**
Male	Disa High Rural 1	77.4%	22.6%
	Protea High Rural 5	80.0%	20.0%
	Lily High Urban 1	94.5%	5.5%
	Strelitzia High Urban 5	80.6%	19.4%
	Total	**86.4%**	**13.6%**

Table 5.12 demonstrates that more male students responded positively to this item than female students; however, the differences in responses are minimal. This means that in this study, most students, male and female, were proud to be South African.

Table 5.13 stratifies the responses of this statement by racialised group.

Table 5.13: Students' views on "Do you feel proud to be South African?" (by racialised group)

Racialised Group	School	Yes	No
Black African	Disa High Rural 1	100.0%	
	Protea High Rural 5	100.0%	
	Lily High Urban 1	94.5%	5.5%
	Strelitzia High Urban 5	69.0%	31.0%
	Total	**91.1%**	**8.9%**
Coloured	Disa High Rural 1	81.4%	18.6%
	Protea High Rural 5	83.9%	16.1%
	Lily High Urban 1	100.0%	
	Strelitzia High Urban 5	77.0%	23.0%
	Total	**80.3%**	**19.7%**
Indian	Disa High Rural 1	100.0%	
	Protea High Rural 5	100.0%	
	Lily High Urban 1	100.0%	
	Total	**100.0%**	
White	Disa High Rural 1	75.0%	25.0%
	Protea High Rural 5	64.5%	35.5%
	Lily High Urban 1	100.0%	
	Strelitzia High Urban 5	100.0%	
	Total	**67.6%**	32.4%

Table 5.13 demonstrates that there is a difference in how each of the four racialised groups responded to this item. The majority of the Indian and black African students agreed with this statement, reporting a response rate of 100% and 91.1% respectively. The white and coloured students reported the highest number of negative responses of 32.4% and 19.7% respectively.

As with the previous item, the data presented in the three tables above further demonstrate that notions of belonging in South Africa remain raced and classed. The students from the Quintile 5 schools reported more negative responses than the students from the Quintile 1 schools. It is also important to note that the students at Protea High and Strelitzia High were predominantly white and coloured, which could account for the differences in responses. This means, firstly, that in this study, it was mostly white and coloured students who attend Quintile 5 schools, and secondly, it was mostly white and coloured students who did not feel proud to be South African. Steyn-Kotze (2012:7) notes that "the Africanist view stresses an exclusion of white citizens, who by default are then seen as not having a right to claim additional benefits in a post-apartheid context", and although the post-apartheid government homogenised the black population to include the coloured and Indian population, the black African majority "is often constructed as the

main victims of apartheid … which further devalues the experience of racial oppression of Coloured and Indian/Asian people in South Africa". This means that the responses of the white and coloured students were an acknowledgement of their feelings of exclusion in a post-apartheid context. Furthermore, Ansell (2004, cited in Steyn-Kotze, 2012:6-7) contends that "in dismantling the legacies of apartheid, the transformation agenda leads to a situation where the notion of race has been judicially scrapped as the basis of citizenship, but legislatively inscribed for the purposes of transformation and redress". This means that although the process of democratisation sought to unify South Africans, processes of transformation had the opposite effect of alienating certain members of the population. As the ANC (2005) noted, continuous use of racial classification "creates the risk of freezing racial and cultural categories rather than allowing for the organic development of the nation". These policy contradictions are evident in the affirmative action approach and the introduction of the Black Economic Empowerment / Broad-Based Black Economic Empowerment (BEE/B-BBEE) policy. However, "to create a just society, the distribution of wealth and resources is open to manipulation by the state and as such, when seeking to create a just society, unequal distribution of wealth and resources is an *acceptable inequality*" (Steyn-Kotze, 2012:101). The effects of these policies that differentiate on the basis of racialised groups, are a possible reason for the responses recorded for the white and coloured students in this study. These feelings of alienation as a result of exclusion from certain economic opportunities are not consistent with the values of citizenship, but they are consistent with the larger processes of social justice and consolidation of democracy in South Africa. Policies such as affirmative action and BEE are seen as "corrective steps", and as a means to "bridge a gap between the injustices of the past to a democratic future" (Ndletyana, 2008:79-80). The data in this section demonstrate that this polarisation and exclusion inhibit the formation of a collective identity that allows for a peaceful and tolerant coexistence.

The students were also given the opportunity to list, in their own words, what citizenship meant to them. Only the male black African students from Lily High noted citizenship as being about belonging as a cultural or ethnic affiliation. More specifically, citizenship to these young men meant identifying with their cultural heritage. This is demonstrated in the three comments below.

> *"I am a brave man from Xesibe clan"* (Male, Grade 10, Lily High, Urban, Q1, QD).

> *"I am Mpevu from the Jali family clan"* (Male, Grade 10, Lily High, Urban, Q1, QD).

"It is important to be a decent citizen, I am [from the] Mamngxogo [clan]" (Male, Grade 10, Lily High, Urban, Q1, QD).

Students also mentioned that citizenship meant belonging to their place of birth. This is demonstrated in the comments below.

"I am a Xhosa person, I was born by Ndizwe, I am from Gatyane in Msele [Transkei]" (Male, Grade 10, Lily High, Urban, Q1, QD).

"Dis my geboorteplek" (Male, Coloured, Grade 10, Disa High, Rural, Q1, FGD).

The comments above from the students at Lily High that relate understandings of citizenship to ethnic affiliations, suggest that in South Africa, notions of identity and belonging are more complex due to their political history. Baines (1998, cited in Ngoasheng & Gachago, 2017:188) contends that apartheid "justified separate development policies in terms of primordially conceived ethnic differences. This had the effect of collapsing individual ethnicities into white, black, us and them". The implication of this is that it oversimplifies the complexity of identity. Furthermore, the findings from these students demonstrate that in order to promote the multicultural agenda in South Africa, there is a need to understand identity formation in a post-apartheid context that takes into consideration personal narratives of identity and belonging, as well as the complexities of intersectionality.

The teachers also commented on understandings of citizenship as identity. A teacher at Protea High mentioned the following:

"I am part of Ceres and that means I belong to Ceres and I'm part of Ceres. So it is very important that I be part of the community and do everything which is part of the community and fit in and I belong to Ceres. So I have to keep Ceres' name … and then as a teacher I also have to be part of Ceres and do it in a good way. Be a proper citizen and have a good name and so that the children and the parents can respect me. That's very important" (Female, White, Life Orientation, History and Afrikaans Teacher, Protea High, Rural, Q5).

The comment above suggests two things: firstly, that the teacher identified as a citizen of the town, rather than the country; and secondly, that the teacher's identity is an important element of the respondents' overall identity. This could mean that for this respondent, being a teacher is a crucial part of her identity.

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This section discussed and analysed the student and teacher data on belonging by using a conceptual framework developed by Yuval-Davis (2006). The findings in this section demonstrated that understandings of citizenship as belonging in South Africa remain raced and classed. Steyn-Kotze (2012) contends that "much political rhetoric emerging from civic and political organisations has re-racialised South African society, rendering a commitment to non-racialism somewhat ineffective". The doctrine of non-racialism and inclusion formed the basis of the Rainbow Nation philosophy. Despite efforts to create a sense of common national identity among South Africans, tensions between democratisation and transformation in South Africa have undermined this process, widening the racial divide and increasing feelings of exclusion in the country. The next section concludes this chapter and foregrounds the next chapter.

5.5   CONCLUSION

This chapter responded to the first research sub-question, namely "What are students' and teachers' understanding of citizenship?" A conceptual framework of rights (Marshall, 1950), responsibilities (Westheimer & Kahne, 2004), and belonging (Yuval-Davis, 2006) was used to analyse the data. Even though each of these categories is distinct, these concepts become intertwined and interrelated in discussions about understandings of citizenship in this study.

This is evident in the data from the respondents that focused on political rights, which suggests that students and teachers see political activity and political engagement as "transactional" and that in the absence of social and civil rights, the willingness to participate in political activities declines.

Using selected data, the findings in this chapter demonstrated several things. Firstly, understandings of citizenship in South Africa are mainly impacted by racialised group and class. Secondly, the teachers' personal beliefs impact their pedagogical practice and may influence students' views on political participation. Thirdly, teachers are disillusioned by poor leadership and separate their understanding and experience of citizenship from political participation. Fourthly, the students from Quintile 1 schools privileged civil and social rights more than students from Quintile 5 schools. Similarly, the students from Quintile 5 schools privileged understandings of citizenship as being a responsible citizen by helping others and taking care of the environment. Fifthly, the majority of the students and teachers found unemployment to be problematic and essential to address to fully

realise the benefits of citizenship. Sixthly, more white students noted that they did not feel proud to be South African or that they belonged in this country. Seventhly, the data demonstrated that the students and teachers at each of the four public schools in this study understood citizenship in very different ways, which may be indicative of their personal, including their schooling, experiences. Lastly, the schools in this study still privileged heteronormativity, which causes feelings of ostracisation and exclusion to those who identify otherwise.

The next chapter responds to the second research question, namely "How are the values of citizenship practiced in schools?"

CHAPTER SIX

EXPERIENCES OF CITIZENSHIP IN SCHOOLS

6.1   INTRODUCTION

The previous chapter responded to the first research sub-question, namely "What are students' and teachers' understandings of citizenship?" The findings of the chapter demonstrated that in this study, the understandings of citizenship of the students and teachers were mainly impacted by racialised group and class. This chapter responds to the second research sub-question, namely "How are the values of citizenship practiced in schools?" This chapter seeks to ascertain the ways in which each of the four schools, through their policies, student- teacher relationships and ethos, either hinder or promote the values of citizenship. The findings presented in this chapter draw on respondents' reported experiences of citizenship practices and not observed citizenship practices. The reason for using schools as a site of enquiry to investigate the practice of citizenship is because, as Evans (2008:519) contends,

> [s]chools provide fertile grounds for investigating civic learning, where the diverse dimensions of democratic citizenship can be explored, nurtured and experienced… [Furthermore, they] offer conditions where understandings of key concepts, issues and processes of informed democratic citizenship can be developed, where conflicting beliefs and perspectives within local, national and global contexts can be examined and analysed, where notions of civic membership and identity, inclusion and exclusion, moral purpose and legal responsibility can be explored, and where basic capacities of civic literacy and participation can be practiced and reflected upon.

Using selected data, this chapter demonstrates how students and teachers experienced citizenship at each of the four schools. The chapter uses Feu *et al.*'s (2017) framework to structure and analyse the data. Feu *et al.*'s (2017) framework allows for the analysis of democratic practices in schools by examining four dimensions. These are governance, inhabitance, otherness, and ethos (see Chapter Three). Using this framework to investigate the practice of citizenship is useful because citizenship and democracy are interlinked and interdependent. Patrick (2000) contends that "citizenship is the social and legal link between individuals and their democratic political community … and the status of citizenship entails very important responsibilities and duties that must be fulfilled; if they are not, democracy is disabled".

This chapter is divided into six sections. The first section introduces the aims of the chapter. The second section discusses the findings in relation to the dimension of *governance*. The third section discusses the findings in relation to the dimension of *inhabitance*. The fourth section discusses the findings in relation to *otherness*. The last two sections discuss the findings in relation to *ethos* and conclude the chapter respectively.

6.2   GOVERNANCE

Sayed *et al.* (2017:14) contend that governance refers to the "sum of all concurrent forms of collective regulation of social issues, from the institutionalised self-regulation of civil society, through the diverse forms of cooperation among state and private actors, to the action of sovereign state agents". Similarly, Feu *et al.* (2017:3) note that democratic governance refers to "the structures and processes through which political decisions are made and the public sphere is managed, as well as to a method and rules of coexistence". Analysis of school governance mainly involves analysis of "all the bodies and processes related to decision making ... [Therefore] the analysis of schools requires analysis of the functioning of bodies established by the administration (institutional bodies), those established by each school (their own bodies), and the more or less informal and spontaneous practices that in one way or another influence the decision-making processes" (Feu *et al.*, 2017:8). Governance in schools is not limited to the decision-making processes and procedures at the school; it also involves establishing lines of accountability, designates authority, and stipulates processes of stakeholder participation. Within democratic schools, school governance allows for the participation of all stakeholders in decision-making processes, including policy development. These processes of inclusiveness are consistent with the values of citizenship.

This section discusses students' and teachers' awareness of school policies because awareness is the "lowest level of participation" (Marega *et al.*, 2009:4). Furthermore, "awareness is a prerequisite for successful public involvement in policy debate" (United Nations Conference on Trade and Development, 2001:3). A democratic school ensures that policy development at schools is a participatory process because participation is the bedrock of a democratic society. Trafford (2008:411) contends that "participation of course, lies at the heart of democracy, so the school that claims to be democratic will do more than simply operate an open and consultative management style ... it implies of necessity that all stakeholders are involved and have a voice".

6.2.1 Awareness of school policies

Schools are governed by two key pieces of legislation, namely the South African Constitution and the SASA (see Chapter Two). Both of these documents promote the principles of democracy and are committed to the twin imperatives of equity and equality. Furthermore, the SASA (1996)[30] instructs all schools, primary and secondary, to establish SGBs in order to assist with the governing of the school. SGBs are composed of the school principal, elected representatives of parents, educators, and non-teaching staff, and in secondary schools, the students. Parents have a majority stake in the governing body. The SASA bestows significant powers to the SGBs, including "developing and adopting a constitution and a mission statement for the school, adopting a code of conduct for learners, determining an admissions policy for the school, administering and controlling the school's property, raising additional income to supplement state funds (including the charging of school fees subject to approval by the parents of the learners), and other fundraising activities" (Sayed *et al.*, 2017:101). The students and teachers were asked about their awareness of policies at the school that impact the decision-making processes. Table 6.1 demonstrates the students' awareness of policies at each of the four schools.

Table 6.1: Students' awareness of policies (by school)

Item no.	Do you have a policy relating to:	School	Yes	No	I don't know
1	Bullying at your school	Disa High Rural 1	73.5%	11.8%	14.7%
		Protea High Rural 5	61.8%	10.5%	27.6%
		Lily High Urban 1	49.8%	31.0%	19.2%
		Strelitzia High Urban 5	78.4%	10.8%	10.8%
2	Violence at your school	Disa High Rural 1	72.1%	21.3%	6.6%
		Protea High Rural 5	81.6%	11.8%	6.6%
		Lily High Urban 1	49.8%	37.2%	13.0%
		Strelitzia High Urban 5	78.2%	16.3%	5.4%
3	Discrimination at your school	Disa High Rural 1	60.3%	23.5%	16.2%
		Protea High Rural 5	53.3%	20.0%	26.7%
		Lily High Urban 1	40.2%	47.8%	12.0%
		Strelitzia High Urban 5	58.1%	19.6%	22.3%
4	Corporal punishment	Disa High Rural 1	35.6%	43.2%	21.2%
		Protea High Rural 5	35.6%	43.2%	21.2%
		Lily High Urban 1	60.2%	29.0%	10.8%
		Strelitzia High Urban 5	54.7%	21.6%	23.6%
5	Religious intolerance at your school	Disa High Rural 1	52.9%	27.2%	19.9%
		Protea High Rural 5	56.0%	14.7%	29.3%
		Lily High Urban 1	44.8%	38.1%	17.1%
		Strelitzia High Urban 5	56.1%	22.3%	21.6%

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[30] Including the amended versions.

In terms of policies relating to bullying, Table 6.1 demonstrates that the majority of the students at Lily High reported not having or not knowing about a policy related to bullying at their school. The majority of students from Disa High and Strelitzia High knew about a bullying-related policy at their school. With regard to policies relating to violence, the majority of the students at Lily High reported either not having or not knowing about a policy relating to violence at the school. The majority of the students at Protea High and Strelitzia High, both Quintile 5 schools, reported knowing about a policy relating to violence at the school. Regarding policies relating to discrimination at school, the majority of the students at Lily High reported not having or not knowing about such a policy. The majority of the students at Disa High noted that they knew of a policy relating to discrimination at their school. For policies relating to corporal punishment, the majority of the students at both rural schools noted either not having or not knowing about a policy related to corporal punishment at their school. More students at urban schools knew of a policy relating to corporal punishment at their school than at rural schools. Regarding policies relating to religious intolerance at school, the majority of the students at both Quintile 5 schools noted knowing about a policy relating to this. The majority of the students at Lily High reported either not having or not knowing about a policy relating to religious intolerance at their school.

The findings here suggest that awareness of school policies was weak at each of the four schools, and that there was unequal engagement with students about policies at the schools, with some students knowing about policies and others not. A difference in awareness of policies and procedures at school could impact the behaviours of students, possibly affecting their ability to act in accordance with the values of citizenship.

Table 6.2 stratifies the information about policy awareness by sex.

Table 6.2: Students' awareness of policies (by sex)

Item no.	Do you have a policy relating to:	Sex	Yes	No	I don't know
1	Bullying at your school	Female	64.3%	17.0%	18.8%
		Male	62.3%	22.1%	15.6%
2	Violence at your school	Female	65.5%	25.0%	9.5%
		Male	65.4%	26.1%	8.5%
3	Discrimination at your school	Female	53.6%	29.5%	16.9%
		Male	46.5%	35.5%	17.9%
4	Corporal punishment	Female	47.7%	32.0%	20.3%
		Male	54.9%	28.4%	16.8%
5	Religious intolerance at your school	Female	48.8%	27.8%	23.4%
		Male	53.1%	30.4%	16.5%

Table 6.2 demonstrates that with regard to policies relating to bullying and violence at school, no substantial differences were recorded between males and females. Female students were more aware of policies relating to discrimination than male students. With regard to policies relating to corporal punishment and religious intolerance, more male students noted knowing about policies relating to these. The findings here suggest that sex is not significant when it came to awareness of policies at each of the four schools.

Table 6.3 stratifies the data relating to awareness of policies by racialised group.

Table 6.3: Students' awareness of policies (by racialised group)

Item no.	Do you have a policy relating to:	Racialised Group	Yes	No	I don't know
1	Bullying at your school	Black African	54.7%	27.2%	18.1%
		Coloured	74.8%	11.8%	13.4%
		Indian	33.3%	0.0%	66.7%
		White	64.3%	7.1%	28.6%
3	Violence at your school	Black African	55.1%	34.4%	10.5%
		Coloured	76.4%	17.5%	6.1%
		Indian	66.7%	0.0%	33.3%
		White	78.6%	16.7%	4.8%
4	Discrimination at your school	Black African	45.0%	42.9%	12.1%
		Coloured	57.7%	20.3%	22.0%
		Indian	33.3%	0.0%	66.7%
		White	51.2%	24.4%	24.4%
5	Corporal punishment	Black African	57.6%	30.1%	12.3%
		Coloured	43.6%	33.3%	23.0%
		Indian	33.3%	0.0%	66.7%
		White	51.2%	26.8%	22.0%
7	Religious intolerance at your school	Black African	48.1%	35.1%	16.8%
		Coloured	53.3%	22.4%	24.4%
		Indian	33.3%	33.3%	33.3%
		White	58.5%	22.0%	19.5%

Table 6.3 demonstrates that the majority of the black African students and Indian students reported not having or not knowing about a policy related to bullying at their school. The majority of the white and coloured students knew about a policy relating to bullying at their school. With regard to policies relating to violence at school, between all of the racial categories, more black African students reported not having or not knowing about a policy relating to this. More white and coloured students reported knowing about a policy relating to violence at their school than black African and Indian students. The majority of the black African and Indian students reported not knowing about or not having a policy relating to discrimination at their school. More black African students noted knowing about a policy relating to corporal punishment at their school than any of

the other racial groups. The majority of the Indian students reported not knowing of a policy relating to corporal punishment at their school. With regard to policies relating to religious intolerance, the majority of the Indian and black African students reported not having or not knowing about a policy relating to this.

The findings in Tables 6.2 and 6.3 suggest that while the differences in responses between the sexes and location were not substantial, the differences in responses between racialised groups were. Black African and Indian students were less aware of policies at their school than white and coloured students. The findings discussed here have implications for practising the values of citizenship in schools. A lack of awareness about policies may leave room for discriminatory and illegal teaching practices.

The teachers were also asked about their awareness of policies at their school. The responses from the teachers revealed four things. Firstly, the majority of the teachers noted that the policies were all subsumed within the school's code of conduct. This is best illustrated by the headmaster of Disa High in the comment below:

> "Dis deel van die skool se gedragskode" [It is part of our school's code of conduct] (Disa High, Rural, Quintile 1 Headmaster, Male, Coloured).

This could suggest that the teachers who concurred with the above comment are of the opinion that the school's code of conduct is sufficient to address the discipline and management of students at the school. However, in South Africa, "the stark realities of everyday school life unfortunately paint a different picture, one that is marred by countless incidents of disorganised and undisciplined schools" (Bray, 2005:133). These incidents occur despite the presence of schools having a code of conduct.

Secondly, some teachers noted that only issues that are relevant to their school context are developed into a school policy or integrated into the school's code of conduct. This is illustrated below by a comment from a teacher at Protea High.

> "It's not specifically written … because we don't, in our school, really get to do [deal] with all these things" (Protea High, Rural, Quintile 5, Afrikaans Teacher, Female).

This could suggest two things: firstly, that not all teachers are aware of the kinds of behaviours students or teachers may perpetrate towards each other at the school; or secondly, that this specific school (Protea High, a rural Quintile 5 school) was not

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impacted by common issues such as xenophobia, racial discrimination, and violence that are indicative of most public schools in the Western Cape.

Thirdly, some teachers, as demonstrated in the following comment, noted that they have not personally engaged with school policies.

> *"Well, I've never seen it; I've heard of it"* (Protea High, Rural, Quintile 5, Female, Life Orientation Teacher).

This could suggest that not all teachers are invited to participate in the policy development process. While the "extent to which teachers ... can influence the outcomes of policy making remains a contested question", non-participation may have "serious ramifications for the building of democracy, the nature of state-civil society relations and, in the policy arena, for the value and effectiveness of participation" (Govender, 2008:10). The above comment from the teacher at Protea High may also suggest that teacher pedagogies and classroom management techniques can be influenced by their lack of awareness or participation. If teachers are not aware of the "school rules", they may themselves transgress. This is particularly relevant in the context of teachers who have been trained during apartheid and may still be enacting discriminative pedagogies.

Lastly, the comment below from the headmaster of Strelitzia High suggests that, at their school, the policies are yet to be finalised.

> *"It's just, we've got policies on paper, but it changes all the time"* (Strelitzia High, Urban, Quintile 5, Headmaster).

This comment suggests that at Strelitzia High, despite it being compulsory for schools to develop and finalise a code of conduct in line with the stipulations in the SASA, this is not the case. Coupled with this, it is "equally important ... that these rules must be properly implemented and enforced to ensure disciplined education and school environment" (Bray, 2005:133). When schools do not have a clear code of conduct for students and teachers to follow, failure to comply with practices consistent with democracy and citizenship may become common. The above comment further suggests that the SGB at the school may be dysfunctional as it is its responsibility to ensure the finalisation of the school rules.

Similar to the responses from the students, the qualitative findings from the teachers suggest that, firstly, not all teachers at the school were aware of or part of the policy

development processes at their school; and secondly, not all schools had their code of conduct finalised, which has implications not only for implementing policy but also for ensuring democratic governance at the schools. Akiri (2013) noted that there is an obligation on schools to inform students of their rights, because in the absence of this, students' rights are under threat of being violated and teachers are not being held accountable for any injustice caused. Akiri (2013) further noted that teachers also need to be made aware of their rights so that they become reflexive in their practices. This is particularly relevant to note because in this study, the practices and behaviours of some teachers disallow the values of citizenship to flourish in their school context. This is further discussed later in this chapter.

Using Feu *et al.*'s (2017) notion of governance, which emphasises the importance of student and teacher participation in school matters, this section examined students' and teachers' awareness of policies at their school. Investigating students' and teachers' awareness is paramount in discussions about citizenship because despite being the lowest form of participation, it denotes participation nonetheless and participation is the bedrock of democracy. Watts (1977, cited in Trafford, 2008:411) defines a democratic school as "a formal school in which teachers and school students have been able to enjoy an increase in dignity which results from their sense of determining, to a large extent, the conditions under which they work and grow … if they are involved in determining the conditions under which they work and grow, teachers and students are inevitably participating in the democracy as it develops in the school". This means that if students and teachers are part of the policy development process, they are more likely to adhere to these policies, creating an environment of openness and understanding, which is consistent with the values of citizenship. Unequal levels of participation among students and teachers in the development of school policies is inconsistent with the principles of democratic schooling, and because it infringes on the rights of both students and teachers, it is also inconsistent with the values of citizenship. The next section discusses findings related to Feu *et al.*'s (2017) notion of inhabitance.

6.3   INHABITANCE

Feu *et al.* (2017) contend that for a democracy to flourish, political freedom is not sufficient; for it is not only the political freedom that matters, but also the conditions in which these freedoms are practiced. "Without the attenuation or elimination of certain

inequalities, any pretence of participation in political life on an equal basis is mere fantasy" (Feu *et al.*, 2017:4). For these authors, inhabitance in the school context means a "set of actions that make the educational community, and especially students, feel good and be able to fulfil their main task: to be autonomous citizens, with good judgment, able to relate well with others, to be happy and be able to successfully complete the various stages of the education system" (Feu *et al.*, 2017:9). Inhabitance is therefore centred around three key principles: firstly, "actions designed to provide a good reception for the community"; secondly, "strategies that favour educational success for all"; and thirdly, issues "relating to educational infrastructures and human, economic and pedagogical resources" (Feu *et al.*, 2017:9). This section analyses the findings in relation to (the state of) school infrastructure and (the availability of) textbooks as a pedagogical resource, which makes the third principle the focus of the discussion. This section specifically examines these findings because the latest audit conducted on schools in the Western Cape contend that poor school infrastructure and lack of resources are commonplace in public schools (Equal Education, 2015).

6.3.1 School infrastructure

The NNSSF Act of 1998, coupled with the Minimum Uniform Norms and Standards for Public School Infrastructure (see Chapter Two) "set in place pro-poor norms for expenditure by schools on municipal services such as water, electricity stationery, [and] learning support materials" (Sayed *et al.*, 2017:102). While the norms and standards relating to school infrastructure are regulations that define the infrastructural conditions that make a school a school, the norms and standards for school funding are aimed at providing funds to schools that will create a more uniform (as opposed to bifurcated) school system. This policy intervention demonstrates two things: firstly, that schools in South Africa are unequal in terms of the context in which students learn; and secondly, that there is a commitment by the government to promote equity and equality, despite the insurmountable challenges faced in this regard. Only the headmasters at each of the schools were asked about school infrastructure as this falls within the ambit of their professional responsibility. The headmaster at Strelitzia High noted that replacing the perimeter fence at the school was of particular concern to him.

> *"The fence must be replaced, the fence on that side is broken, we are replacing all the time"* (Strelitzia High, Urban, Quintile 5, Headmaster).

This could suggest that the safety of the students and teachers at the school is a priority. The issue of safety in urban schools in the Western Cape is a common concern among students and teachers. A study by Burton and Leoschut (2013:13), who investigated levels of violence in South African schools, noted that "violence was significantly more prevalent in schools located in urban areas compared to those in metropolitan and rural areas". The study also found that the incidence of sexual assault, threats of violence, and theft were more pronounced in urban schools. The research of Burton and Leoschut (2013) mirrors international research on safety in urban areas and notes that "urban areas, especially in the developing world, are increasingly confronted by crises of urban violence crime" (see also Altheide, 2006; Muggah, 2012; Pickering, McColloch & Wright-Neville, 2008, cited in Gotsch *et al.*, 2013:2). Students and teachers have the right to operate within a safe environment. This right is enunciated in section 12 of the Bill of Rights in the South African Constitution. The comment from the headmaster at Strelitzia High suggests that there was a commitment to protect the students and teachers from possible outside interference that may infringe on their right to safety. This is consistent with the values of citizenship.

A second issue relating to school infrastructure was illuminated by the headmaster of Disa High, who noted that students struggled with a lack of Information Technology (IT) infrastructure at the school, which impacted on teaching and learning at their school.

> *"Ons het 'n computer hier wat ons nou besig is mee om reg te maak … dis 'n ou een so ons het nie computers vir hulle nie … ek het nog nooit ons kinders geweier as hulle wil werk nie, so ek het gesê as hulle wil werk, en wil print … moet jy jou eie bladsye bring, of jy betaal vyftig sent" [We have a computer here that we are now busy fixing … it is an old one so we don't have computers for them [for the students] … I have never refused children if they want to work, so I told them if you want to work and want to print, they should bring their own pages, or you pay fifty cents] (Disa High, Rural, Quintile 1, Headmaster).*

The comment above suggests that access to computers and printing resources was a problem at the school. The concerns of the headmaster of Disa High were echoed by other teachers in a study conducted by Khumalo and Mji (2014) on school infrastructure in rural schools in South Africa. The study found that students' learning was hampered as they did not have access to computers. This meant that students were unable to complete assignments, which impacted on their academic performance.

Furthermore, Khumalo and Mji (2014) contend that the poor provision in rural schools stems from inequalities entrenched during apartheid and although many schools in South Africa are still grappling with the legacies of apartheid, rural schools are impacted more than other schools. To this end, "rural schools fail to meet national goals in terms of providing unfettered access to quality education" (Khumalo & Mji, 2014:1523). The quotation above further suggests that, despite the shortage of technological equipment, the headmaster of Disa High did not limit access to students who wanted to make use of and could afford to pay for the IT facilities that were available, regardless of the condition. The inclusive behaviour of the headmaster in this regard is consistent with the values of citizenship.

The comments from both headmasters suggest that although these schools had fundamental problems relating to school infrastructure, they were trying to accommodate the students as best they could. There is thus a willingness by these headmasters to create a space that is conducive to teaching and learning in a democratic context (and that promotes citizenship practices), but due to the provincial and national context coupled with the legacy of inequality, they are not able to do so. These comments further suggest that the problems encountered by these schools are part a national problem. This is consistent with statistics reported by the last comprehensive National Education Infrastructure Management System (NEIMS) in 2011, which demonstrated that although the Western Cape schools demonstrate suboptimal conditions, "schools in the Eastern Cape and KwaZulu-Natal are in the worst condition, but that the problem of poor infrastructure is not exclusive to rural provinces" (cited in Equal Education, 2018). The abridged NEIMS released in 2018 also demonstrates that in the Western Cape, 0% of schools utilise pit latrines and have no sanitation, 0% of schools are without water or electricity, 0% of schools have no fencing, 66.8% of schools do not have laboratories, and 44.78% of schools do not have libraries (DBE, 2018). The report further demonstrates that the Western Cape and Gauteng provinces are more capacitated than the rest of the provinces in the country, with the Eastern Cape, KwaZulu-Natal, and Limpopo provinces being the worst off. The findings reported in this study demonstrate that, in some instances, there are inconsistencies between what is reported by the government and what is currently experienced in schools.

Using Feu *et al.*'s (2017) notion of inhabitance, this subsection discussed the findings in relation to school infrastructure. School infrastructure is integral in discussions of

democratic schools and citizenship because it includes aspects that make the "educational community, and especially students, feel good and be able to fulfil their main task: to be autonomous citizens, with good judgment, able to relate well with others, to be happy and be able to successfully complete the various stages of the education system" (Feu *et al.*, 2017:10).

Structural and institutional inclusion, coupled with access to educational resources, is indicative of democratic schools (Apple & Beane, 1995; Feu *et al.*, 2017). The findings related to school infrastructure in this study suggest that despite having a political mandate to ensure that all schools operate in an environment that is conducive to teaching and learning (see Chapter Two), at Disa High and Strelitzia High, this mandate was not fully realised. The suboptimal teaching and learning conditions infringe on the rights of students and teachers, which is inconsistent with the values of citizenship. This study also demonstrates that the problem of poor infrastructure is not limited to quintile or location, but economics. Protea High, a Quintile 5 school, is able to maintain its school infrastructure through charging school fees with legal implications for non-payment. Lily High was recently built and had to meet the requirements for teaching and learning in a post-apartheid context and therefore does not face the same infrastructural challenges as Strelitzia High and Disa High. The problems experienced by Disa High and Strelitzia High are also part of a wider national problem in South African public schools. The next item discussed in this section is textbooks as a pedagogical resource.

6.3.2 Textbooks

Access to textbooks is part of a broader right to quality education. Chisholm (2013:9) contends that "the importance of textbooks and their role in ensuring quality learning for all has long been recognised in the international context" and "access to textbooks is seen as closely linked to the achievement of quality education". The notion of quality education is further enunciated in the UN's SDG 4 (South Africa is a signatory to the SDGs). These various policy provisions (South African Constitution; SASA) and case law (*Basic Education for All & Others v Minister of Basic Education & Others, 2014*; *Minister of Basic Education & Others v Basic Education for All & Others, 2016*) have clarified that having access to textbooks is a core component of the basic right to education. The judge ruled in the High Court case *Basic Education for All & Others v Minister of Basic Education & Others 2014* that when learners do not have access to the required textbooks, it infringes on their

right to basic education, specifically section 29(1)(a) of the South African Constitution. The court ruled that "[t]he delivery of textbooks to certain learners but not others cannot constitute fulfilment of the right. Section 29(1)(a) confers the right of a basic education to everyone. If there is one learner who is not timeously provided with his or her textbooks, his or her right has been infringed. It does not matter at this level of the enquiry that all the other learners have been given their books". Discussions regarding textbook availability are relevant in discussions of democratic schools (specifically inhabitance) and the practice of citizenship because educational success requires "capacitating all members of the educational community, especially students" (Feu *et al.*, 2017:10).

The students and teachers were asked about the availability of textbooks at their schools. The data reported from the students revealed several notable findings. The first comment below, extracted from a focus group discussion with students at Disa High, suggests that the students did not have access to sufficient textbooks for all their learning areas. This comment is illustrative of students' experiences of textbook availability at Disa High.

> "*Ons het nie vir een vak 'n handboek nie*" [*We don't have a textbook for any subject*] (Disa High, Quintile 1, Rural, Coloured, Focus Group Participant 1).

Secondly, the lack of textbooks impacts on how students learn in the classroom.

> "*Partykeer van die kinders moet bymekaar sit…*" [*Sometimes some of the children must sit together…*] (Disa High, Quintile 1, Rural, Coloured, Focus Group Participant 2).

The second comment below, from a focus group participant at Strelitzia High, best illustrated the students' frustration regarding the lack of textbooks. The comment revealed three notable findings. Firstly, that there was a lack of communication between school management and students regarding the lack of textbooks at school.

> "*I don't have enough textbooks … they never really told us why they didn't give us textbooks*" (Strelitzia High, Q5, Urban, Coloured, Focus Group Participant 1).

Secondly, it suggests that the lack of textbooks impacted on students' performance.

> "*… but when they give the paper exam … you see that there is a textbook, but you don't have it*" (Strelitzia High, Q5, Urban, Black African, Focus Group Participant 2).

Thirdly, the comment below suggests that in the absence of textbooks, the teachers develop their own teaching resources, which may b2e inconsistent with prescribed textbook material.

> *"And sometimes like most teachers actually prefer not to use the textbook, but use like their own method of teaching, you know. But then, ironically, what we will get in the papers, was in the textbooks"* (Strelitzia High, Quintile 5, Urban, Black African, Focus Group Participant 2).

The above comments from the students suggest that there was unequal distribution of textbooks between the students at the schools. This finding is corroborated by Sedibe (2011:131), who notes that in South African schools, "the problem of equal distribution of resources has not yet materialised". This sentiment is also echoed by Vakalisa (2000), who notes that in schools in the townships and rural areas, conditions still remain very much the same as they were in the apartheid era. The comments above also suggest that the lack of textbooks impacts classroom practices as students are forced to sit together in order to access (share) the textbooks. Regarding this, Sedibe (2011:131) contends that in schools that function "with none or inadequate resources, there is the likelihood that ineffective teaching and learning is taking place". The comment from the focus group participant also suggested that lack of access to textbooks impacted on their academic performance. Sedibe (2011) agrees with this by stating that lack of access to textbooks would lead to students not being able to perform certain functions or access certain information that could improve their academic performance. To this end, students "should, therefore, be accommodated in classrooms with equality of access to resources which can create a conducive atmosphere to teaching and learning" (Sedibe, 2011:131). Lastly, the comments from the students suggested that a lack of textbooks influenced teacher pedagogies. Sedibe (2011:132) contends that access to textbooks for teachers "will help teachers to be flexible in the implementation of various new approaches to teaching and learning as they will be equipped with adequate LTSM [learner-teacher-support-materials]".

With regard to notions of citizenship, lack of access to textbooks is an infringement on the rights of students, specifically section 29(1)(a) of the South African Constitution, which is inconsistent with the principles of citizenship. In relation to democratic schooling, Gutmann and Thompson (1996) argue that to participate in a deliberative democracy, there is a general need for certain minimal resources. In this case, the lack of basic learning

and teaching materials, i.e. textbooks, is inconsistent with the characteristics of democratic schooling.

The teachers were also asked about the availability of textbooks at their school. The interview conducted with the Life Orientation teacher from Disa High confirmed the findings reported by the students at the school regarding the lack of textbooks. The comment below best illustrates the problems associated with the lack of textbooks at Disa High.

> *"In Afrikaans is daar net twee klasse wat Afrikaanse handboeke het. Dit is al; kom ek sê Graad 9… So dis net drie klasse, maar twee klasse het handboeke, waarvan die een klas dit, die handboeke, saam met hulle dra, die ander klas … hou ek maar in my klas so ek en die ander juffrou deel dit, so almal het nie handboeke nie" [In Afrikaans, there are only two classes that have Afrikaans textbooks… that is all; let me say Grade 9… So that's just three classes, but two classes have textbooks, where the one class carries the textbooks with them and the other class… I keep the books, so I and the other teacher share them. So everyone doesn't have textbooks].*

The comment above suggests two things: firstly, it confirmed the lack of textbooks at Disa High; and secondly, it suggests that there was differential treatment of the students at the school, with some students being able to have their own textbook and keep it with them and other students needing to share and not being able to take the textbooks home. This could mean that at Disa High, there was differential treatment of students at the school, with some students being given preference in access to textbooks over others. This suggests an infringement of students' rights on two levels: firstly, students' rights are infringed upon due to not having access to textbooks; and secondly, students were not treated equally, which is an infringement on their civil rights, specifically in terms of section 9 of the South African Constitution. The teacher at Disa High commented further on the effects of the lack of textbooks on teaching and learning at the school.

> *"Dit is die hele ding. Ons kan nie vir hulle huiswerk gee nie… of copies maak of whatever, want baie kere is hier nie papier nie, daar's nie ink hier by die skool vir afrol nie, so ek dink dit het nogals 'n negatiewe impak op die leerders self, want ek kan, al wat ek mos nou net kan doen … So ons kan nie regtig huiswerk gee nie vir die kind om in die eksamen te leer nie. Alles moet nou in die klas plaasvind" [That's the whole thing, we can't give them homework, or make copies or whatever, because*

many times there is no paper, there's no ink at the school to make photocopies, so I think it actually has a negative impact on the learners themselves, because I can only do what I can do ... So we can't actually give homework to the child to learn during the exams. Everything has to happen in the class] (Disa High, Quintile 1, Rural, Life Orientation, Female Teacher, ID).

The comment above suggests that the lack of textbooks does not allow for students to self-study, even during examinations, which negatively impacted on student performance. The comment also alluded to the lack of other resources at the school such as ink and paper. Lastly, the comment above suggests that in the absence of textbooks, teachers felt pressured and helpless as their ability to provide quality teaching was handicapped.

Not all schools in this study had a lack of textbooks. The interviews with teachers at Lily High and Protea High suggested that all the students at these schools had access to textbooks. The Life Orientation teacher at Lily High commented on how they manage any textbook shortages at the school.

"They all have, because that is what we did from the beginning of the year to do the steps for like counting the audit, you know the textbooks and we give that to each and every department, [there is] a storeroom where the department is storing their books, then where you have your stamp, how many, before the starting of the year, how many textbooks have you retrieved from learners, then how many learners at the moment are there, so that the store can know that now we are in shortage of these textbooks. But at the moment for Grade 8s, 9, 10, 11, and 12, then each and every learner they do have textbooks" (Lily High, Quintile 1, Urban, Male, Black African, Life Orientation Teacher, ID).

The Life Orientation teacher at Protea High also noted that all the students at the school had sufficient textbooks.

Interviewer: *"Okay. And do you have enough textbooks at the school for all your kids?"*
Interviewee: "*Yes, we do, that we're lucky with"* (Protea High, Quintile 5, Rural, Female, White, Life Orientation and History, ID).

The findings from the teachers suggest that there was unequal distribution of textbooks between schools and also between the students at the schools in this study.

The students and teachers at Disa High and Strelitzia High did not have access to sufficient textbooks, whereas the students and teachers at Lily High and Protea High did. Spaull (2013a:5) contends that the "top quartile school students are far more likely to have their own textbook [and] receive homework". Furthermore, Spaull (2013a) notes that historically disadvantaged schools (such as Disa High and Strelitzia High in this study) remain dysfunctional and are unable to produce adequate student learning, while historically advantaged schools remain functional and able to impart sufficient cognitive skills. The data from the teachers then also suggest that schools built after 1994 may be better resourced than schools classified as non-white schools, erected during apartheid. In this study, Lily High was built after 1994 and despite being classified as Quintile 1, all the students at the school had textbooks. This suggests that while some schools in South Africa are negatively impacted due to the lack of insufficient textbooks, the rights of students at other schools are upheld.

The inequalities suggested here are not consistent with the values of citizenship. As stated earlier in this chapter, this unequal distribution of textbooks between students and schools is an infringement of the rights of students and teachers and undermines access to quality education. Equal Education (n.d.) notes that

> quality learning and teaching cannot take place without adequate access to textbooks. Learners require textbooks to access information, to do homework and to study for tests and exams. Each learner requires his/her own textbook for every subject, which he/she is able to take home. Teachers need textbooks too. For many of them, they are their main source of subject content. Textbooks also help teachers to plan lessons and to ensure that the right amount of time is spent on each section of work, so that the whole curriculum is covered. They also help teachers to set homework, tests and exams. In other words, textbooks help teachers with both what to teach and how to teach.

The findings in this section are also inconsistent with democratic principles and more specifically the notion of inhabitance, as Feu *et al.* (2017) contend that democratic schools ensure that all members of the educational community are sufficiently capacitated. Given this, although the findings of this study demonstrate that some schools are sufficiently capacitated in terms of having access to textbooks, this is not the case for all schools. The next section discusses the findings in relation to Feu *et al.*'s (2017) notion of *otherness*.

6.4   OTHERNESS

Feu *et al.* (2017:6) define otherness as the "protection of minority groups or those discriminated against, respect for cultural diversity and, in general, for the choices people make in the most diverse areas of their lives (sexuality, religion, diet, etc.) in an increasingly heterogeneous society". Similar to the work of Kymlicka (1995), and Giroux (2005), Feu *et al.* (2017) promote respect for minorities[31] and the protection of community rights. In an educational context, otherness can be assessed by investigating "practices, discourses, initiatives, policies or projects that are established in order to recognize (respect, welcome, include) and positively assess the 'other' (the other who is minority, unconventional, counterhegemonic, etc.)" (Feu *et al.*, 2017:11). This means that schools will not just promote tolerance, but seek to normalise the treatment of the other in their practices. Two notable findings emerged from both the student and teacher data with regard to otherness. One of these relates to xenophobia[32] and the other relates to religion. Discussions of xenophobia and religion in South Africa are important in discussions of otherness due to South Africa's history of the promotion of CNE, separate development, and white superiority. Staszak (2008:2) contends that "otherness is the result of a discursive process by which a dominant in-group ('Us', the Self) constructs one of many dominated out-groups ('Them', Other) by stigmatizing a difference – real or imagined – presented as a negation of identity and thus a motive for potential discrimination", which is inconsistent with the values of citizenship.

6.4.1   Violence against foreigners

As stated in the previous chapter[33], South Africa has a reputation for being one of the most hostile destinations for migrants, particularly African migrants (Classen, 2017). The xenophobic attacks of 2008 and 2015 attracted the attention of multiple international news agencies when a number of African immigrants died as a result of xenophobic attacks aimed specifically at African foreign nationals residing in South Africa. This unrest between various groups is a symptom of a deep social and political malaise in the country (Landau, 2012). The students were asked about their witnessing and experiencing

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[31] This is also applicable to a majority marginalised context such as South Africa.

[32] Although xenophobia was discussed as a theme in the previous chapter, it was discussed in terms of understandings of citizenship. In this chapter, xenophobia is discussed in terms of the practice of citizenship in schools. The data presented in each case therefore differ.

[33] Xenophobia was discussed in the previous chapter in the context of students and teacher's *understandings* of citizenship. In this chapter, xenophobia is discussed in the context of students and teacher's *experiences* in schools.

violence against foreigners. The responses between the schools revealed the following results.

Table 6.4: Students' witnessing and experiencing violence against foreigners at school (by school)

School	Did not occur	Some days	Most days	Every day
Disa High Rural 1	58.5%	23.0%	12.6%	5.9%
Protea High Rural 5	89.5%	9.2%	0.0%	1.3%
Lily High Urban 1	69.1%	18.2%	7.2%	5.5%
Strelitzia High Urban 5	56.2%	29.5%	4.8%	9.6%

Table 6.4 indicates that an overwhelming majority of students at Protea High and Lily High reported that this did not occur. At Disa High and Strelitzia High, just over half of the respondents noted that this did not occur; the rest of the cohort noted that violence against foreigners occurred some days, most days, or every day. Between the four schools, the students at Strelitzia High experienced or witnessed this more than any of the other schools, with 9.6% of the students reporting that this occurred every day. The responses from Table 6.4 suggest that the students at Strelitzia High, a Quintile 5 commuter school, experienced or witnessed violence against foreigners more than the students at the other three schools. This is probably due to the high levels of cultural and racial integration at the school. Spaull (2013a) notes that constituencies between Quintile 1 and Quintile 5 schools are vastly different. He contends that Quintile 1 schools remain racially and culturally homogenous, and previously white and Indian schools, currently predominantly classified as Quintile 5 schools, "serve a more racially diverse constituency, although almost all of these students are from middle and upper class backgrounds, irrespective of race" (Spaull, 2013a:6). The majority of the students at Disa High self-identified as coloured (91.7%), and the majority of the students at Lily High self-identified as black African (95.3%). The majority of students at Protea High self-identified as either white (47.4%) or coloured (40.8%). The majority of students at Strelitzia High either self-identified as black African (30.4%) or coloured (62.2%). Furthermore, 6.1% of the respondents noted that they were not born in South Africa, but in another African country, including the Democratic Republic of the Congo, Nigeria, or Zimbabwe. This racial and ethnic diversity may account for the high incidence of violence against foreigners. Table 6.5 stratifies this information by sex.

Table 6.5: Students' witnessing and experiencing violence against foreigners at school (by sex)

Sex	Did not occur	Some days	Most days	Every day
Female	63.2%	22.6%	8.0%	6.2%
Male	70.4%	18.7%	5.6%	5.2%

Overall, more males noted that this did not occur, with 6.2% of the females noting that this occurred every day. The responses from Table 6.5 suggest that more female students reported witnessing or experiencing violence against foreigners than male students. This is consistent with the research conducted by Sigsworth, Ngwane and Pino (2008:7), who argue that "violence against foreigners and violence against women are two forms of violence that are internationally condemned but are normalised ways in which South African society interacts with minority and vulnerable groups ... foreign women in South Africa therefore face a double jeopardy: they are at the intersection of these two groups that are so vulnerable to exploitation, abuse and violence". Furthermore, Sigsworth *et al.* (2008:7) also noted that while current discussions about xenophobia in South Africa are often linked to the 2008 attacks, "migrant women in South Africa have been experiencing subtler and insidious forms of xenophobia on a daily basis for as long as they have been in the country". Table 6.6 stratifies this information by racial groupings.

Table 6.6: Students' witnessing and experiencing violence against foreigners at school (by racialised group)

Racialised group	Did not occur	Some days	Most days	Every day
Black African	61.3%	23.8%	7.4%	7.4%
Coloured	66.4%	20.9%	7.4%	5.3%
Indian	66.7%	0.0%	0.0%	33.3%
White	85.7%	11.9%	2.4%	0.0%

Table 6.6 demonstrates that more white students noted that this did not occur than any of the other racial groups, with black African students reporting that this did not occur the least. This suggests that more black African students reported witnessing or experiencing violence against foreigners either some days, most days, or every day, than any other race group. The findings of this study are consistent with the research of Bekker *et al.* (2008:4), who found that "the perpetrators [of xenophobic violence] were largely young poor black South African men". Coupled with this, Crush and Ramachandran (2014) note that these xenophobic attacks occurred in marginal urban locations of informal settlements and townships, which are mainly occupied by black African individuals. This could suggest that although there have been no large-scale attacks on foreigners since 2015, in this study black African students still witnessed or experienced xenophobic attacks within their school context. This means that, in this study, foreign students still grapple with being discriminated against, which is inconsistent with the values of citizenship. Similarly, considering Feu *et al.*'s (2017) notion of "Otherness", the findings in this study demonstrate that not all schools in this study are inclusive spaces that are

tolerant of difference. The values of democracy promote inclusion and the philosophy of equality and human dignity, of which xenophobia is the opposite. The next subsection analyses data from the teachers in relation to religious tolerance at their schools.

6.4.2   Religious intolerance

The National Policy on Religious Education (2003) states that "no particular religious ethos should be dominant over and suppress others in public schools". This view is also echoed in section 15 of the South African Constitution and section 7 of the SASA. This means that it is a constitutional right for all religions to be equally respected in schools and that no religion should dominate over another. The teachers were asked about their views of religious tolerance at their schools. The findings of this are best illustrated by the two comments below. The first comment is from the headmaster of Disa High. His comment suggests that tensions between religious groups exist due to a lack of respect.

> *"I don't think we respect each other enough to accept each other's religion and cultures"* [translated from Afrikaans] (Male, Coloured, Headmaster, Disa High, Rural, Q1, ID).

The second comment is from the headmaster of Protea High, who contended that at his school, all religions were "accommodated".

> *"Religion-wise I can say 95% plus of the kids are Christians and in the same way as we speak about race or language or whatever, we treat religion with respect to everybody here. We accommodate them, and if we have assembly on a Monday, then the teachers or a preacher from outside will give a Christian message, but if a Muslim or anybody wants to go [to mosque] on a Friday doing his stuff then we allow it … there's no problem whatsoever"* (Male, White, Headmaster, Protea High, Rural, Q5, ID).

The above comment from the headmaster at Protea High suggests three things: firstly, that Monday assemblies at school promoted the values of Christianity; secondly, that teachers assisted in promoting the values of Christianity in the school; and thirdly, that students who subscribed to other religions (in this case the principal was referring to Islam) were allowed to practice their religion, but this was done outside the school premises. This could suggest that while other religions may be recognised within the

school environment, they are not integrated into the school procedures as they may be inconsistent with the Christian ethos at the school.

The comments from the headmasters above suggest that while the headmaster at Disa High acknowledged the problem of religious intolerance at school, the headmaster of Protea High did not perceive promoting the Christian ethos at the school as being problematic. The promotion of a single faith in public schools goes against the Constitutional Court ruling (see *Organisasie vir Godsdienste-Onderrig en Demokrasie v Laerskool Randhart and Others (29847/2014)* 2017) that allows for religious observances to be run "at" school but not "by" the school. Furthermore, the court found that it was against the law to "promote one faith or one religion primarily at the expense of others or allow school staff to do it". Overall, the findings here suggest that neither Disa High nor Protea High promoted inclusive practices with regard to religion at schools[34]. This has implications for the realisation of citizenship. Schools that are not religiously inclusive and promote the values and practices of one religion over another violate students' constitutional rights. With regard to the principles of democratic schools, the findings suggest that both Disa High and Protea High were not sensitive to the needs of minorities. None of the teachers at Lily High or Strelitzia High responded to prompts relating to religious intolerance that could give an indication of how the notion of religious intolerance was experienced at these schools.

This section used Feu *et al.*'s (2017) notion of otherness by examining students' witnessing or experiencing violence against foreigners in schools, as well as the teachers' promotion of religious tolerance at school. According to Feu *et al.* (2017:11),

> otherness in the area of education is embodied in the practices, discourses, initiatives, policies or projects that are established in order to recognize (respect, welcome, include) and positively assess the 'other' (the other who is minority, unconventional, counterhegemonic, etc.). In this meaning, democratic practice not only consists of 'tolerating' the other, but in giving them visibility and 'normalized' treatment, resituating the relations of power and domination between the hegemonic and the peripheral. This exercise involves understanding the other in all their complexity and taking into account their own frame of reference, as well as their cultural and symbolic universe.

Discussions about xenophobia (in terms of discussing the treatment of non-South Africans in schools) and religion (in terms of discussing the experiences of students who are non-

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[34] CNE and related literature are discussed in Chapter Five.

Christian and who attend a school that promotes Christianity) are relevant for discussion under this theme. The findings in this study suggest that schools that are more culturally and racially homogenous have fewer experiences of xenophobic violence. This section further demonstrated that at Protea High and Disa High, both rural schools, legacies of CNE and tensions of inclusion and exclusion were still evident in in the manner in which these schools operate. The next section discusses the findings in relation to Feu *et al.*'s (2017) notion of ethos.

6.5 ETHOS

While governance, inhabitance, and otherness are about practice, ethos is about the values that underpin those practices. This means that 'ethos' is about values. Ethos forms an integral part of the other three dimensions, since "without values, virtues and certain characters it is impossible for governance, inhabitance and otherness to function in accordance with democratic standards" (Feu *et al.*, 2017:7). In the school context, ethos is about "the conditions in which students experience the school institution, and the interpersonal relations that develop there [that] shape their way of understanding and living life" (Feu *et al.*, 2017:8). Essentially, it is about how students and teachers 'feel' in their school environment (Radz, 1984). In democratic contexts, much consideration is given to making students and teachers feel happy, safe, heard, and included (Trafford, 2008).

Given this, the students and teachers were indirectly asked about the ethos at their school by investigating how students "felt" about three aspects that relate to the school environment, namely how they related to feeling safe at school (because it relates to the right to safety of the person), feeling respected at school (because it relates to the right to human dignity), and student-teacher relationships (because they relate to students' right to quality education) at school.

6.5.1 Feeling safe at school

The safety of individuals is a right, as enunciated in section 12 of the Bill of Rights in the South African Constitution. In the case of children under the age of 18, the Bill of Rights notes that not only do all persons have the "freedom and right to security of the person" (section 12), but that "every child has a right to be protected from maltreatment, neglect, abuse or degradation" (section 28). This means that it is a right of both teachers and

students to teach and learn in a safe environment. The students and teachers were asked about feeling safe at their school. The three tables that follow demonstrate the responses of the students, firstly by school, secondly by sex, and thirdly by racialised group.

Table 6.7: Students' responses about feeling safe at school (by school)

Item no.	Statement	School	Strongly agree	Agree	Disagree	Strongly disagree
1	I feel safe at my school	Disa High Rural 1	29.1%	30.6%	32.8%	7.5%
		Protea High Rural 5	48.7%	46.1%	3.9%	1.3%
		Lily High Urban 1	49.2%	31.7%	11.9%	7.1%
		Strelitzia High Urban 5	15.6%	49.7%	25.9%	8.8%

Between all the schools, more students at Disa High did not feel safe at school. More students at Protea High felt safe than at the other three schools. Overall, more students at Disa High and Strelitzia High felt unsafe compared to students at Lily High and Protea High. The findings here suggest that while the majority of the students in this study felt safe at school, those who did not feel safe were not limited to a specific quintile or geography. This means that in this study, a percentage of each cohort did not feel safe in their school despite the physical location or poverty index of the school. A social audit conducted by Equal Education (2016:2) also revealed that "one in six learners and administrators feel unsafe at school in the Western Cape". This finding was also not limited by location or quintile. Table 6.8 stratifies the data by sex.

Table 6.8: Students' responses about feeling safe at school (by sex)

Sex	Strongly agree	Agree	Disagree	Strongly disagree
Female	40.4%	33.8%	18.4%	7.4%
Male	32.1%	42.2%	19.8%	6.0%

The data in Table 6.8 demonstrate that no substantial differences were reported between males and females with regard to feeling safe at school. The findings in the table above suggest that both females and males experience issues relating to safety at their school similarly. A study conducted by Moletsane, Mitchell and Lewin (2010) contends that the quality of educational experience, which includes issues relating to safety for both boys and girls, remains extremely poor for most students. This also demonstrates that there are no differences in experiences between boys and girls relating to feeling safe, or lack thereof. Table 6.9 stratifies this data by racialised group.

Table 6.9: Students' responses about feeling safe at school (by racialised group)

Racialised group	Strongly agree	Agree	Disagree	Strongly disagree
Black African	41.5%	34.9%	15.1%	8.5%
Coloured	29.6%	37.9%	26.3%	6.2%
Indian	50.0%	25.0%	25.0%	0.0%
White	47.6%	45.2%	7.1%	0.0%

Table 6.9 demonstrates that more coloured students felt unsafe at school than black African, Indian, and white students. More white students felt safe at school than any of the other racialised groups. The findings here are consistent with research conducted by the Centre for Justice and Crime Prevention (2013; see also Burton & Leoschut, 2013), which noted that white students were less likely to be victims of violence than black African, coloured, or Indian students. This suggests that, in this study, racialised groups influenced students' experiences of safety at each of the public schools.

A teacher from each school commented on the issue of safety that is illustrative of the experiences encountered at their school. The first comment is from the headmaster at Protea High. The comment suggests that Protea High is a safe space, even safer than some of the communities in which some students live.

> "Ja, *I think if you go to certain communities, that's why when I refer to drugs and all that stuff and* smokkelhuise[35] *and shebeens. I drive through those communities and I feel sorry for the kids being in a situation like that, but once you come to this school, the atmosphere is completely different to what kids experience at home. I think it's nice, I think its civilised and in a way it's a good thing if you can sort of reverse that, to take it back to that community"* (Protea High, Rural, Quintile 5, Male, Headmaster, ID).

The comment above also complements the findings from Tables 6.7, 6.8, and 6.9 that demonstrated that the overwhelming majority of students at Protea High felt safe at school.

The second comment below is from the Life Orientation teacher at Lily High. The comment suggests that the students felt safe because the teachers worked together to ensure safety in the school.

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[35] Trading dens that sell illicit goods, including drugs, alcohol, and often stolen goods.

"Ja, definitely they do feel safe in our school because we are a good team of teachers. That [is] saying to me that the learners are now safe. Also after, during break time, there are teachers that are doing playground duties, making sure that learners are safe in terms of the feeding scheme, in terms of the toilets, and everything like that. So learners are feeling safe, that is why you will never find a thing of gangsterism in our school" (Lily High, Urban, Quintile 1, Male, Life Orientation Teacher, ID).

The comment above is also consistent with the responses from the students at Lily High, where more than 80% of students indicated feeling safe at school.

The third comment below is from the headmaster of Disa High. The comment suggests that the students and teachers generally did not feel safe at school due to the lack of perimeter fencing, which allowed gangsters to freely enter school property. The comment also suggests that some students at the schools were also involved with gangs.

"Die student en die onderwysers is nie veilig by die skool nie as gevolg van die feit dat omheining nie daar is nie, vrye toegang van bendes, en … die aantal leerders was op die skool is, betrokke by bendebedryf is en daar is 'n toename van hulle" [The students and teachers are not safe at school as a result of the fact that there is no fencing, which allows for free entrance of gangsters, and … the number of learners at the school that are involved in gangsterism and there is a number of them] (Disa High, Rural Quintile 1, Male, Headmaster, ID).

The comment above is consistent with the responses from the students at Disa High, of which more than 40% of students reported not feeling safe at school.

The fourth and last comment below is from the headmaster at Strelitzia High. The comment suggests that the threat of violence, including physical violence, occurred often at the school. The comment also suggests that violence was orchestrated by both students and outsiders, and violence occurred both inside and outside the school premises.

"There are times where the safety seems to be threatened, like especially we had two weeks ago where a parent beat up five of our girls at the taxi rank and the next day it was like you could feel the atmosphere wasn't so lekker *[nice] at school… But we try to keep a safe environment for them. We don't have many scuffles; we don't have gangsters coming onto the premises"* (Strelitzia High, Urban, Quintile 5, Male, Headmaster, ID).

The above comment from the headmaster of Strelitzia High is consistent with the responses from the students, of which 34.7% recorded not feeling safe at school.

The data from the students and teachers suggest that although the students' views on "feeling safe" varied between schools, all schools in this study were not completely safe spaces. Schools are impacted by the violence that occurs in the community in which the school is situated. These include gangsterism, physical violence, alcoholism, and drugs. The comments, as well as the findings from the students, also suggest that coloured students feel more unsafe in their school than other racial groups. Legget (2004) contends that coloureds are far more vulnerable and susceptible to violence than any of the other race groups. The National Injury Mortality Surveillance System (NIMSS) conducted in 2001 and 2002[36] found that homicide is the number one cause of non-natural death among coloureds and that coloured victims are the only ethnic group more likely to be stabbed than shot. Statistics from the Department of Correctional Services (2003) also indicate that coloured people are overrepresented in prisons. Coloured people "represent only 9% of the total population, but they make up 18% of the national prison population" (Legget, 2004:22). This means that the responses from the coloured students in this study is indicative of experiences of coloured citizens elsewhere in the province.

The findings in this section demonstrate that there are students at all four of the schools who felt unsafe. However, the frequency distribution demonstrates that the students at Disa High and Strelitzia High, of whom the majority are coloured, felt more unsafe than students at Protea High and Lily High. The responses from the students were corroborated by the comments made by the school staff.

A threat to personal safety is an infringement of the rights of both students and teachers, and militates against the principles of citizenship. Coupled with this, unsafe schooling environments are not consistent with a democratic school ethos because "if learners are too scared to attend school because they are constantly threatened or when the behaviour of other learners in a school disrupts the normal teaching and learning process, this has a serious impact on learners' access to equal educational opportunities" (Joubert, De Waal & Rousseau, 2004:78). This means, considering Feu *et al.*'s (2017) notion of ethos, that

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[36] The latest NIMSS statistics are not available to the general public.

the values of democracy and citizenship are not completely upheld at all schools in this study. The next subsection analyses data relating to "feeling respected at school".

6.5.2   Feeling respected at school

Inman and Burke (2002:49) contend that "treating pupils with respect" is integral to creating a democratic ethos within schools. Furthermore, Trafford (2008) is of the opinion that in schools where respect is given, it is often also received, and if students feel respected, they respond in kind. The students were asked whether they felt respected at their school. The teachers were also asked whether they treated other teachers at the school teach with respect and in line with the principles and values of citizenship and democracy. The responses from the students are listed in the three tables that follow. The data are stratified by school, sex, and racialised group.

Table 6.10: Students' views on feeling respected at school (by school)

How do you feel about your school?	School	Strongly agree	Agree	Disagree	Strongly disagree
I feel respected at school	Disa High Rural 1	29.6%	38.5%	25.2%	6.7%
	Protea High Rural 5	40.8%	48.7%	5.3%	5.3%
	Lily High Urban 1	41.1%	38.4%	14.3%	6.2%
	Strelitzia High Urban 5	18.4%	53.7%	24.5%	3.4%

Table 6.10 demonstrates that although the majority of the students at each of the schools noted feeling respected at their school, more than a quarter of students at Disa High (31.9%) and Strelitzia High (27.9%) recorded that they did not feel respected at their school. More students at Protea High felt respected than students at the other three schools. The findings suggest that, in this study, there is a strong correlation between racialised groups and feelings of being respected at school (as Disa High and Strelitzia High had the highest number of students identifying as coloured). Table 6.11 stratifies the data by sex.

Table 6.11: Students' views on feeling respected at school (by sex)

Sex	Strongly agree	Agree	Disagree	Strongly disagree
Female	31.9%	41.9%	19.8%	6.5%
Male	34.8%	45.8%	15.0%	4.4%

Table 6.11 demonstrates that although males felt more respected at schools than females, the difference is not substantial. This suggests that, in this study, male and female students

had similar experiences of feeling respected at their school and that sex is not a major factor in determining their experiences. Table 6.12 stratifies the data by racialised groups.

Table 6.12: Students' views on feeling respected at school (by racialised groups)

Racialised groups	Strongly agree	Agree	Disagree	Strongly disagree
Black African	35.4%	41.2%	15.8%	7.6%
Coloured	27.9%	46.7%	21.7%	3.7%
Indian	33.3%	0.0%	66.7%	0.0%
White	42.9%	47.6%	7.1%	2.4%

Table 6.12 demonstrates that Indian students felt the least respected at school. Due to the fact that the entire study only had four students self-identifying as Indian, the data of coloured students will also be considered as significant in this case. More white students felt respected at school than black African, coloured, and Indian students. This could suggest, as stated earlier in this section, that there is a correlation between race and feelings of being respected at school.

The three tables demonstrate that while the majority of students felt respected at school, more students at Disa High and Strelitzia High did not feel respected. Feeling respected is an integral part of creating a democratic ethos and for promoting the values of citizenship in schools because (Trafford, 2008:415). While there is a lack of recent studies investigating students' views on whether they feel respected in schools in South Africa, there is sufficient international literature that demonstrates that feeling respected and being respectful are crucial in realising a democratic school ethos (Inman & Burke, 2002; Davies, 1998; Huddleston, 2007; Harber, 1989).

The teachers were asked whether they thought teachers at their school treated the students (and others) with respect and in line with the values of citizenship. Two comments that best illustrate the responses from teachers are from the Life Orientation teacher at Protea High and the headmaster of Strelitzia High. The comment from the teacher at Protea High suggests that although most teachers treated others with respect, some teachers did not.

> *"I wouldn't say like to an exceptionally high level… but most of them do"* (Protea, Rural, Quintile 5, Female, Life Orientation FET Teacher, ID).

The comment below from the headmaster of Strelitzia High suggests that teachers were not able to act in accordance with the values of citizenship due to the limitations of the curriculum.

"I don't think so. I don't think the curriculum lends itself to that" (Strelitzia High, Urban, Quintile 5, Male, Headmaster, ID).

The comment from the headmaster at Strelitzia High could also suggest that with the demands of the new curriculum that teachers need to fulfil, respect was not given priority.

What the two comments above suggest is that, for different reasons, teachers at these schools did not fully act in a way that promoted the values of citizenship. This is inconsistent with the values of democratic schools, as Inman and Burke (2002) argue that the "two notable characteristics of leaders, including teachers, in a democratic school include having a commitment to the good of the children and valuing staff as well as the children". Smith (2009) also notes that in an ideal teaching space, students need to experience their teachers as people who can be trusted, respected, and turned to. The findings in this subsection demonstrates that ethos at the four schools, in terms of students feeling respected, is not consistent with democratic principles and the values of citizenship. The next subsection investigates the students' and teachers' relationships at each of the four schools.

6.5.3   Student-teacher relationships at school

A democratic school ethos ensures good relationships between students and teachers, improve discipline, foster a sense of inclusion, and improve confidence of students and teachers, all which will lead to more effective schools (Trafford, 2008). The students and teachers were asked about their relationships with each other. The responses from the students are listed in the three tables that follow. The student data are stratified by school, sex, and racialised group.

Table 6.13: Students' views on having good relationships with teachers (by school)

Item no.	Statement	School	Strongly agree	Agree	Disagree	Strongly disagree
1	Teachers have good relationships with their students.	Disa High Rural 1	26.3%	45.1%	24.8%	3.8%
		Protea High Rural 5	26.3%	46.1%	23.7%	3.9%
		Lily High Urban 1	41.5%	38.6%	13.8%	6.1%
		Strelitzia High Urban 5	19.7%	55.1%	17.7%	7.5%

Table 6.13 demonstrates that more students from rural schools had poor relationships with their teachers than students at urban schools. More than a quarter of the students at Disa High noted not having good relationships with their teachers. More students at Lily

High noted having good relationships with their teachers than at the other three schools. The responses from the students could be due to the general poor provision of education in rural areas than that of urban areas in South Africa, as argued by a report produced by the NECT (2017). The report notes that "the state of education in rural settings is very weak, characterised by depressing material conditions, little teaching and learning, and poor results" (NECT, 2017:8). Table 6.14 stratifies the data by sex.

Table 6.14: Students' views on having good relationships with teachers (by sex)

Sex	Strongly agree	Agree	Disagree	Strongly disagree
Female	32.0%	45.2%	15.9%	6.9%
Male	29.2%	44.7%	22.0%	4.2%

The data in Table 6.14 demonstrate that female students had better relationships with their teachers than male students. This could be due to the fact that boys tend to be more disruptive in class and need to be disciplined more than girls (Ncontsa & Shumba, 2013:11). This constant need to discipline male students could strain the relationship between them and their teachers. Table 6.15 stratifies the data by racialised group.

Table 6.15: Students' views on having good relationships with teachers (by racialised group)

Racialised group	Strongly agree	Agree	Disagree	Strongly disagree
Black African	37.4%	40.3%	15.1%	7.2%
Coloured	25.2%	50.0%	21.1%	3.7%
Indian	0.0%	66.7%	0.0%	33.3%
White	0.0%	66.7%	0.0%	33.3%

Table 6.15 demonstrates that more coloured students recorded having poor relationships with their teachers than any other racialised groups. More white and Indian students noted having good relationships with their teachers than black African and coloured students. While discussions about coloured identity were addressed in the previous subsection, the findings in Table 6.15 again demonstrate how racialised grouping influences the schooling experience of students and teachers. Although the majority of the students noted that they had good relationships with the teachers, which is fundamental in establishing a democratic ethos, the sentiment was not shared by all students. This notion of exclusion[37] is not consistent with the values of citizenship or a democratic ethos.

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[37]   See Chapter One for the definition of exclusion.

The teachers were asked about student-teacher relationships at their school. Each comment below is illustrative of the nature of the relationships of a particular school.

The first comment is from the Life Orientation teacher at Strelitzia High. The comment suggests that the relationship between students and teachers were poor due to infringements on student dignity, which caused immense frustration.

> *"I think they do … but … there are some teachers that they dislike terribly, because they just don't trust them. It's terrible, three teachers in the school I have constant complaints about … they will say nasty things, they will name, call, you a* vetkop *[fathead], a* domkop *[stupid head], and you're stupid and things like that … So if you call a child a name like that, you going to get reaction, so I think it's the name calling, you get so frustrated, so you just call the child a name. Awful letters from children, awful letters of what teachers say to them"* (Strelitzia High, Urban, Quintile 5, Male, Coloured, Life Orientation Teacher, ID).

The second comment is from the Life Orientation teacher at Lily High. The comment suggests that students and teachers at Lily High had good relationships and the students often confided in teachers.

> *"No, in both relationships, they are good. Some even confide in their teachers … if they have a problem, they come"* (Lily High, Urban, Quintile 1, Male, Black African, Life Orientation Teacher, ID).

The last comment is from the headmaster at Disa High. The following comment suggests that the poor relationship between students and teachers had detrimental effects on student attendance and caused mistrust in the teachers. In some instances, the situation became dire, requiring parental intervention.

> *"Op die stadium is dit nie vir my ideaal nie … Daar was in die verlede dinge [wat] gebeur [het] op die skool waar die verhoudings tussen onderwysers [en] dinge baie versuur is. Die ouers kom nou nog hier in en sê vir my as gevolg van daai meneer en daai meneer, het hulle kinders die skool verlaat. As gevolg van aanmerkings en negatiewe optredes van onderwysers. Maar sedert ek oorgevat het, het dit nog nie weer gebeur dat 'n onderwyser 'n kind aanrand of so nie. En ek sal sê dat elke kind op die skool het maar sy gunstelingonderwyser aan wie hy klou en vir wie sy vertrou. Daar is goeie verhoudings tussen van die leerders en onderwysers, maar jy kan nog*

sê dat die een is nou kort gedisiplineerd en daar is nie 'n baie goeie verhouding nie" *[At this stage it is not ideal for me … In the past, things happened at the school where relationships between teachers caused things to get sour. The parents still come here and tell me as a result of that teacher and that teacher, their kids left school. As a result of comments and negative behaviours of the teachers. But since I took over, it hasn't happened that a teacher assaulted a student. And I will say that each child on the school has their favourite teacher that they cling to and whom they trust. There are good relationships between learners and teachers, but … one teacher was disciplined a short while ago and there is not a very good relationship]* (Disa High, Rural, Quintile 1, Male, Coloured, Headmaster, ID).

The findings above demonstrate that although the majority of the students reported having good relationships with teachers, there were instances at each of the schools where this was not the case. The comments from the staff at Lily High, Disa High, Strelitzia High, and Protea High corroborated the responses from the students. The comments from the teachers, particularly from Disa High, Protea High, and Strelitzia High, suggest that there was a lack of respect between students and teachers. In terms of citizenship, students have the right to good-quality education and in order to achieve this, the pedagogical relationship between student and teacher must thrive (Mokhele, 2006). The relationship between the student and teacher is the basis of teaching and learning (Spaulding, 1992; Mokhele, 2006). This sentiment is also echoed by Barry and Conolly (1986:47, cited in Collander Brown, 2010:41), who contend that "it is our relationship with a young person upon which most of our work as practitioners hinge … and this is a relationship that can only develop when the persons involved pay attention to one another". While the findings in this subsection suggest some evidence of good student-teacher relationships, the situation was not optimal, specifically in the rural context.

Using Feu *et al.*'s (2017) definition of ethos in democratic schools, this section sought to ascertain the kind of school ethos that was prevalent in each of the four schools. The ethos of each of the four schools was analysed using data related to feeling safe at school (because it relates to the right to safety of the person), feeling respected at school (because it relates to the right to human dignity), and student-teacher relationships (because it relates to students' right to quality education) at the school. The findings suggest that in terms of feeling safe, feeling respected and the relation between students and teachers, none of the schools embody the ethos of democratic schools and are spaces

that promotes the values of citizenship in practice. The next section concludes the chapter by summarising the main findings and foregrounding the next chapter.

6.6   CONCLUSION

This chapter responded to the second research sub-question, namely "How are the values of citizenship practiced in schools?" Using Feu *et al*.'s (2017) framework to analyse practices that make schools democratic, this chapter was able to sufficiently address the issue. Firstly, with regard to Feu *et al*.'s (2017) notion of governance, the findings suggest that there is an unequal level of awareness of policies between students as well as between schools. Furthermore, the findings also suggest that not all teachers are part of the policy development process at schools. As previously mentioned in this chapter and elsewhere, participation in developing school rules and policies is integral to realising a democratic school. Including both students and teachers in decision-making processes at school allows for all stakeholders to have a voice and feel included in the school community. Creating an environment where all stakeholders feel heard, respected, and included is consistent with the values of citizenship.

Secondly, with regard to Feu *et al*.'s (2017) notion of inhabitance, specifically considering the aspects of school infrastructure and resourcing, the findings suggest that not all schools are equally capacitated. While some schools (Protea High and Lily High) have sufficient textbooks that allow for a better school experience, other schools (Disa High and Strelitzia High) are negatively impacted by the lack of textbooks. These effects include poor academic results. Similarly, not all schools had the necessary infrastructure to make students and teachers feel safe at school. Although safety was a concern for at all schools in this study, students and teachers at Protea High and Lily High had better-quality infrastructure than Disa High and Strelitzia High. This is particularly the case for infrastructure that makes students and teachers feel safe and protected, such as gates and fencing. Feeling unsafe is an infringement of students' and teachers' constitutional rights and is thus inconsistent with the values of both democracy and citizenship.

Thirdly, with regard to Feu *et al*.'s (2017) notion of otherness, this chapter specifically examined experiences related to xenophobia and religion, as a way of investigating practices relating to minority groups. The findings suggest that schools that are more culturally integrated struggle with respecting and tolerating otherness. In urban schools,

racial and ethnic integration is more problematic, and in rural schools, the legacies of CNE are still evident, to the detriment of those who subscribe to other religions.

Lastly, Feu *et al.*'s (2017) notion of ethos relates to the values that underpin practices and school experiences (pedagogical and other). This chapter examined experiences related to student-teacher relationships, as well as students' experiences of feeling safe at school. The findings suggest that feeling disrespected negatively impacts school ethos. Furthermore, this chapter demonstrated that teachers, through treating students with respect (or not), have the ability to hinder or promote the values of citizenship by way of their pedagogies, professional demeanour, and personal motivation.

Overall, the findings in this chapter suggest that none of these schools in this study can be considered truly democratic. Each school in this study, in some way, through their practices, hinders the values of citizenship from being realised. The experiences of students and teachers are further impacted by racialised grouping and class. The next chapter synthesises the findings of this study by discussing the main cross-cutting themes that emerged.

CHAPTER SEVEN
A SYNTHESIS OF FINDINGS

7.1 INTRODUCTION

The previous chapters presented and discussed the findings relating to the two research sub-questions of this study. The findings from these chapters demonstrate that understandings of citizenship in South Africa remain raced and classed. The findings further suggest that schools that were marginalised during apartheid largely remain so today. This is evident in the education provision in schools, as well as the manner in which the values of citizenship are realised, as reported by the respondents in this study. This chapter considers key cross-cutting themes that emerged across the findings and in relation to the main research question. This chapter elicits these themes by synthesising the findings of both students and teachers as the themes are relevant to both cohorts. This chapter is divided into nine sections. Section 1 introduces the aims of the chapter and maps out the chapter structure. Sections 2 to 8 discuss the main cross-cutting themes that emerged from the study. The final section summarises the chapter and foregrounds the next, final chapter.

7.2 INEQUALITIES IN THE PROVISION OF EDUCATION IMPACT THE REALISATION OF CITIZENSHIP IN PUBLIC SCHOOLS

According to De La Paz (n.d.:5), "in societies that are characterised by extreme inequalities, the idea that laws and rules are blind to individual and group differences actually produces different levels of citizenship quality". This means that although members of society may be granted full membership to a community, the manner in which they experience citizenship may differ based on socially constructed differences. López (1997) contends that there is sufficient empirical evidence to suggest that the experience and practice of citizenship are impacted by socio-economic factors such as education, gender, and class.

Each of the four case studies in this study differed with regard to socio-economic factors such as location and poverty index. The findings demonstrated that the two schools that were previously managed by the previous House of Representatives, under the previous Department of Coloured Affairs, Disa High and Strelitzia High, are still plagued by poor infrastructure and a lack of pedagogical resources that negatively impact teaching and

learning. This suggests that in the post-apartheid context, legislative changes have not translated into practical changes for all. Also, schools that were previously disadvantaged have not been resourced as well in comparison to schools that were previously advantaged. Sayed *et al*. (2017:96) assert that the maldistribution that was indicative of the apartheid regime has not been sufficiently addressed by the post-1994 government, resulting in the majority of learners in South Africa accessing schools that are grossly under-resourced. Not all students in this study, and arguably in the country, therefore have access to the constitutional right of access to good-quality basic education, which adversely impacts the realisation of their citizenship.

This is also true for teachers, who are tasked with providing quality education in under-resourced environments. This suggests that the legal status of citizenship does not guarantee how it will be realised in reality. Isin and Turner (2003:2) contend that

> [t]he modern conception of citizenship as merely a status held under the authority of the state has been contested and broadened to include various political and social struggles of recognition and redistribution as instances of claim-making, and hence, by extension, of citizenship. As a result, various struggles based upon identity and difference (whether sexual, racial, ethnic, diasporic, ecological, technological and cosmopolitan) have found new ways of articulating their claims as claims to citizenship understood not simple as a legal status, but as political and social recognition and economic redistribution.

Thus, while the South African Constitution legally guarantees that "everyone is equal before the law", this study suggests that the realisation of this in public schools, is not the case.

Addressing inequalities in the provision of education is crucial because education can be major equaliser of society and is arguably the most influential variable that can impact the quality and experiences of citizenship (De La Paz, n.d.:5). Furthermore, addressing inequality, particularly in education, may reduce the polarisation of citizens and create an environment in which social cohesion can become a possibility and the values of citizenship can be realised.

7.3 TEACHERS' PROFESSIONAL DEVELOPMENT IMPACTS THE PRACTICE OF CITIZENSHIP IN SCHOOLS

Teachers play an important role in how notions of citizenship are realised in schools' everyday work and practice (Forsman, 2013). This section discusses two sub-themes that

relate to teachers, the work they do, and how it influences the practice of citizenship at school. These themes include teachers and their influence on their learning environment and how teachers' professional development impact the practice of citizenship.

7.3.1 Teachers and their influence on the learning environment

The findings reported by the students and teachers about the student-teacher relationships at school suggest that, firstly, at two of the schools – Disa High and Protea High – teachers are not equally tolerant of all religions at school. Secondly, a significant number of students from Disa High and Strelitzia High did not feel respected by the teachers at their school. Thirdly, some teachers privileged students (by giving them access to textbooks or more attention during lessons) who produce better academic results as opposed to those who do not. Lastly, schools that are more racially homogenous, such as Lily High in this case, reported higher levels of social cohesion than racially diverse schools. This suggests that teachers do influence students' feeling of inclusion and exclusion at school. This is particularly the case for students attending Disa High, where the poor behaviour of teachers had resulted in parents withdrawing students from the school.

According to Darling-Hammond and Cook-Harvey (2018), "emotions and relationships strongly influence learning [which is impacted by] how students are treated at schools … [A] positive school climate is at the core of a successful educational experience [and] without secure relationships and support for development, student engagement and learning are undermined". This sentiment is echoed by Hadiyanto (2018), who contends that there is a strong correlation between teachers' performance and the school environment. Thus, the "competence, duties and responsibilities, good morale and positive behaviour … can affect the efforts to improve the quality of education" (Hadiyanto, 2018:19). Given this, the environment that teachers generally create in their classroom and in the school has direct implications for whether the values of citizenship are promoted or hindered. It is therefore crucial that the pedagogical tools and practices teachers use should facilitate the active promotion of citizenship in the school environment to develop the competencies and behaviours in students that are desirable for a democratic context.

7.3.2 Teachers' professional development impacts the practice of citizenship

The findings reported by the students and teachers in this study that relate to student-teacher relationships, including affective experiences, suggested that at each of the four case studies, schools are not spaces in which the values of citizenship are fully realised in practice. Furthermore, the findings suggested that teacher pedagogical strategies they employ, as well as their professional behaviour, greatly impacts the experiences students have at school. Teacher pedagogy is often attributed to the level of training they receive and the years of experience they have in the classroom (Darling-Hammond, 2000; 2010). Given this, the professional development that teachers receive, coupled with the years of teaching experience, directly impacts on the kinds of academic and affective experiences they create in their classroom.

In this study, schools where students reported feeling the most disrespected were where the majority of the teachers had been teaching at the school for more than 36 years, meaning their teacher training would have occurred prior to 1994. Students and teachers from Disa High, Strelitzia High, and Protea High acknowledged that the teachers' pedagogical strategies were not consistent with the values of citizenship. Students from Lily High, a school built after 1994 with a cohort of teachers trained after 1994, reported feeling respected at school. This finding can be explained by the fact that teachers who received their initial teacher education before 1994 may still be promoting pedagogies that are inconsistent with the values of citizenship and democracy.

There have, however, been programmes by the government to address teacher professional development in a post-apartheid context to ensure that teacher pedagogies are consistent with the values of the Constitution and the guarantees of citizenship. This professional development was based on the premise that teachers are key agents of social transformation in the new democratic context as "teachers ipso facto became the intended mediators of transitional justice in the classrooms" (Tibbitts & Weldon, 2017:4). Various training programmes were offered throughout the country, such as orientation workshops (Tibbitts & Weldon, 2017), cascade training (Jansen & Taylor, 2003), and practical training (Pillay, Smit & Loock, 2013). This training, however, was not sufficient to realise the desired change (Pillay *et al.*, 2013) due to three factors. Firstly, "there was no attempt to provide the kind of training that would enable teachers to begin to transform classroom practice"; secondly, "implementation was not always carefully thought through, properly piloted or resourced"; and thirdly, "enormous stresses and

strains were consequently placed on already over-burdened principals and teachers in widely-divergent educational contexts" (Tibbitts & Weldon, 2017:8). However, it must be acknowledged that retraining of all teachers in South Africa demands considerable time and financial resources that are constraints in any given educational and country context. These constraints may occur, despite the prevailing policy context.

Efforts to develop teachers' professional skills for a democratic context were evident in policies that emerged; scaffolded by many policies such as the White Paper on Education and Training (DoE, 1995), the NEPA (No. 27 of 1996) (DoE 1996a), the Norms and Standards for Educators (DoE, 2000), and the 2005 Report of the Ministerial Committee on Teacher Education: A National Framework for Teacher Education in South Africa (DoE, 2005). The findings in this study suggest that despite these practical and policy interventions, not all teachers have been suitably capacitated to promote pedagogies that are consistent with the values of citizenship.

Tibbetts and Weldon (2017:10) opine that the most critical weakness of the training for transitional justice "was that it failed to take into account the impact of the teachers' own experiences in relation to South Africa's past". Carrim (2001a) contends that the construction of *the teacher* is complex and is often understood in very uncritical ways. Thus, "an understanding of who the teacher is, is not only necessary for the development of teacher education programmes", but it is also crucial to understand how personal narratives impact the teaching and learning environment (Davids, 2018:2). What the findings related to this theme suggest is that all teachers need to be more intensively trained to teach for citizenship and social cohesion. This includes equipping teachers with the appropriate pedagogies, as well as the skills to address their own prejudices and understandings of the world so that they may more consciously promote the values of citizenship in schools.

7.4   THE DISCOURSE EMBEDDED IN CURRICULUM CONTRIBUTES TO STUDENTS' PASSIVE UNDERSTANDINGS OF CITIZENSHIP

The majority of the students in this study conceptualised citizenship as either being entitled to rights (civil, political, or social) or a responsibility (helping others, being a good person). None of the students promoted understandings of citizenship to include actions that promote democratic values, such as holding elected officials accountable, being actively involved in political activities other than voting, and/or seeking to address social

inequalities. This suggests that the manner in which understandings of citizenship have been conceptualised in the civics curriculum (which is called Life Orientation in South Africa) has contributed to students' understandings of citizenship. However, the discourse of citizenship embedded in the curriculum promotes passive citizenship rather than active citizenship, which is crucial for building a deliberative democracy. For example, the Life Orientation Curriculum for the FET phase includes topics such as mental health, responsible citizenship (specifically helping the less fortunate and cleaning the environment), finding employment, the importance of exercise, voting etc. What it does not include, and what would promote more active understandings of citizenship that teach students to question key societal concerns such as inequality, discrimination, corruption, and ways to possibly address this.

The Life Orientation Curriculum Statement for the FET Phase states its aim as to "prepare learners to respond appropriately to life's responsibilities and opportunities" and to "expose learners to their constitutional rights and responsibilities, to the rights of others and to issues of diversity" (DBE, 2011c:8-9). What the framing of the curriculum suggests is that students are exposed to how to conceptualise citizenship, albeit a narrow conceptualisation, rather than practising citizenship in a manner that ensures and contributes to a flourishing democracy. Fry and O'Brien (2017:1) argue that there is a trend for curricula to promote a "self-perpetuating cycle of passive citizenship that develops in part due to state curriculum standards and school experiences which focus on transmitting knowledge rather than preparing students to be active agents of change".

The findings reported by the students in this study, both in the Quintile 1 and 5 schools and in the urban and rural contexts, suggests that helping others was the dominant understanding of citizenship. Westheimer (2015:44-45) contends that "currently, the vast majority of school programmes that take time to teach citizenship are the kind that emphasize either good character – including the importance of volunteering and helping those in need – or technical knowledge of legislatures and how governments work … [F]ar less common are school programmes that teach students to think about root causes of problems or challenge existing social, economic and political norms as a way to strengthen democracy". The implication of this is that "if we fail to consider personal responsibility within a broader social context, we risk advancing mere civility or docility rather than a democracy" (Westheimer, 2015:45). Furthermore, teaching citizenship education in this passive sense "puts too much emphasis on the teaching of citizenship

and gives too little consideration to the ways in which citizenship is actually learned in and through the processes and practices that make up the everyday lives of children, young people and adults" (Biesta, 2011:1).

By promoting citizenship as passive, the Life Orientation curriculum limits the development of citizenship for a deliberative democracy as envisioned in the Constitution. What is therefore needed is for the Life Orientation curriculum to take on a participatory and justice-orientated approach as opposed to a personal responsibility approach that will develop competencies in students that promote the values and practice of democracy (Westheimer, 2015). There is a need for civics curricula in general to "highlight the importance of processes and practices that challenge the status quo in the name of democracy and democratisation" and there needs to be an acknowledgement that citizenship "requires an ongoing orientation towards the wider political values of justice, equality and freedom" (Biesta, 2011:2).

7.5   AN INADEQUATE POLITICAL ORDER MAY RESULT IN A WEAKENED SENSE OF CITIZENSHIP, INCLUDING POLITICAL ALIENATION

In this study, the teachers promoted understandings of citizenship as rights and belonging, and included a weak engagement with politics. A teacher at Strelitzia High noted that citizenship means enjoying one's rights "*without the political stuff*", and the headmaster of Protea High noted that citizenship is about serving your country but that "*one should forget who is running the country*". This suggests a sense of weakened attachment to the central institutions in society (Weakliem & Borch, 2006), A teacher from Lily High also noted that "the government, they don't take us [teachers] seriously". This suggests a social condition in which citizens have or feel a minimal connection with the exercise of political power (Reef & Knoke, 1999). The findings reported by the teachers suggested three things. Firstly, of all the rights that teachers are entitled to, the exercising of political rights is weak; secondly, that teachers are not satisfied with the current state of political affairs in South Africa; and thirdly, that teachers demonstrate their dissent for the government by disengaging from politics. These findings can be described as political alienation reflecting "attitudes of estrangement from the political system" (Olsen, 1969), "a sense of weakened attachment to the central institutions in society" (Weakliem & Borch, 2006), and "a combination of disinterest in political affairs and a lack of trust in public officials" (Oskarson, 2007).

The students in this study were asked whether they would vote when they became eligible to do so. The findings demonstrated that 25% of the students would choose not to vote. Although the majority of the students noted that they would vote, research into the political behaviour of South Africans suggests that youths have the lowest levels of trust in the government and are becoming further alienated from engaging in political activities (Booysen, 2015; Tracey, 2016). The research also suggests, however, that the trend of a decrease in political participation is also reflected in other population age groups (Booysen, 2019). Buccus (2019) contends that the poor voter turnout is a result of an exceptional alienation from electoral politics that needs to be viewed in the context of the youth's daily realities. Some of these realities include dissatisfaction with leadership (Mabasa & Malatji, 2019), uncertainty of whom to vote for, and distrust of political leaders (Mashishi & Ngcuka, 2019). This, coupled with teachers' disinterest in politics, has serious implications for democracy and citizenship. Poor political participation undermines the legitimacy of democracy and when political participation is weak, citizenship is disabled and cannot be fully realised.

7.6   A WEAKENED SOCIAL CONTRACT IMPACTS THE PRACTICE OF CITIZENSHIP

It has been argued that one of the most influential political arrangements for governance has been the idea of the social contract (Kant, 1959; Locke, 1965; Rawls, 1971; Rousseau, 1973; Hobbes, 1998). While the theorists cited here may have diverging views of what constitutes a social contract, they agree that it is "a real or ideal agreement or compact between a civil community and the state" (O'Brien, Hayward & Berkes, 2009:2). Social contracts "legitimate and constrain government authority, and secure rights and protections for citizens"; they also "offer some form of mutual benefit and impose some mutual obligations or constraints" (O'Brien *et al*., 2009:2). Furthermore, citizens who agree to these agreements, implicitly or explicitly, "accept obligations or responsibilities (paying taxes, voting, obeying rules and regulations, etc.) in return for benefits and protection by a state (e.g. maintaining order, fostering citizen wellbeing, and providing for education and health services)" (O'Brien *et al*, 2009:2).

The students in this study were not only asked whether they would vote when they became eligible to do so, they were also asked to give reasons for their answers. The students who responded that they would not vote cited distrust of leadership, corruption, high levels of unemployment, poverty, and apathy as reasons why they chose to not

participate politically. This suggests that students' political disengagement may be due to to a weakened social contract. Buccus (2019) notes that the political behaviour of youths should be understood in the context of their daily realities, some of which include economic exclusion (Booysen, 2019), lack of access to higher education, poor service delivery, and high costs of living (Resha, 2019).

"When the South African Constitution was adopted in 1996, it was imagined to represent a new social contract between all the people of South Africa … [I]n this context, the term 'social contract' can be broadly understood as referring to an implicit agreement between the people to establish a new South African society, founded on the values of universal suffrage, equality, inclusivity and democracy designed to benefit all" (Adams, 2018:103). Full citizenship, according to the Constitution, includes access to a plethora of basic rights, including access to fundamental services required for living in a modern democracy. The low levels of political engagement of South Africans suggest, however, that the fruits of the South African social contract are yet to be seen (Quintal, 2016; Oosthuizen, 2016, cited in Adams, 2018:103). This is also evident in this study, where youths choose not to vote due to their social needs not being met, despite their political context.

The findings of this study resonate with critics of the South African Constitution who have argued that since its inception it was ideologically, politically, and philosophically limited and because of this, does not truly hold the potential to fulfil its contractual promise to transform South African society, particularly with regard to racialised groups and economic inequality (Modiri, 2016, 2015; Madlingozi, 2017; Sibanda, 2011; Dladla, 2017, cited in Adams, 2018:103). The implications of a weak social contract could result in two things: firstly, "it loses its raison d'être, for its specified purpose is to address the very poverty and unemployment", which characterise much of the South African population (Adams, 2018:118); and secondly, it may result in high levels of distrust in the government, as well as the state's ability to cater to its citizens' needs, thus resulting in a loss of legitimacy as a bone fide government. Addressing the problem of weak or underperforming social contracts is crucial in discussions of citizenship because "broken social contracts exacerbate the root causes of … intercommunal conflict and injustice" (OECD, 2018), and thus impacting how the values and practice of citizenship are understood and practiced as a lived experience by teachers and students, as this study suggests.

7.7   SOCIAL IDENTITY IMPACTS FEELINGS OF INCLUSION AND EXCLUSION IN SOUTH AFRICA

As the notion of inclusion and belonging is integral to understandings of citizenship in nation states, the respondents were asked about their views of national identity. When the students were asked whether they felt proud to be South African, the majority of the responses were positive. When the data were stratified by racialised group, the findings, however, demonstrated that coloured and white respondents were the least proud of being South African. The findings further demonstrated that the students from Quintile 1 schools were prouder to be South Africans than the students from Quintile 5 schools. This suggests that social identities in South Africa are increasingly being constructed around racialised groups and class.

The post-apartheid government labelled South Africa the "Rainbow Nation" to acknowledge the multiple identities that constitute the nation. The initial process of nation building embarked on by the ANC commenced with the "promotion and use of political symbols, such as the national flag, the new national anthem, and national holidays that commemorate key moments in the recent history of the country" (Cornelissen & Horstmeier, 2002:56). In 2012, the NDP 2030 called for all South Africans to "be more conscious of what they have in common, rather than their differences", emphasising a commitment to unity and to constitutional values (Potgieter, 2017:15). Furthermore, the plan aims to create a society "in which citizens are proud to be South African and live the values of the Constitution. It …. cautions against 'narrow nationalism', the 'dislike of others', or the development of a superiority complex in relation to people from other countries or continents" (NPC, 2011, cited in Potgieter, 2017:15). These developments demonstrate the government's commitment to creating a unified nation and to foster a common sense of belonging and inclusion that is embedded in understandings and experiences of citizenship. Furthermore, the findings from the national SARB survey of 2017 reported that 79.9% of South Africans noted that being South African was important to them, even if they did not report being South African as their primary identity. Furthermore, the survey found that "eight in every ten South Africans wanted their children to think of themselves as South Africans, while 77.3% agreed that 'people should realise we are South Africans first, and not think of themselves in terms of other groups they belonged to first'" (Potgieter, 2017:16).

However, as noted above, the findings suggest that the government's commitment to belonging is not yet fully realised. This may suggest that South Africans may be experiencing a crisis of identity. In times of profound societal change and transformation, and in unstable societies where group boundaries and experiences frequently alter, changes also occur in how individuals perceive their group membership and how they assign themselves to specific social categories. This phenomenon where social identities are in flux and generalised categories are not redefined can be called a crisis of identity (Korostelina, 2003; Malanchuck, 2005; Ivanova, 2005; Bornman, 1999, cited in Booysen, 2007:1). Crises of identity occur both in situations where individuals face a loss of status and opportunity in their newly assigned space in society (Ivanova, 2005; Korostelina, 2003; Malanchuk, 2005), as well as "where they gain status and opportunity" (Herriot & Scott-Jackson, 2002, cited in Booysen, 2007:1-2). According to Alumona and Azom (2018:291), "among the problems in Africa that have attracted attention, the identity crisis and its attendant impact on the process of nation-building appears the most protracted and challenging". In addition, although "the post-apartheid era has seen some erosion of racial divisions and racial inequality, racial cleavages in South Africa continue to be stark" (Matthews, 2015:113).

In this study, the students' feelings of belonging and inclusion, specifically with regard to nation building, suggest three things. Firstly, nation building has not as yet managed to transcend notions of racialised groups and class; secondly, the firmly established legacy of apartheid in schools hinders process of nation building; and thirdly, the respondents struggle to forge new identities that can simultaneously straddle notions of sameness and difference. Thus, despite the promotion of the Rainbow Nation as a mechanism to unite a previously segregated polity, the findings in this study demonstrated that these mechanisms have not been realised as intended.

What needs to be addressed is "how South Africans can un-think old categories of citizenship and redefine themselves" (Booysen, 2007:16). What is needed is therefore not just a re-categorisation of the South African identity that acknowledges the different communities and is based on the notion of inclusion, as enunciated in the NDP 2030, but to create spaces that allow for the practice of integration. Given this, schools are then the optimal environment to establish such spaces, so that the values of citizenship can become part of the South African living experience.

7.8 RACIALISED GROUPS, CLASS, AND SEX IMPACT THE REALISATION OF CITIZENSHIP

While the findings in the previous theme suggest that social identities in South Africa are increasingly constructed around racialised groups and class that impact feelings of belonging, this section take this further showing the interrelationship to inequality in South Africa. It is difficult to understand the complexity of South African society in the post-apartheid context without looking at it through the intersection of racialised groups, class, and sex with inequality. Racialised groups, class, and sex have a bearing on notions of inclusion and exclusion and thus impact on ways in which people belong. Hammet (2008:654) asserts that "during colonial and apartheid periods South Africa's political citizenship project was mobilised around white minority privilege and the exclusion of the majority population from full citizenship". Discussing intersections of racialised groups, class, and sex is integral to conceptions of citizenship because it allows understanding the relationship between those markers of inequality and society.

In this study, the majority of students who attended Quintile 1 schools self-identified as either black African, coloured, or Indian. There were no white students at any of the Quintile 1 schools, both in the rural and urban context. Furthermore, it was mainly students from Quintile 1 schools who understood citizenship to be about physical access to schools and hospitals, employment, freedom from xenophobia, and freedom from racism. Students from Quintile 5 schools privileged helping others, as well as the environment, as being integral to understandings of citizenship. Overall, the study found that mainly students from Quintile 1 schools, both in the urban and rural context, privileged understandings of citizenship as civil and social rights, whereas students from Quintile 5 schools mainly privileged understandings of citizenship as a responsibility (helping others and the environment). The findings further suggest, as noted by the teachers in this study, that Quintile 5 schools are generally better resourced than Quintile 1 schools in terms of teaching and learning resources, school infrastructure, and student to teacher ratio. When the selected findings of this study were stratified by sex, some notable differences were recorded for male and female respondents. The differences that were notable included more females witnessing and experiencing instances of xenophobia than males, females were more aware of policies relating to discrimination than males, more females noted having better relationships with their teachers than males, more females felt disrespected at schools than males, more females noted that they

would vote when they became eligible to do so than males, and more males were aware of policies relating to corporal punishment at school than females.

The findings allude to four things. Firstly, with regard to the racial composition of students at Quintile 1 and Quintile 5 schools, white students still benefit from less inferior learning environments. In the pre-democratic era, intersections of racialised groups, class, and sex formed the basis of discrimination, which Collins (1993, cited in Meer & Müller, 2017:1) refers to as "interlocking systems of oppression". The findings in this study suggest that in a post-apartheid context, this oppression is ongoing. Jansen (2004, cited in Meier & Hartell, 2009:180) notes that while the architecture for democratic education does exist, "South Africa has a very long way to go to make ideals concrete and achievable within education institutions". Furthermore, the perpetuation of this racial inequality between Quintile 1 and Quintile 5 schools may also be due to the manner in which the transition to democracy was negotiated. "The most significant outcome … for the negotiated transition to democracy, was that whites and capitalists' interests would be assured of retaining their property rights and the wealth they accumulated with the help of apartheid, while the ANC achieved their aim of securing political and civil rights for all South Africans, and won political control of the country in the 1994 elections" (Louw, 2004; Winant, 2001, cited in Whitehead, 2013:52). Thus, while non-white South Africans would be guaranteed social, civil, and political rights and be considered equal to white South Africans in all aspects relating to citizenship, the economic divide remained firmly in place – impacting the experience of citizenship. The slow-paced upward economic mobility for non-white South Africans is still evident more than 25 years after ushering in the democratic dispensation because this cohort still struggles with the highest levels of unemployment in the country, unskilled labour (Stats SA, 2011), and poor living conditions.

Secondly, this study also suggests that the political shift has resulted in improved educational opportunities for a small cohort of black African, coloured, and Indian South Africans. Schools are given a poverty rating based on their location, not on the socio-economic status of the students whom it serves. As such, Strelitzia High is categorised as a Quintile 5 school, despite serving a cohort of students who live as far as 50 km from the school. Schools such as these are referred to as commuter schools because they are institutions that are in most cases "incongruous with their [students'] domestic spaces" and students have to travel long distances by public transport to access these schools (Fataar, 2007:11). These schools are mostly inner-city schools that find themselves

located near transport interchanges and are also characterised by high teacher-learner ratios and are racially integrated. Due to their quintile category, these are generally fee-paying schools, although many students are exempt due to the socio-economic status of their guardians. Fataar (2007:9) notes that in South Africa, large numbers of high school students attend school outside their area, despite having access to schools in the area in which they live. "These coloured and black African kids choose to access remoter schools because they regard them as crucial for cultivating the necessary aspirant dispositions that will allow entry into formal middle-class employment and lifestyles" (Fataar, 2007:1). The migration of coloured and black African students to previous white-only schools is generally a one-way phenomenon, with very few white students making the journey into non-white schools (Sekete, Shilubane & Badiri, 2001). These commuter schools provide the promise of better-quality education, which is an indicator for economic success and thus providing a platform to improve social class. This expansion of educational opportunities "for black South Africans has resulted in the middle and upper classes becoming multi-racial … but across South Africa as a whole, most White people are rich and most Black people are not" (Seekings, 2008:40).

Thirdly, the findings suggest that it is mainly black African students who attend Quintile 1 schools who have not fully benefitted from living in a democratic context and thus impacting the full realisation of citizenship. The students from Lily High and Disa High listed physical access to basic social services and freedom from discrimination as being integral to their understandings of citizenship as these were lacking in their daily reality. Bray *et al.* (2010:21) contend that although the first democratic elections "marked the achievement of a democratic and free society… they did not usher in a golden age of equal opportunity for all children". This alludes to the prevailing policy-practice gap.

Lastly, students schooling experiences, including their exposure to citizenship practices, in this study is impacted by sex. This is consistent with Zuze and Beku (2018:12), who contend that "boys and girls face different challenges throughout their schooling careers". This gendered schooling context occurs despite the legal and policy context in South Africa that advocates for gender equality (Unterhalter *et al.*, 2010). A possible reason for this gendered school context is that "[g]ender inequities in everyday South African life filter into the classroom in multiple and interrelated ways…" (Rariera, Sanger & Moolman, 2014:2). This includes issue relating to discrimination, employment opportunities and professional relationships. Furthermore, research relating to gender inequality in schools

also suggest that "while success has been achieved in terms of access, the quality of educational experience for both girls and boys remains extremely poor for most learners" albeit manifested in different ways (Moletsane *et al.*, 2010, cited in Rariera *et al.*, 2014:1).

Unterhalter *et al.* (2004:53) contend that "class, race and gender are complex concepts in any context, but the particular history of segregation, apartheid, political repression and emergent democracy in South Africa has made them both fixed and changeable". Overall, the findings suggest that South Africa remains a nation divided by racialised groups, class, and sex.

7.9   CONCLUSION

This chapter synthesised the findings of this study by listing the cross-cutting themes that emerged from the research. Seven cross-cutting themes were discussed here. The first related to the persistence of inequality in South African schools and society. The findings were consistent with and confirmed recent literature relating to inequalities in South Africa and suggested that inequalities lead to citizenship being realised in very limited ways.

The second cross-cutting theme discussed here relates to teachers' professional development. The findings from this study suggest that, in the absence of professional development that allows teachers to develop their skills on how to teach citizenship and social cohesion, classrooms can become spaces of conflict and discrimination, which is inconsistent with the values of citizenship. Furthermore, teacher training programmes need to teach educators how to think critically about their own prejudices in order to develop more inclusive and tolerant teaching and learning environments.

The third cross-cutting theme suggests that the framing of and discourses embedded in the curriculum contribute to students' passive understandings of citizenship. The majority of students in this study understood citizenship as either a right (civil, social, and political) or a responsibility (helping others and the environment). It therefore provides a very narrow conception of citizenship. Narrow understandings of citizenship are not sufficient to ensure a deliberative democracy. What is required is an understanding of citizenship that does not only develop conceptual understandings of citizenship, but it should also allow for developing skills that allow students to practice citizenship.

The South African Life Orientation curriculum currently promotes the values of a docile and passive citizen as opposed to a participatory and justice-orientated citizen who questions the persistence of social ills rather than addressing these problems cosmetically. The aim of the Life Orientation curriculum should be to ensure that citizens receive a holistic education that can prepare them to become not only citizens who volunteer, but also citizens who are able to think critically, who are actively involved in political activities, and who know how to keep elected officials accountable.

The fourth cross-cutting theme discussed in this chapter relates to the political alienation of students and teachers. The findings as reported in this study suggest that students and teachers demonstrated their dissent for government through non-participation.

The fifth cross-cutting theme discussed relates to the notion of a weakened social contract. The findings reported by the students and teachers suggest that their disengagement may be due to their social rights not being translated into their material realities. Political engagement is both a citizen right and a responsibility. Disengagement from political activity therefore undermines the democratic process and does not allow for citizenship to be fully realised.

The sixth cross-cutting theme discussed relates to how South Africans have navigated their social identity in the wake of political transition. The findings in this study suggest that social identity in South Africa impacts feelings of inclusion and exclusion and that racialised groups still remains a key factor according to which South Africans identify themselves. This suggests that South Africans are struggling to reconcile an inclusive South African identity that is capable of straddling notions of sameness and difference. This then has implications for mechanisms that promote nation building, social cohesion, and citizenship.

The last cross-cutting theme discussed suggests that racialised grouping, class, sex, and inequality impact the realisation of citizenship. The findings suggest that white South Africans still benefit from better teaching and learning environments and that the political shift to democracy has not benefitted everyone, particularly black African and coloured citizens, who still largely remain poor. The findings also suggest that girls and boys have different schooling experiences based on their sex. These include awareness of policies, relationships with teachers and experiences of discrimination. Furthermore, the findings

suggest that racialised grouping, class and sex remain markers of inequality in a post-apartheid context.

The next chapter concludes the thesis by summarising the findings, listing recommendations for future research, as well as discussing the study's contribution to the existing body of knowledge.

CHAPTER EIGHT
CONCLUSION

8.1   INTRODUCTION

The previous chapter synthesised the findings of this thesis. The synthesis provided an overview of the main cross-cutting themes that emerged from the study and how they fit into broader sociological debates about understandings and experiences of citizenship in South African schools. This chapter concludes this thesis by summarising the findings, elucidating the contribution to knowledge, and suggesting recommendations for future research, as well as recommendations for policy and practice. The chapter concludes with some reflections about the research.

This chapter is divided into seven sections. The first section provides an overview of the chapter. The second section presents a summary of findings, which includes a synthesis of the key cross-cutting themes. The third section contextualises the findings of this study by providing a comparative framing, and situating the responses of students and teachers in a global context. The fourth suggests recommendations for future research. The fifth section suggests recommendations for policy and practice. The sixth section lists the study's contribution to knowledge. The final section concludes the chapter.

8.2   SUMMARY OF FINDINGS

The main research question of this study was: "What are students and teachers' understandings and experiences of citizenship in South African schools?" This section provides a summary of findings of the two research sub-questions that emerged from the main research question. The section concludes with a synthesis of the main cross-cutting themes that emerged from this study.

8.2.1   Findings relating to Research Sub-Question 1

The first research sub-question was: "What are students' and teachers' understanding of citizenship?" Selected data from student questionnaires, student focus groups, and interviews with teachers and headmasters were used to respond to this sub-question and were analysed using a conceptual framework that focuses on citizenship as rights (Marshall, 1950), responsibilities (Westheimer & Kahne, 2004), and belonging (Yuval-

Davis, 2006) (see Chapter Five). The findings are summarised in relation to these categories. The findings of students and teacher are discussed separately to note similarities and differences in how they responded. Although the categories of this framework are conceptually distinct, in discussions about conceptions of citizenship, as suggested in the findings of this study, they are interrelated.

8.2.1.1 Findings relating to understandings of citizenship as Rights

This subsection discusses the findings of students and teachers related to understandings of citizenship as Rights.

(a)   Summary of findings related to students

The students made reference to civil, social, and political rights in their understanding of citizenship. With regard to civil rights, three themes emerged: freedom from racism, freedom from xenophobia, and freedom from sexual discrimination. The students at each of the four schools recognised racism as being incompatible with the values of citizenship. With regard to xenophobia, it was mainly black African students from Lily High (urban Quintile 1 school) who privileged understandings of citizenship as freedom from xenophobia. With regard to understandings of citizenship as freedom from sexual discrimination, it was only female students who noted this, with no males referencing freedom from sexual discrimination in their understandings of citizenship.

With regard to social rights, two themes emerged: understandings of citizenship as physical access to schools and hospitals, and understandings of citizenship as access to employment opportunities. Mainly students from Quintile 1 schools conceptualised understandings of citizenship as having physical access to hospitals and schools. The problem of unemployment was a general concern for students from all schools, but this theme emerged mostly from students who attended Quintile 1 schools. No substantial differences were recorded for how males and females responded.

With regard to political rights, the majority of students in this study acknowledged voting as being integral to understandings of citizenship. The students' reasons for choosing to vote and choosing not to vote were similar (see Chapter Five). More female students noted that they would vote than male students.

(b)   *Summary of findings related to teachers*

Similar to the students, the teachers, in terms of civil rights, also privileged freedom from sexual discrimination, freedom from racism, and freedom from xenophobia as integral to their understandings of citizenship. The findings from the teachers suggested that the ethos of a school may cause the institution to become hostile towards homosexual individuals, causing students to feel ostracised and excluded. This ostricisation militates against the values of citizenship. With regard to racism, the teachers acknowledged that racism remained salient in schools. This was mainly due to negative personal experiences teachers may have had that resulted from apartheid policies. With regard to xenophobia, the teachers noted that violence towards immigrants was not consistent with the values of citizenship.

Regarding social rights, the teachers contended that it was the responsibility of the state to "cater to the needs of its citizens". Therefore, the teachers' understandings of citizenship included access to basic social services. Access to employment was also a theme raised by the teachers. The teachers noted that access to employment would ameliorate poverty and would benefit the schools and the communities in which these schools are situated.

Regarding political rights, the findings suggest that the teachers associated negative feelings with political participation due to a lack of trust in political leaders. The teachers in this study understood citizenship as being a "decent South African" that did not include the "political stuff".

8.2.1.2   *Findings relating to understandings of citizenship as Responsibility*

This subsection discusses the findings of students and teachers related to understandings of citizenship as Responsibilities.

(a)   *Summary of findings related to students*

Using Westheimer and Kahne's (2004) framework, the findings suggest that students in this study fell in the ambit of the personally responsible citizen (see Chapter Three). The findings demonstrate that it was mostly white, coloured, and Indian students from Quintile 5 schools who privileged understandings of citizenship as taking care of the environment; more so than black African students from Quintile 1 schools. There were no substantial differences in how males and females responded between schools. While the

personally responsible citizen is certainly useful to help others in society, they lack the ability to question root causes of social problems, which is a foundational element of a democratic state.

(b)   Summary of findings related to teachers

The teachers also noted that being a responsible citizen, obeying the law, and creating a decent environment was crucial in understandings of citizenship.

8.2.1.3   Findings relating to understandings of citizenship as Belonging

This subsection discusses the findings of students and teachers related to understandings of citizenship as Belonging.

(a)   Summary of findings related to students

Two themes emerged with regard to understandings of citizenship as belonging. These include belonging as a *social location* and belonging as *identification and an emotional attachment*. When the students were asked whether they felt they belong to the country (South Africa), differences were recorded between quintile (with more students from Quintile 5 schools disagreeing with this statement than students from Quintile 1 schools) and racialised groups (more white students disagreed with this statement than any of the other racialised groups). The students were also asked whether they "feel proud to be South African". The responses yielded similar results to the previous item. Lastly, it was only coloured and black African male students from Quintile 1 schools who understood citizenship to be about cultural or ethnic affiliations, which demonstrates a slight difference between responses from males and females.

(b)   Summary of findings related to teachers

Very few teachers in this study included the notion of belonging in their understandings of citizenship. Those who did listed belonging as crucial in discussions of citizenship, and privileged belonging to a local community and to a profession as important (belonging as identification and emotional attachment). Being a respected teacher and respected member of the community was "very important" in what they understood citizenship to be.

The findings relating to the students suggest that students from Quintile 1 schools privileged civil and social rights more than students from Quintile 5 schools.

Students from Quintile 5 schools privileged understandings of citizenship as being a responsible citizen that helps others and takes care of the environment. Lastly, more white and coloured students noted that they did not feel proud to be South African or that they belonged in this country.

The teachers in this study reported their understandings of citizenship to be about belonging and membership to a community. The teachers also noted that citizenship is about belonging, without the "political stuff". This suggests that teachers privileged understandings of citizenship as belonging more than rights and responsibilities. It also suggests that teachers have become politically alienated and therefore chose to disengage from politics as a result.

Overall, the responses of the students and teachers in relation to the first sub-question demonstrate two things. Firstly, that there is a difference in understandings of citizenship between students and teachers and secondly, that understandings of citizenship in this study are raced and classed and, to a lesser extent, gendered.

8.2.2   Findings related to Research Sub-Question 2

The second research sub-question was: "How are the values of citizenship practiced in schools?" The findings for this research sub-question were obtained by analysing selected data (from the student questionnaires, the student focus groups, and interviews conducted with teachers and headmasters) using Feu *et al.*'s (2017) framework, as reported in Chapter Six. These authors distinguish between four categories that allow for the analysis of the enactment of values in democratic schools. These categories include governance, inhabitance, otherness, and ethos (see Chapter Three). The summary of findings is discussed in relation to these four categories. The findings from the students and teachers are reported separately and each section concludes with a brief summary of the overall findings relating to the relevant category.

8.2.2.1   Summary of findings relating to governance

Feu *et al.* (2017:3) note that democratic governance refers to "the structures and processes through which political decisions are made and the public sphere is managed, as well as to a method and rules of coexistence". Both students and teachers were asked about their awareness of policies at their school. In democratic schools, all stakeholders, including students and teachers, should be part of the decision-making processes at the

school. The issue of participation is crucial in democratic contexts because it forms the bedrock of democracy, and awareness is the "lowest level of participation" (Marega *et al.*, 2009:4).

(a)   *Responses from the students*

The findings demonstrate that, in this study, not all the students were aware of policies at their schools. The awareness levels of the students differed within schools, as well as between schools, with some students reporting that they were aware of the policies and others were not. The findings suggest that, for the students, awareness of policies at each of the four schools was weak, and that there was an unequal engagement with students about policies at the school, with some students knowing about policies and others not.

(b)   *Responses from the teachers*

The teachers were asked about their awareness of policies at the school. Four findings emerged in this regard. Firstly, the majority of the teachers noted that the policies relating to discrimination, sex, bullying, religion, etc. were all subsumed within the school's code of conduct. Secondly, some teachers noted that only issues that were relevant to their school context were developed into a school policy or integrated into the school's code of conduct. For example, a teacher at Protea High noted that policies relating to sexuality, religious intolerance, and corporal punishment were not really an issue at the school and therefore there was no policy relating to this. Thirdly, some teachers noted that they had not personally engaged with school policies. This was mentioned by another teacher at Protea High, who mentioned that she had heard about school policies in general but have not engaged with any of these policies herself. Lastly, some respondents noted that the policies were yet to be finalised. This was reported by the headmaster from Strelitzia High, who noted that they were still in the process of finalising their school policies.

The findings from the students and teachers suggest that none of the four case studies in this study fully engaged all stakeholders in the policymaking processes. Watts (1977, cited in Trafford, 2008:411) defines a democratic school as "a formal school in which teachers and school students have been able to enjoy an increase in dignity which results from their sense of determining, to a large extent, the conditions under which they work and grow … [I]f they are involved in determining the conditions under which they work and grow, teachers and students are inevitably participating in the democracy as it develops in the school". This means that if students and teachers are part of the policy-development

process, they are more likely to adhere to these policies, which would create an environment of openness and understanding that is consistent with the values of citizenship.

8.2.2.2   Summary of findings relating to inhabitance

Feu *et al*. (2017:9) contend that inhabitance in the school context means a "set of actions that make the educational community, and especially students, feel good and be able to fulfil their main task: to be autonomous citizens, with good judgment, able to relate well with others, to be happy and be able to successfully complete the various stages of the education system". The principle of inhabitance discussed in this thesis relates to "educational infrastructures and human, economic and pedagogical resources" (Feu *et al*., 2017:9). More specifically, the responses from the students and teachers related to the condition of school infrastructure and the availability of textbooks. This principle was selected due to the high levels of inequality that are indicative of education provision in South Africa, as reported through empirical data in the literature. Furthermore, these are the main areas of concern of the students and teachers that emerged from this study.

(a)   Responses from the students

The students from Disa High and Strelitzia High noted that some students did not have sufficient textbooks. The textbooks that were available at the school were often given to students who performed well academically, with poor-performing students left to either share textbooks or to do without them. The students at these schools also reported that the lack of textbooks influenced their learning and academic performance because the majority of the content in the assessments was available in the textbook, to which many of the students did not have access. The students from Lily High and Protea High reported that they had sufficient textbooks for all learning areas and that this was not a problem at their school. Thus, for them their learning was supported by this resource.

(b)   Responses from the teachers

The responses from the teachers at each of the four schools varied in terms of the availability of adequate infrastructure and textbook resources. The teachers at Strelitzia High and Disa High struggled with poor fencing, which impacted on the students' and teachers' feelings of safety at the school, as well as insufficient IT infrastructure that impacted on providing quality teaching and learning experiences. The teachers from Disa

High noted that textbooks were not given to all the students due to the lack of availability. The teachers and headmasters from Lily High and Protea High noted that they had sufficient textbooks for all their students.

The findings from the students and teachers suggested that, firstly, all schools in this study were not equally capacitated in terms of school infrastructure and teaching and learning materials. Secondly, despite the policy mandate to ensure that all schools operate in an environment that is conducive to teaching and learning (see Chapter Two), at Disa High and Strelitzia High, this mandate is not fully realised. Thirdly, the findings suggest that the poor infrastructure and lack of pedagogical resources negatively impacts on teaching and learning in the classroom, with adverse effects on student performance. This is more pronounced in rural areas. Lastly, the unequal distribution of resources also suggested that inequality persisted between public schools. These suboptimal teaching and learning conditions infringe on the rights of students and teachers to operate within environments that promote quality education.

8.2.2.3 *Summary of findings related to otherness*

Feu *et al.* (2017:6) define otherness as "protection of minority groups or those discriminated against, respect for cultural diversity and, in general, for the choices people make in the most diverse areas of their lives (sexuality, religion, diet, etc.) in an increasingly heterogeneous society". In an educational context, otherness can be assessed by investigating "practices, discourses, initiatives, policies or projects that are established in order to recognize (respect, welcome, include) and positively assess the 'other' (the other who is minority, unconventional, counterhegemonic, etc.)" (Feu *et al.*, 2017:11). This means that schools will not just promote tolerance, but also seek to normalise the treatment of the other in their practices. Two items relating to otherness were addressed in this thesis. The first related to xenophobia and the second related to religious tolerance in schools. These issues are privileged in this discussion because they were the issues that emerged from the data, and that encapsulates the notion of otherness in the context of South Africa.

(a) *Responses from the students*

The majority of students at Protea High reported that violence against foreigners did not occur, whereas almost half of the students at Disa High and Strelitzia High and a third of students at Lily High noted that this *occurred some days*, *most days*, or *every day*.

The students at Strelitzia High (the commuter school) reported experiencing violence against foreigners more often than any of the other schools. This suggests that the issue of xenophobia is problematic in most schools, both in an urban and rural context and across quintiles.

(b)   *Responses from the teachers*

Teachers were asked about religious tolerance at their school. At Disa High, the headmaster noted that religious intolerance at the school is rife due to a lack of respect between different religious groups. At Protea High, the headmaster noted that the school followed a Christian ethos and that students who followed other religions could practice their respective religious activities off school grounds. The teachers at Protea High also noted that the school often "forced" the Christian ethos on non-Christian students. The teachers at Lily High and Strelitzia High did not report any problems with regard to religious tolerance. This suggests that, in this study, the issue of religious tolerance is more specific to the rural context than the urban context.

The findings related to otherness suggest that, with regard to the students' experiences of violence against foreigners, schools that were more racially and culturally integrated (i.e. Strelitzia High and Lily High) struggled with xenophobia. Coupled with this, the issue of xenophobia was more pronounced in urban areas. These findings could result from two things: firstly, South Africa has a long history of separate development, and individuals therefore have not developed the ability to deal with the "other"; secondly, schools in the post-apartheid context have not transformed into spaces where students and teachers can safely deal with issues relating to difference and identity.

Regarding religious tolerance at schools, rural schools struggled more with religious inclusivity than urban schools. The legacy of CNE was more pronounced at Protea High, a previously classified white-only school, than any of the other schools in this study.

The overall findings related to otherness suggest that none of the four schools are fully inclusive regarding respecting minorities. Ostricisation and alienation militate against the values of citizenship and are not consistent with democratic values and principles.

8.2.2.4   Summary of findings related to ethos

While governance, inhabitance, and otherness are about practice, ethos is about the values that underpin those practices. In the school context, ethos is about "the conditions

in which students experience the school institution, and the interpersonal relations that develop there, shape their way of understanding and living life" (Feu *et al.*, 2017:8). Three aspects relating to ethos were discussed in this thesis. The first related to feeling safe at school (because it relates to the right to safety of the person), the second related to feeling respected at school (because it relates to the right to human dignity), and the third related to student-teacher relationships (because these relate to students' right to quality education) at the school. These aspects are also rights that are enshrined in the South African Constitution (as well as in other policies, see Chapter Two) as being guaranteed to all who resides within the country.

(a)   Responses from the students

The students at Disa High and Strelitzia High reported feeling less safe in school than Lily High and Protea High students. The students from Protea High reported feeling safer than the other three schools' students. Similar to the findings related to feeling safe at school, more students from Disa High and Strelitzia High did not feel respected at school. The majority of the students from Protea High felt respected at school.

With regard to the relationship between students and teachers, more students from rural schools, i.e. Disa High and Protea High, recorded having poorer relationships with teachers than Lily High and Strelitzia High. The students at Lily High reported having better relationships with teachers than the other three schools' students.

(b)   Responses from the teachers

The teachers from Lily High and Protea High noted that the students and teachers felt safe in their school despite the problems they experienced in the surrounding community such as gangsterism, drugs, violence, and alcohol abuse.

The teachers from Disa High and Strelitzia High noted feeling very unsafe at school, with the threat of imminent violence always hovering. The headmaster of Disa High also noted that gangs operated within the school grounds because some students who attended the school were part of these gangs. Thus, due to gangsters having free access to enter the school, students and teachers did not feel safe.

With regard to respecting students at school, the teachers reported that although the majority of teachers treated students with respect, there were some who did not.

The headmaster from Strelitzia High also noted that the teachers were unable to treat all students with respect due to the demands of the curriculum.

The responses from the teachers regarding student-teacher relationships differed between schools. The teachers at Lily High noted that the students and teachers had very good relationships. On the other hand, the teachers from Strelitzia High noted that the relationships between students and teachers were less than optimal. Some teachers at Strelitzia High called students derogatory names and there have been instances where students had written anonymous letters to school management regarding the disrespectful behaviour of the teachers.

The findings related to ethos suggest – as with the categories of governance, inhabitance, and otherness – that all four schools struggled with fully enacting and promoting the values of citizenship and democracy. Specifically, the findings related to ethos suggest that schools that were previously under the House of Representatives struggled more with enacting the values of citizenship as opposed to the previously categorised white-only school and the school that was established after 1994.

The findings also suggest that schools that have a predominant coloured population struggle with issues relating to safety and violence, that student-teacher relationships at rural schools are more problematic than they are at urban schools, and that of all four schools, Strelitzia High (the commuter school) had more difficulty with enacting the values of citizenship.

8.2.3   Synthesis of findings

This study suggests that students and teachers have very different understandings of citizenship and these differences are also evident between schools. Schools in this study remained contested spaces where enacting the values of citizenship and democracy was hindered by various factors, including historical legacies.

Seven cross-cutting themes emerged from the findings of this study. The first theme related to the persistence of inequality between South African schools. This was evident not only in the students' and teachers' conceptualisation of citizenship, but also what they reported regarding their experiences in schools. The findings of this study suggest that while the respondents may have attained legal citizenship, this has not guaranteed how citizenship is experienced in reality due to inequality.

The second theme that emerged from the findings related to teachers' professional development, and how this impacts students' schooling experiences. The findings from this study suggest that, in the absence of effective initial and continuing professional development that allows teachers to develop their skills on how to teach citizenship and social cohesion, classrooms can become spaces of conflict and discrimination, which is inconsistent with the values of citizenship. The findings also suggest that teachers have the ability to create schooling environments that can either promote or hinder the realisation of citizenship. Teacher training programmes therefore need to teach educators how to think critically about their own prejudices in order to develop more inclusive and tolerant teaching and learning environments.

The third cross-cutting theme that emerged from the findings suggests that the manner in which the Life Orientation curriculum is framed results in a passive and narrow understandings of citizenship. What is required to develop critically thinking and active citizens is an understanding of citizenship that allows for the development of skills that enable students to practice citizenship in a way that strengthens democracy. The South African Life Orientation curriculum needs to encourage students to develop the skills for *participatory* and *justice-orientated* citizenship (which is a particular kind of citizenship practice, advocated by Westheimer and Kahne, 2004) in order to address the pressing social problems that exist and persist in the country. The aim of the Life Orientation curriculum should be to ensure that citizens receive a holistic education to become persons who are able to think critically, who are actively involved in political activities, and who know how to keep elected officials accountable.

The fourth cross-cutting theme that emerged from the findings suggests that students and teachers are becoming more politically alienated and display this alienation through non-participation in political activities. This is mainly due to a weakened sense of attachment to the central institutions in society.

The fifth cross-cutting theme that emerged relates to the notion of a weakened social contract. The responses reported by the students and teachers suggest that their political disengagement may be due to their social rights not being translated into their material realities. Political engagement is both a citizen right and a responsibility. Therefore, disengagement from political activity undermines the democratic process and does not allow for citizenship to be fully realised.

The sixth cross-cutting theme that emerged from the findings suggests that students, particularly white and coloured students, struggle to reconfigure their new identities as South Africans in the new democratic dispensation and report feelings of exclusion. This suggests that race still remains salient in how South Africans identify themselves. Furthermore, the findings suggest that South Africans struggle to create an inclusive South African identity that is capable of straddling notions of sameness and difference.

The last cross-cutting theme suggests that racialised groups, class, sex, and inequality impact experiences of citizenship. While the new democratic dispensation grants all citizens access to the same (educational) opportunities, the findings suggest that white students still benefit from less inferior teaching and learning environments than black African students. The finding also suggest that boys and girls have different schooling experiences based on their sex. This includes the relationships they have with their teachers as well as experiences of discrimination. Furthermore, the findings suggest that racialised groups, class and sex remain markers of inequality in a post-apartheid context.

This section responded to the overall research question by summarising the main findings relating to the two research questions and synthesising the key findings by discussing the main cross-cutting themes that emerged. Overall, the findings show that the students' and teachers' understandings and experiences differed at each of the four case-study schools. What is common across these schools is that racialised groups and class remain salient in the students' and teachers' understanding and experiences of citizenship in schools. Furthermore, social inequality and low political engagement remain problematic.

8.3   CONTEXTUALISING THE FINDINGS IN A COMPARATIVE FRAMEWORK

To contextualise students' and teachers' understanding of citizenship in this study, it is a useful exercise to compare these understandings with respondents in other parts of the world. While there is a wealth of global literature that has investigated students' and teachers' understandings and interpretations of citizenship education, there is a dearth of literature that investigates understandings of the concept of citizenship specifically. While there is research that focuses on understandings of citizenship on a theoretical level, "the empirical void is far from being filled" (Lister *et al.*, 2003:236). However, there are some studies that could give credence to this brief comparative exercise.

Sim (2008) conducted a study on social sciences teachers' understandings of citizenship in Singapore. The study found that teachers conceptualised citizenship in four ways. Firstly, the majority of teachers understood citizenship as national identity, with the minority of teachers understanding citizenship as ethnic identity. Secondly, all teachers understood citizenship as being about responsibilities and participation. Teachers in the study noted that citizen responsibility is non-negotiable and crucial to the survival of the community and the nation. Thirdly, teachers in the study understood citizenship as being aware of the nation's past. Lastly, teachers understood citizenship as about thinking. This means that citizens need to question authority and be critical thinkers. Teachers in Sim's (2008) study did not reference their citizenship in relation to a global connectedness and all reference to identity was grounded in a nationalistic framework.

A study conducted by Schoeman (2018) that investigated teachers' understandings of democracy, citizenship, and citizenship education in South Africa revealed that teachers held both traditional and progressive understandings of citizenship. This means that understandings of citizenship for these teachers included knowledge of government structures, democratic values, voting, as well as civic participation to address social welfare issues and volunteering. Only two teachers understood citizenship as being about multi-culturalism and inclusion.

A study conducted by Evans (2006) on English and Canadian teachers' views of what educating for citizenship means revealed that teachers' understandings of citizenship is underpinned by both liberal and civic republican philosophies. Teachers' understandings of citizenship included knowledge of rights and duties, civic involvement, prioritising public issues, critical thinking, and exploring and understanding diverse beliefs and values. The majority of English teachers understood citizenship to be more about legal responsibilities and duties than rights. English teachers also understand citizenship to be about diversity, but more in relation to social class than ethnic, racial, or cultural diversity. Canadian teachers understood citizenship to be more about "beliefs and values related to a culturally diverse milieu" (Evans, 2006:419). English and Canadian teachers also considered social justice to be central to their understandings of citizenship.

Studies on students' understandings of citizenship are also limited; however, three studies can be cited to make a useful comparison. The first study that investigated high school students' understandings of citizenship was conducted by Leal Tejeda (2018). The focus of her enquiry was students' understandings of citizenship and citizenship

education in selected public and private secondary schools in Chile. Students in this study understood citizenship as having a legal dimension (i.e. having a legal status, being born in Chile, being Chilean, and having no criminal record), being about rules (respect for authority, obeying the law), political participation (voting), social participation (responsibility to society and exercising one's rights), belonging (to a community and having shared values), and being involved in activities that culminate in being a "good citizen".

A second study that is useful in this comparison was conducted by Hart (2009) and aimed to "identify how young people articulated citizenship, its relative importance to them, the extent to which they felt included and empowered as citizens, and the factors in their everyday lives informing their positions" (Hart, 2009:647). The study, which investigated youths' understanding of citizenship in England, demonstrated that respect and inclusion are central to their understandings of citizenship. This was a direct result of their lived experiences and being disrespected and not feeling included themselves. For these youths, the lived experiences impacted on their understandings of citizenship.

The final study cited in relation to youths' understanding of citizenship draws on the work of Lister *et al*. (2003), who conducted a longitudinal study in the East Midlands district of England. Five aspects emerged. These were citizenship as membership and belonging (belonging to a community or nation), citizenship as economic independence (being in waged employment, paying taxes, and having a home), citizenship as constructive social participation (helping people and having a positive impact), citizenship as a social contract (having rights and responsibilities), and citizenship as agency and voice (being heard and participating in decision-making processes). What this study also revealed is that "the young people found it much easier to talk about responsibilities than rights and when they did identify rights they were more likely to be civil than political or social rights" (Lister *et al.*, 2003:251).

Comparing the studies that focused on teachers' views of citizenship with this study revealed that while there are many commonalities in teachers' understandings, teachers in Singapore, Canada, and England had a stronger focus on social justice, political participation, and inclusion than teachers in this study. In this study, teachers emphasised the importance of the social contract, liberty, freedom, and being a "good citizen". Thinking critically about social issues was not mentioned at all, although this emerged as important in the study conducted by Sim (2008) and Evans (2006). The study conducted

by Schoeman (2018) was the most similar to the findings of this study. However, more teachers in this study noted that belonging was important to their understandings of citizenship than in Schoeman's (2018) study. The comparison here suggests that teachers' past experiences impact on their current understandings of citizenship. This could probably be attributed to the fact that the counties cited here have had large-scale social reform and political transformation.

A comparison of the studies relating to students' (and youths') understandings of citizenship revealed that most youths have a common understanding of citizenship, regardless of geographical context. Embedded in youths' understanding of citizenship are respect, being included, not being discriminated against, economic opportunities and independence, being heard (having a voice), and helping others. This comparison also suggests that youths' lived experiences impact on their understandings of citizenship. The next section discusses recommendations for future research.

8.4 RECOMMENDATIONS FOR FUTURE RESEARCH

This section discusses recommendations for future research.

8.4.1 There is a need to replicate this research in different contexts, including comparative studies

Lazar (2016:1) contends that citizenship is understood differently in different contexts and is "related in complex ways to day-to-day practices". Given this, a research recommendation is to replicate this research in all nine provinces of South Africa, including in public and independent schools, in order to ascertain the understandings of citizenship of South African students and teachers. Conducting this study in all nine provinces and between different school types will allow researchers to understand the complex dynamics of how citizenship is both understood and experienced in contexts that differ vastly in terms of racialised groups language, ethnicity, socio-economic status, and geography. Such research would highlight differences and similarities between provinces, particularly given the backdrop of high inter- and intra-provincial social and economic inequalities.

Linked to this idea of replicating the study is the recommendation to replicate the study in other African countries, including those in or emerging from conflict. Hunter (2016:1) argues that "Africa, it is often said, is suffering from a crisis of citizenship [because] even

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those who enjoy the legal status of citizenship and the political rights that flow from it face difficulties in approaching the state as active citizens engaged in ruling themselves". Furthermore, "at the heart of contemporary debates about citizenship lie dynamic exchanges between present and the past, between political theory and political practice, and between legal categories and lived experience" (Hunter, 2016:1). Conducting a comparative study about understandings and experiences of citizenship in other African countries will therefore allow for more nuanced understandings of citizenship on a continent where precolonial, colonial, and postcolonial histories co-exist.

8.4.2 There is a need to conduct more research on commuter schools to understand how students navigate notions of identity and belonging

Commuter schools in South Africa are those that are located near transport interchanges and whose student population consists mainly of coloured and black African learners. These learners travel from remote surrounding areas to attend schools in wealthier suburbs because they "regard them as crucial for cultivating the necessary aspirant dispositions that will allow entry into formal middle-class employment and lifestyles" (Fataar, 2015:99).

According to De Kock (2016:14), "the issue of commuter schools is an important area of enquiry for researchers seeking to understand how contemporary forces shape schooling in South Africa [and] because many learners are leaving their immediate surrounds to access schooling, it is critical to understand how the schools that receive them are responding to new identities, beliefs and experiences in their practices". With regard to citizenship, the phenomenon of commuter schools provides useful insights into how students and teachers navigate their sense of belonging because "learners are claiming a right to belonging within spaces they have previously been denied entry into, and are thus engaged in complex processes of identity formation and meaning construction as they negotiate the terms on which they are able to access their aspirations" (De Kock, 2016:14). Furthermore, conducting research about understandings and experiences of citizenship in commuter schools will contribute to better understandings of commuter schools as it is a context in South Africa that "remains under researched" (De Kock, 2016:43).

8.4.3 There is a need to conduct research that seeks to elicit the views of youth in order to better understand their lived experiences of citizenship and to assist in addressing social challenges

The UN Department of Economic and Social Affairs' (2019) *World youth report* contends that "today, there are 1.2 billion young people aged 15 to 24 years, accounting for 16 per cent of the global population [and] the active engagement of youth in sustainable development efforts is central to achieving sustainable, inclusive and stable societies". Thus, allowing youths platforms where their opinions and experiences are taken into consideration may provide for better understandings of how citizenship is manifested as a lived experienced and may lead to more effective interventions that will allow for the alleviation of prevailing social challenges.

8.5 RECOMMENDATIONS RELATING TO POLICY AND PRACTICE

This section discusses recommendations for policy and practice. It focuses specifically on suggestions related to the curriculum, and recommendations for teacher education providers and teaching practitioners.

8.5.1 There is a need to reconfigure how citizenship is framed in the curriculum

Keating (2016:4) contends that "in addition to providing lifelong civic resources through general education, schools play a more explicit role when citizenship is taught as part of the curriculum". Furthermore, schools also offer students their first opportunities to put citizenship skills into practice (Keating, 2016). It is therefore recommended that policymakers embed conceptions, as well as the practice of citizenship, as a cross-curricular theme. Further educating students for citizenship "can be integrated with other subjects (such as history, geography, religious education, or philosophy)" and can also be learned through the hidden curriculum that can "help to teach students what civic norms, values and behaviours are expected of them" (Keating, 2016:4).

Secondly, as discussed in Chapter Five, the carrier subject for civics education in South Africa, called Life Orientation, promotes passive understandings of citizenship. The recommendation is to restructure the Life Orientation curriculum, particularly the area that focuses on citizenship, to adopt a more social justice-orientated approach. This approach involves transferring skills to students that will allow them to become critical thinkers, hold leaders accountable in a democratic context, to be involved in political

activity, and to question social inequalities as a way of addressing them. A social justice-orientated curriculum is beneficial because "programmes fostering such citizenship emphasise the need for citizens to be able to think about issues of fairness, equality of opportunity, and democratic engagement [and puts] emphasis on collective work related to the life and issues of the community" (Westheimer, 2015:40).

8.5.2 There is a need for teachers to be trained to teach for citizenship and social cohesion

Pottas (2005) contends that teacher training is integral to the success of an inclusive education system. It is recommended that providers of initial teacher education equip future teachers with pedagogical strategies and techniques consistent with the values of citizenship and democracy. Sufficient time should also be allocated in the initial teacher training curriculum to provide spaces for student teachers to discuss issues of social integration, diversity, inclusion, and citizenship. Research on initial teacher education suggests that student teachers need to be trained to teach for citizenship and social cohesion because it "will ensure that teachers entering the system are better equipped to cope with the diversity of needs they will be presented with in the course of their careers" (Naicker, 2000; Pottas, 2005; Donohue & Bornman, 2014, cited in Sayed *et al.*, 2017:120).

For experienced teachers, it is recommended that provincial governments provide training for teachers to teach citizenship and social cohesion. This is of particular importance to teachers who received their initial teacher education prior to 1994, where training may have been underpinned by discriminatory philosophies. Singh, Wessels and Kanjee (2018) contend that in the absence of sufficient training to deal with difference in society, there is a tendency for teachers to revert to traditional teaching methods that may not be consistent with the values of citizenship and democracy. This is mainly due to teachers being ill-equipped to deal with issues of diversity and social cohesion. Furthermore, Sayed *et al.* (2017:302) also note that "training for social cohesion must be made a compulsory component" of teacher education, both during their initial teacher education phase, as well as the continuing professional development phase.

8.5.3 There is a need for schools to create spaces that actively promote the practice of citizenship

Teaching practitioners (i.e. teachers, school leaders, etc.) have the ability to promote or hinder the values and practices of citizenship in schools. "Teachers and school leaders act as role models, leading by example not just through their teaching of subject matter but also in the ways in which they moderate student discussions in classrooms, and/or allow students to participate in school decision-making" (Keating, 2016:5). Thus, teachers and school management, through their actions and interactions with students, demonstrate the kinds of behaviours that are deemed valuable and acceptable in society. It is recommended that teachers be more reflexive about how they interact with students to ensure that schools become spaces that are tolerant of differences and that promote the values of citizenship. This recommendation can be addressed by teachers making their efforts of educating for citizenship explicit – in their teaching, in their lesson planning, and in their general actions with other teachers as well as students.

8.6 CONTRIBUTION TO KNOWLEDGE

This section discusses the main contributions of the study to knowledge.

8.6.1 The study contributes to knowledge about understandings of citizenship in an African context

This thesis contributes to contemporary understandings of citizenship in South Africa. Understanding prevailing notions of citizenship in South Africa and Africa is important because there has always existed a dual understanding of citizenship in Africa; "one 'official' and determined by the state; and the other 'unofficial' or 'primordial', defined by local communities on the basis of birth" (Ekeh, 1970, cited in Hunter, 2016:7).

In this regard, this study specifically contributes to knowledge by providing insight into the lived experiences of students and teachers in rural and urban high schools in South Africa 25 years after ushering in a new democratic dispensation. This study therefore illuminates the extent to which post-apartheid discourses have impacted on current understandings of citizenship by soliciting understandings of citizenship from individuals who vary in terms of racialised groups, sex, religion, geographical context, and ethnicity. It also provides insight into the lived experiences of respondents in these contexts.

8.6.2 The study contributes to the paucity of literature on understandings of citizenship in South Africa

While numerous studies in South Africa have focused on citizenship education in schools (Enslin, 2003; Hammett & Staehli, 2009; Waghid, 2009; Fataar, 2015; Davids, 2018), there are few that focused specifically on understandings of citizenship. In 2015, a study investigating understanding of citizenship was conducted by Soudien *et al.* (2015). However, this study was confined to a higher education context. Despite substantial research being conducted about citizenship in general, locally, and globally, "relatively little research has been done … to analyse citizens' actual understandings of citizenship" (Hylton, Kisby & Goddard, 2018). Given this, this study then contributes to the paucity of literature on understandings of citizenship in South African schools in the following ways:

- Firstly, the study contributes to the literature on how students and teachers understand citizenship in terms of rights, responsibilities, and belonging.
- Secondly, the study contributes to the literature on how racialised groups and class impact understandings of citizenship in South Africa.
- Thirdly, the study contributes to the literature on how context shapes experiences of citizenship.
- Lastly, the study contributes to the literature relating to the gap between policies about citizenship and how they are realised in practice.

8.6.3 The conceptual framework provides a deeper understanding of citizenship in South African schools

The conceptual framework used to analyse students' and teachers' understandings of citizenship presents an original contribution as it combines the work of various theorists (Marshall, 1950; Westheimer & Kahne, 2004, 2015; Yuval-Davis, 2006, Feu *et al.*, 2017), which allows for a more critical understanding of the South African context. Marshall's (1950) categorisation of citizenship rights was especially useful. He made the distinction between civil, political, and social rights. Westheimer and Kahne (2004) developed a typology to differentiate between three kinds of citizens that allows for disaggregation of different kinds of citizen responsibilities. Yuval-Davis (2006) deconstructed the notion of belonging into three categories, namely belonging as a social location, belonging as identification, and emotional attachments and belonging as political and ethical values.

Feu *et al*.'s (2017) framework allows for the analysis of democratic practices in schools by examining four dimensions. These are governance, inhabitance, otherness, and ethos.

By developing this conceptual framework, this thesis presents a more nuanced view of how students and teachers understand notions of citizenship and their experiences in their school context. Furthermore, it allows for a critical analysis of a given context as it considers how intersections of racialised group, class, and sex impact research. This framework may be transferable to other contexts and is not limited to research in education due to its interdisciplinary orientation.
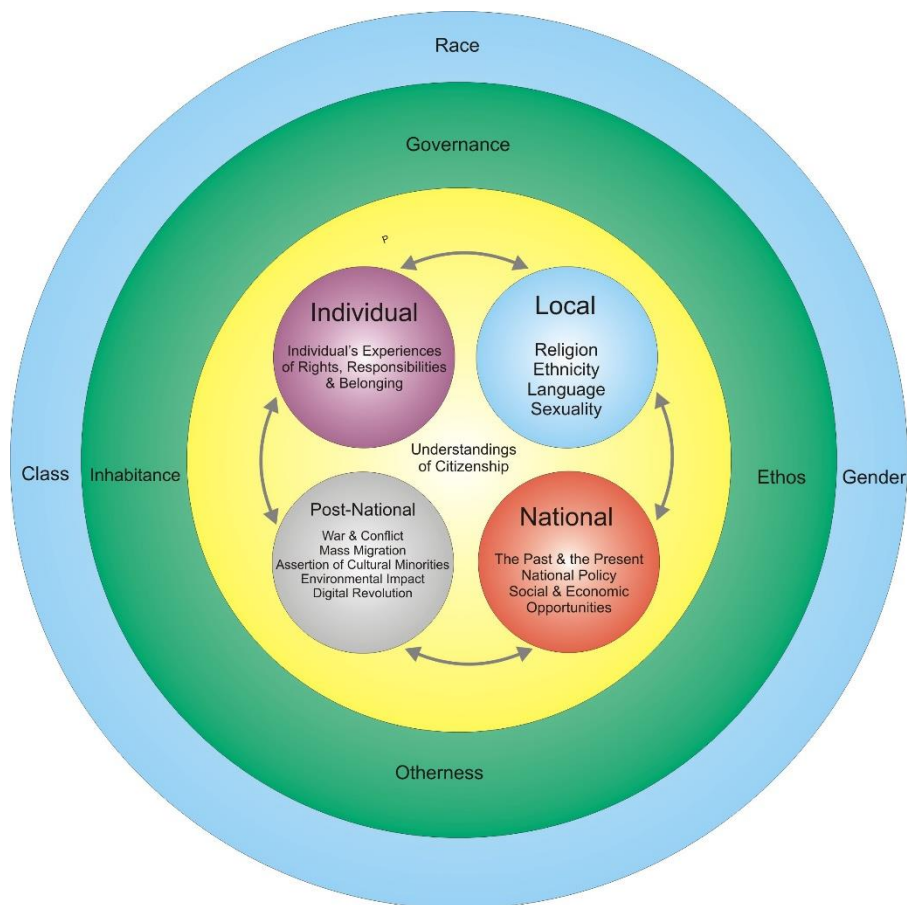
Figure 8.1: Conceptual framework to investigate understandings and experiences of citizenship

This section discussed the study's main contributions to knowledge. The next section concludes the chapter.

8.7   CONCLUSION

The process of conducting this research has been both overwhelming and rewarding. Starting the process with clear assumptions of the world, mostly informed by personal experience and social influence, and having these assumptions disrupted, has been a phenomenal breakthrough in terms of my personal and professional life. What is interesting to see, as I peruse the literature, is the wealth of research and development that has occurred since South Africa's inception of democracy that focus on improving the lives of the average South African. However, what I found lacking in these studies is the voice of research respondents impacted by these social interventions. What needs to be considered as a matter of priority to address the social challenges is to acknowledge the multiple narratives and lived experiences of people who live in the country and to use this as a foundation to construct the way forward.

Enslin (2003) contends that in South Africa, more than most countries, the meaning of citizenship and related rights has faced severe contestation centred on categories such as race, class, and nation. This study suggests that more than two decades of being a democratic state, this is still the case. This study also provided insight into the lived experiences of students and teachers in rural and urban high schools in South Africa more than 25 years after ushering in a new democratic dispensation. What it demonstrates is that much of our current understandings and experiences of citizenship are still constituted and informed by apartheid and its legacy.

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APPENDICES

Appendix A: Research Approval

Audrey.wyngaard@westerncape.gov.za
tel: +27 021 467 9272
Fax: 0865902282
Private Bag x9114, Cape Town, 8000
wced.wcape.gov.za

REFERENCE: 20160224-8119
ENQUIRIES: Dr A T Wyngaard

Miss Marcina Singh
Pugmill Lodge
1 Arena Road
Kenilworth
7800

Dear Miss Marcina Singh

RESEARCH PROPOSAL: UNDERSTANDING CITIZENSHIP AND CITIZENSHIP PRACTICES IN SOUTH AFRICAN SCHOOLS

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:
1.   Principals, educators and learners are under no obligation to assist you in your investigation.
2.   Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3.   You make all the arrangements concerning your investigation.
4.   Educators' programmes are not to be interrupted.
5.   The Study is to be conducted from **04 April 2016 till 24 June 2016**
6.   No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December).
7.   Should you wish to extend the period of your survey, please contact Dr A.T Wyngaard at the contact numbers above quoting the reference number?
8.   A photocopy of this letter is submitted to the principal where the intended research is to be conducted.
9.   Your research will be limited to the list of schools as forwarded to the Western Cape Education Department.
10.   A brief summary of the content, findings and recommendations is provided to the Director: Research Services.
11.   The Department receives a copy of the completed report/dissertation/thesis addressed to:
        The Director: Research Services
        Western Cape Education Department
        Private Bag X9114
        CAPE TOWN
        8000

We wish you success in your research.

Kind regards.
Signed: Dr Audrey T Wyngaard
Directorate: Research
DATE: 25 February 2016

Lower Parliament Street, Cape Town, 8001   Private Bag X9114, Cape Town, 8000
tel: +27 21 467 9272   fax: 0865902282   Employment and salary enquiries: 0861 92 33 22
Safe Schools: 0800 45 46 47   www.westerncape.gov.za

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Appendix B: Ethics Approval

Cape Peninsula University of Technology

FACULTY OF EDUCATION

RESEARCH ETHICS APPLICATION FORM

This form is to be completed by students, staff members and other researchers intending to undertake research in the Faculty. It is to be completed for any piece of research the aim of which is to make an original contribution to the public body of knowledge.

Please note:
- Complete the form in MS Word – no handwritten forms will be accepted.
- All attachments are to be included in this document – your email submission should include only **one** MS Word attachment.
- Your surname must appear at the beginning of the file name, e.g. SMITH Ethics application

2   **Applicant and project details**

Name(s) of applicant(s):	Marcina Singh
Project/study Title:	Understanding Citizenship &Citizenship practices in South African Schools
Is this a staff research project, i.e. not for degree purposes?	Yes / **No**
If for degree purposes:	Degree: Doctor of Education Supervisor(s): Yusuf Sayed & Azeem Badroodien
Funding sources:	NRF

2   **Abstract of study**

Insert a brief summary of the intended project/study in this block.

Using a case study approach, this thesis aims to look at how the knowledge, attitudes and skills of citizenship and citizenship practices are understood and addressed in policy and practice in South African schools, particularly in the Western Cape. The study seeks to address this question by focusing specifically on:

1) What are students, teachers and policymakers understanding of citizenship and citizen practices?

2) How are the skills, knowledge and values of citizenship and citizenship practices constructed in education policy in South Africa between 1994 and 2014?

3) How do the skills, knowledge and values of citizenship and citizenship practices impact school culture in a manner that addresses inequality and political apathy?

EFEC Form V3_updated 2015

Indicate clearly what the research entails and how it will be conducted, using a maximum of 500 words.

Taking into consideration the research questions mentioned in the abstract, this study will encompass a qualitative approach and make use of associated tools such as semi-structured interviews, questionnaires and document analysis.

Cohort 1: Grade 10 students (stratified by quintile as well as rural and urban)

Instrument: Questionnaire

Cohort 2: Teachers and School Management (Life Orientation, English and History teachers and school principal)

Instrument: Semi structured interviews

Cohort 3: Education Officials (WCED) (n=3)

Instrument: Semi structured interviews

Looking at the stratification of schools, there would be ten schools in this sample. The schools that will be approached for sampling will be based on the following criteria:

1) Quintile
2) Proximity
3) Access

The documents from the schools that need to be accessed include:

1) School Charter (Ethos, motto, etc.)
2) Various policies (discipline, gender, teaching and learning etc.)
3) Any other policy relevant to the study

3   Ethical considerations specific to the intended study/project

Provide explicit and concise answers to the following questions:

3.1   Sampling: How will you recruit participants? Is there any possibility that participants might feel coerced to take part and if so how can you manage this issue?

The school sample will be based on quintiles, proximity and access. Participants will be informed that their participation is voluntary and that there is absolutely to compulsion to oblige. In the event a large sample of the school chooses to not participate, another school with the same criteria would then be accessed in order to maintain the integrity of the project and also the participants.

3.2   How will participants be made aware of what is involved in the research [prior to, during and after data collection]?

Participants will be told upfront the purpose of the study and what the data will be used for. They will be informed about issues of anonymity and who has access to the data.

3.3   How will you ensure that participants really do understand their rights?

Explanations of informed consent will be given to all cohorts to ensure they understand that their participation is voluntary and that there will be no negative repercussions should they choose to not participate.

3.4   How will you collect data?

I will administer questionnaires to Grade 10 students and conduct semi structured interviews with teachers, school management and education officials.

Attach your data collection instrument(s) to the end of this document.

3.5   Is there a risk of harm to participants, to the participants' community, to the researcher/s, to the research community or to the University? If so how will these risks be managed?

There is no risk of physical or mental harm in the administering these instruments.

3.6   What plans do you have for managing the confidentiality and anonymity of participants in this study?

Only myself, the data capturer and my supervisor will have access to this data. It will be stored in a locked office at all times. In the analysis of the data, names of schools, teachers and officials will be changed to maintain anonymity.

3.7   Are there any potential conflicts of interest for you in undertaking this study? No

3.8   How will the findings be used on completion of the study?

The data received from each school will be written up as a case study and the results will be analysed using a strict theoretical framework.

3.9   Does this work raise any other ethical issues and if so, how will you manage these?

This study seeks to understand people's understanding and beliefs about their environment so it does raise any ethical issues. If a participant feels uncomfortable with a question or chooses not to answer a specific question, they have the freedom to not respond without malice or fear of retribution.

3.10   What training or experience do you bring to the project that will enable you to recognize and manage the potential ethical issues mentioned above?

I am a qualified teacher and understand the context of schools and the classroom in South Africa. I have also been in higher education management and this has allowed me to understand the macro level problems that may arise in an academic setting.

EFEC Form V3_updated 2015

4   Research Ethics Checklist

Ethical considerations:	Yes	No
4.1 Does the study involve participants who are unable to give informed consent? Examples include children, people with learning disabilities, or your own students. Animals?	√	
4.2 Will the study require the co-operation of a gatekeeper for initial access to the groups or individuals to be recruited? Examples include students at school, members of self-help groups, residents of nursing homes — anyone who is under the legal care of another.	√	
4.3 Will it be necessary for participants to participate in the study without their knowledge and consent at the time — for example, covert observation of people in non-public places?		√
4.4 Will the study with the research subject involve discussion of sensitive topics? Examples would include questions on sexual activity or drug use.	√	
4.5 Will the study involve invasive, intrusive, or potentially harmful procedures of any kind (e.g. drugs, placebos or other substances to be administered to the study participants)?		√
4.6 Will the study involve prolonged or repetitive testing on sentient subjects?		√
4.7 Will financial inducements (other than reasonable expenses and compensation for time) be offered to participants?		√
4.8 Does your research involve environmental studies which could be contentious or use materials or processes that could damage the environment? Particularly the outcome of your research?		√
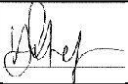
5   Attachment checklist

Please Tick:
The following documents have to be included at the end of this document:

Attachment	√
5.1 Consent form	√
5.2 Data collection instrument(s)	
5.3 Other relevant documentation (Please specify)	N/A

Signatures:

Researcher/Applicant:		Supervisor or Senior investigator (if applicable):	
Date:	2 March 2016	Date:	2 March 2016

Please note that in signing this form, supervisors are indicating that they are satisfied that the ethical issues raised by this work have been adequately identified and that the proposal includes appropriate plans for their effective management.

EFEC Form V3_updated 2015

Please insert attachments here:

EFEC Form V3_updated 2015

Comments by Education Faculty Ethics Committee:

This doctoral study is granted ethical clearance valid for 4 years from the date of issue below.		
Approved: X	**Referred back:**	**Approved subject to adaptations:**
Chairperson:		**Date: 02/ 3/ 2016**
Approval Certificate/ Reference: EFEC 4-3/ 2016		

Appendix C: Consent Forms

Appendix C1: Consent Form (English)

Cape Peninsula
University of Technology

Centre for International Teacher Education

STUDENT CONSENT FORM

This study forms part of a research project that is being conducted by a student at the Centre for International Teacher Education in fulfilment of a Doctor of Education qualification. The study is about Students' and Teachers' understanding of citizenship and citizenship practices in South African schools.

You are required to complete a **questionnaire** and/or participate in a **focus group**. The focus group will be recorded using an audio device.

You are allowed to:

- Ask questions throughout the process if you are unsure of anything
- Refuse to participate in the study without prejudice
- Withdraw from participation at any stage

The study is completely anonymous and all information gathered is stored in a safe facility. The responses to the questions will in no way seek to harm the respondent physically, mentally or emotionally.

Participating in this study will allow us to find out more about how students and teachers think about their identity as well as the identity of others in South Africa.

If you have any questions or queries regarding this, feel free to contact Marcina Singh at marcinasingh@hotmail.com or 021 959 5846

By completing this form, you are agreeing to participate in this study.

Name: _____

Signature: _____

Date: _____

Name of school: _____

Cape Peninsula
University of Technology

Centre for International Teacher Education

LEERDERINSTEMMINGSVORM

Hierdie studie vorm deel van 'n navorsingsprojek wat deur 'n student by die Centre for International Teacher Education uitgevoer word ter behaling van 'n doktorsgraad in onderwys. Die studie gaan oor leerders en onderwysers se begrip van burgerskap en burgerskappraktyke in Suid-Afrikaanse skole.

Jy word versoek om 'n **vraelys** in te vul en/of aan 'n **fokusgroepbespreking** deel te neem. Die fokusgroepbespreking sal op band opgeneem word.

Jy sal toegelaat word om:

- tydens die verloop van die proses vrae te vra as jy oor enigiets onseker is;
- te weier om aan die studie deel te neem sonder enige vooroordeel; en
- in enige stadium jou deelname te onttrek.

Die studie is heeltemal anoniem en alle inligting wat ingesamel word, sal in 'n veilige fasiliteit geberg word. Die antwoorde op die vrae sal op geen manier lei tot enige fisiese, geestelike of emosionele skade vir die deelnemers nie.

Jou deelname aan hierdie studie sal ons help om uit te vind hoe leerders en onderwysers oor hul identiteit asook die identiteit van ander in Suid-Afrika dink.

Skakel gerus met Marcina Singh by marcinasingh@hotmail.com of 021 959 5846 as jy enige vrae of navrae oor die studie het.

Deur hierdie vorm in te vul, stem jy in om aan hierdie studie deel te neem.

Naam: _____

Handtekening: _____

Datum: _____

Naam van skool: _____

Appendix C3: Consent Form (isiXhosa)

IFOMU YEMVUME YOMFUNDI

Esi sifundo siyinxalenye yeprojekhthi yezophando eyenziwa ngumfundi kwiZiko leHlabathi leMfundo yooTitshala ukuze kugqitywe ngokupheleleyo isiqinisekiso sesiDanga sobuGqirha kwezeMfundo. Esi sifundo singokuqonda kwabaFundi nooTitshala ubume belizwe kunye nezenzo zobume belizwe ezikolweni zaseMzantsi Afrika.

Kulindelwe ukuba ugqibezele **iphepha lemibuzo-mpendulo** uze/okanye uthathe inxaxheba **kwiqela logqaliselo.** Iqela logqaliselo liza kushicilelwa kusetyenziswa isixhobo esivakalayo.

Uvumelekile ukuba wenze oku kulandelayo:

- Ukubuza imibuzo kuyo yonke le nkqubo ukuba kukho into ongaqinisekanga ngayo
- Ukwala ukuthatha inxaxheba kwesi sifundo ngaphandle kwesohlwayo
- Ukurhoxa nanini na ekuthatheni inxaxheba

Esi sifundo asilivezi kwaphela igama lakho kwaye lonke ulwazi oluqokelelweyo lugcinwa kwindawo ekhuselekileyo. Iimpendulo zemibuzo azisayi kwenza umonzakalo kumthathi-nxaxheba ngokomzimba, ngokwengqondo nangokweemvakalelo nangayiphina indlela.

Ukuthatha inxaxheba kwesi sifundo kuza kusinceda ukuba sifumane ngakumbi ngendlela abafundi nootitshala abacinga ngayo ngokuba ngabo kwakunye nokuba ngabo kwabanye abantu abaseMzantsi Afrika.

Ukuba unemibuzo okanye iingxaki onazo eziphathelelene nesi sifundo, ukhululekile ukuba uqhagamshelane noMarcina Singh apha: marcinasingh@hotmail.com okanye kule nombolo yefowuni: 021 959 5846

Ngokugqibezela le fomu uyavuma ukuthatha inxaxheba kwesi sifundo.

Igama: _____

Utyikityo: _____

Umhla: _____

Igama lesikolo: _____

Appendix D1: Focus Group Schedule (English)

Cape Peninsula
University of Technology

Centre for International Teacher Education

Q.	
G.	
No.	

STUDENT FOCUS GROUP

Citizenship and Citizenship Practices in South African Schools

Name of School:	
No of Respondents:	
Sex:	M: F:
Grade:	
Interviewer:	
Interview Time:	
Interview Date:	
Recording Device:	
Interview Location:	

Section A – Being South African

1) **What does being a South African mean to you?**
   - Are you proud to be a South African? Why/Why not?
   - What does it mean to be a good citizen?
   - Give me an example of someone you think is a good citizen.
   - Do you think voting is important?

Section B – Your school

1) **Why have you chosen to come to this school?**
   - Are you happy at this school? What do you like/dislike about it?
   - Do you feel safe at this school?
   - Do you feel your school is a place that teaches you how to be a good citizen? How so?

Section C – Teachers at your school

1) Describe your ideal teacher.
- Do you get along well with your teachers?
- Who is your favourite teacher? Why is this your favourite teacher?
- What do you think about the teachers at your school?
- Do you feel supported by your teachers?
- Do you trust your teachers?

Section D – Curriculum and Textbook

1) Where do you learn the most about citizenship and citizenship practices?
- Do you enjoy learning about topics such as health, citizenship, voting etc.?
- Do your textbooks discuss issues about citizenship in a manner that you understand?
- Do your textbooks discuss issues about citizenship in a manner that is relevant to your life?
- Do you ever read your textbooks if you don't have homework?
- What topics would you like to learn about that your textbooks or the curriculum does not cover?

Centre for International Teacher Education

Q.	
G.	
No.	

LEERDERFOKUSGROEP

Burgerskap en burgerskappraktyke in Suid-Afrikaanse skole

Naam van skool:	
Getal respondente:	
Geslag:	M: V:
Graad:	
Onderhoudvoerder:	
Tyd van onderhoud:	
Datum van onderhoud:	
Opneemtoestel:	
Plek van onderhoud:	

Afdeling A – Om 'n Suid-Afrikaner te wees

2) **Wat beteken dit vir jou om 'n Suid-Afrikaner te wees?**
   - Is jy trots daarop om 'n Suid-Afrikaner te wees? Hoekom/Hoekom nie?
   - Wat beteken dit om 'n goeie burger te wees?
   - Gee vir my 'n voorbeeld van iemand wat jy as 'n goeie burger beskou.
   - Dink jy dit is belangrik om te stem?

Afdeling B – Jou skool

2) **Hoekom het jy gekies om na hierdie skool te kom?**
   - Is jy gelukkig by hierdie skool? Waarvan hou jy of hou jy nie by hierdie skool?
   - Voel jy veilig by hierdie skool?
   - Dink jy jou skool is 'n plek wat jou leer hoe om 'n goeie burger te wees? Op watter manier?

Afdeling C – Onderwysers by jou skool

2) Beskryf jou ideale onderwyser.
- Kom jy goed met jou onderwysers oor die weg?
- Wie is jou gunstelingonderwyser? Hoekom is die persoon jou gunstelingonderwyser?
- Wat dink jy van die onderwysers by jou skool?
- Dink jy jou onderwysers ondersteun jou?
- Vertrou jy jou onderwysers?

Afdeling D – Kurrikulum en handboeke

2) In watter vak het jy die meeste van burgerskap en burgerskappraktyke geleer?
- Geniet jy dit om van onderwerpe soos gesondheid, burgerskap, verkiesings en so meer te leer?
- Word kwessies van burgerskap in jou handboeke bespreek op 'n manier wat jy verstaan?
- Word kwessies van burgerskap in jou handboeke bespreek op 'n manier wat op jou lewe van toepassing is?
- Lees jy ooit jou handboeke wanneer jy nie huiswerk het nie?
- Van watter onderwerpe sal jy graag meer wil leer wat nie in jou handboeke of die kurrikulum bespreek word nie?

Appendix E1: Teacher Interview Schedule (English)

Centre for International Teacher Education

TEACHER INTERVIEW SCHEDULE

Q.	
G.	
No.	

Citizenship and Citizenship Practices in South African Schools

Name of School:	
Respondent Name:	
Sex:	
Occupation:	
Highest qualification:	
Years in current role:	
Years in teaching:	
Subject qualified to teach:	
Current subjects taught:	
Institution graduated from:	
Interviewer:	
Interview Time:	
Interview Date:	
Recording Device:	
Interview Location:	

Section A - School

1) **General Information: Years of teaching, institution etc**.

2) **Does the school have policies about the following**:

No.	Statement	Yes	No	Written policy/implied in practice
1.	Bullying at your school			
2.	Racism at your school			
3.	Violence at your school			
4.	Discrimination at your school			
5.	Religious intolerance at your school			
6.	Recycling at your school			
7.	Corporal punishment			
8	Sexuality			

- How effective are these rules?

3) **Tell me about the problems experienced in the community surrounding the school.**
   - How does this impact the school?
   - Are most of the students from the local community or do they commute?
   - How do you think students at the school might feel in terms of personal safety?
   - Do you think students are generally happy with the school?

4) **What role do you think schools have in preparing students for work, university (and participation in the economy)?**
   - How does the culture of a school affect the citizens that students become?

Section B - Citizenship

1) **How would you define citizenship?**
   - What would you understand to be good citizenship practices?
   - How can schools play a role in advocating good citizenship?
   - What is the role of schools in making good citizens?
   - Does the school have awards for students who achieve high academic results?
   - Does the school have awards for students who portray exceptional good behaviour?

Section C – Teachers

1) Do you think teachers at the school teach in a way that promotes good citizenship?
    - How do teachers relate to each other in the school?
    - How would you describe the relationship between students and teachers at the school?
    - Does the classroom set up and teaching tools of the school allow for effective teaching of citizenship?

Teaching methods
    - How do you deal with sensitive and difficult topics in your classroom? (e.g. racism, sexism)
    - What is the main discipline technique that you use in your classroom?

CPD
    - Do teachers at the school attend CPD programmes in the last year?
    - Are they orchestrated by the school or government? If yes, what kinds of topics are discussed in CPD programmes?
    - What kind of CPD programmes would you like to have that you are currently not receiving?
    - Which programmes would you like to receive that is relevant to citizenship and citizenship practices?

Section D- Curriculum and Textbooks

1) **Does the curriculum sufficiently cover issues of citizenship?**
    - Are the textbooks used to teach citizenship relevant to the student's lives?
    - What would you add or change to ensure that the curriculum is a more effective tool to teach the values of citizenship and citizenship practices?

General question: What does it mean to you to be a South African?

ONDERHOUDSKEDULE: ONDERWYSER

Q.	
G.	
Nr.	

Centre for International Teacher Education

Burgerskap en burgerskappraktyke in Suid-Afrikaanse skole

Naam van skool:	
Naam van respondent:	
Geslag:	
Beroep:	
Hoogste kwalifikasie:	
Jare in huidige rol:	
Jare in die onderwys:	
Vakke gekwalifiseerd om te onderrig:	
Huidige vakke wat u onderrig:	
Instelling waar gegradueer:	
Onderhoudvoerder:	
Tyd van onderhoud:	
Datum van onderhoud:	
Opneemtoestel:	
Plek van onderhoud:	

5) **Algemene inligting: Jare van onderrig, instelling, ens.**

6) **Het die skool beleide oor die volgende?**

Nr.	Stelling	Ja	Nee	Geskrewe beleid/geïmpliseer in praktyk
1.	Afknouery by die skool			
2.	Rassisme by die skool			
3.	Geweld by die skool			
4.	Diskriminasie by die skool			
5.	Onverdraagsaamheid vir gelowe by die skool			
6.	Herwinning by die skool			
7.	Lyfstraf			
8	Seksualiteit			

- Hoe doeltreffend is hierdie reëls?

7) **Vertel my van die probleme wat in die gemeenskap om die skool ervaar word.**
   - Watter impak het dit op die skool?
   - Kom die meeste leerders uit die plaaslike gemeenskap of pendel hulle na die skool?
   - Hoe dink u voel leerders by die skool oor persoonlike veiligheid?
   - Dink u die leerders is in die algemeen tevrede met die skool?

8) **Watter rol dink u speel skole in die voorbereiding van leerders op werk en universiteit (en deelname in die ekonomie)?**
   - Hoe beïnvloed die skool se kultuur die soort burgers wat leerders word?

Afdeling B - Burgerskap

2) **Wat verstaan u onder die term 'burgerskap'?**
   - Wat beskou u as goeie burgerskappraktyke?
   - Hoe kan skole 'n rol speel in die bevordering van goeie burgerskap?
   - Watter rol speel skole in die skep van goeie burgers?
   - Gee die skool toekennings aan leerders met hoë akademiese prestasies?
   - Gee die skool toekennings aan leerders wat buitengewone goeie gedrag toon?

Afdeling C – Onderwysers

2) **Dink u onderwysers by die skool onderrig op 'n wyse wat goeie burgerskap bevorder?**
   - Watter verhouding het die onderwysers by die skool met mekaar?
   - Hoe sou u die verhoudings tussen onderwysers en leerders by die skool beskryf?
   - Maak die klaskameropset en onderriginstrumente van die skool voorsiening vir die doeltreffende onderrig van burgerskap?

   Onderrigmetodes
   - Hoe hanteer u sensitiewe en moeilike onderwerpe in u klaskamer (bv. rassisme en seksisme)?
   - Wat is die vernaamste dissiplineringstegniek wat u in die klaskamer gebruik?

   VPO
   - Het onderwysers by die skool in die afgelope jaar VPO-programme bygewoon?
   - Word dit deur die skool of die regering georganiseer? Indien ja, watter soort onderwerpe word in die VPO-programme bespreek?
   - Watter soort VPO-programme sou u graag wou bywoon wat u nie tans aangebied word nie?
   - Watter programme sou u wou bywoon wat van toepassing is op burgerskap en burgerskappraktyke?

Afdeling D – Kurrikulum en handboeke

2) **Hanteer die kurrikulum kwessies van burgerskap voldoende?**
   - Is die handboeke wat gebruik word om burgerskap te onderrig van toepassing op die leerders se lewens?
   - Wat sou u byvoeg of verander om te verseker dat die kurrikulum 'n doeltreffender instrument is om die waardes van burgerskap en burgerskappraktyke te onderrig?

Algemene vraag: Wat beteken dit vir u om 'n goeie burger te wees?

Cape Peninsula
University of Technology

Centre for International Teacher Education

Q.	
G.	
No.	

HEADMASTER INTERVIEW SCHEDULE

Citizenship and Citizenship Practices in South African Schools

Name of School:	
Respondent Name:	
Sex:	
Occupation:	
Highest qualification:	
Years in current role:	
Years in teaching:	
Institution graduated from:	
Interviewer:	
Interview Time:	
Interview Date:	
Recording Device:	
Interview Location:	

Section A - School

9) **General Information: Founding year, race, gender, number of students, SES, quintile, results**.

10) Does the school have clear rules about the following:

No.	Statement	Yes	No	Written policy/implied in practice
1.	Bullying at your school			
2.	Racism at your school			
3.	Violence at your school			
4.	Discrimination at your school			
5.	Religious intolerance at your school			
6.	Recycling at your school			
7.	Corporal punishment			
8	Sexuality			

- How effective are these rules?

11) Tell me how problems in the community affect the school in terms of safety and crime.
- Do you think the culture of a school can affect the citizens that students become?
- How do think a student at the school might feel in terms of personal safety, happy with the school in general.

12) What do you think is the function of schooling?

Section B - Citizenship

3) How would you define citizenship?
- What would you understand to be a good citizenship practice?
- How can schools play a role in advocating good citizenship?
- Who do you think is ultimately responsible for teaching students how to be a good citizen?
- Does the school have awards for students who achieve high academic results?
- Does the school have awards for students who portray exceptional value systems/ good behaviour?

Section C – Teachers

1) How would you describe the relationship between students and teachers at the school?
- Do you think teachers at the school operate in a way that promotes good citizenship?
- What is the main discipline technique used at the school?
- Do teachers at the school generally get along with each other?

2) Do teachers at the school attend CPD programmes?
- Are they orchestrated by the school or government? If yes, what kinds of topics are discussed in CPD programmes?
- What CPD programmes would you like to have that you do not currently have?

Section D- Curriculum and Textbooks

3) **Does teaching the curriculum sufficiently cover issues of citizenship?**
    - Are the textbooks used to teach citizenship relevant to the student's lives?
    - What would you add or change to ensure the curriculum is a more effective tool to teach the values of citizenship and citizenship practices?

General question: What does it mean to you to be a South African?

Cape Peninsula
University of Technology

Centre for International Teacher Education

Q.	
G.	
No.	

ONDERHOUDSKEDULE: HOOF

Burgerskap en burgerskappraktyke in Suid-Afrikaanse skole

Naam van skool:	
Naam van respondent:	
Geslag:	
Beroep:	
Hoogste kwalifikasie:	
Jare in huidige rol:	
Jare in die onderwys:	
Instelling waar gegradueer:	
Onderhoudvoerder:	
Tyd van onderhoud:	
Datum van onderhoud:	
Opneemtoestel:	
Plek van onderhoud:	

Afdeling A - Skool

13) **Algemene inligting: Stigtingsjaar, ras, geslag, aantal leerders, SES, kwintiel, resultate**.

14) Het die skool duidelike beleide oor die volgende?

Nr.	Stelling	Ja	Nee	Geskrewe beleide/geïmpliseer in die praktyk
1.	Afknouery by die skool			
2.	Rassisme by die skool			
3.	Geweld by die skool			
4.	Diskriminasie by die skool			
5.	Onverdraagsaamheid vir gelowe by die skool			
6.	Herwinning by die skool			
7.	Lyfstraf			
8	Seksualiteit			

- Hoe doeltreffend is hierdie policies?

15) Vertel my van die probleme wat in die gemeenskap om die skool ervaar word.
- Watter impak het dit op die skool?
- Kom die meeste leerders uit die plaaslike gemeenskap of pendel hulle na die skool?
- Hoe dink u voel leerders by die skool oor persoonlike veiligheid?
- Dink u die leerders is in die algemeen tevrede met die skool?

16) Watter rol dink u speel skole in die voorbereiding van leerders op werk en universiteit (en deelname in die ekonomie)?
- Hoe beïnvloed die skool se kultuur die soort burgers wat leerders word?

Afdeling B - Burgerskap

4) Wat verstaan u onder die term 'burgerskap'?
- Wat beskou u as goeie burgerskappraktyke?
- Hoe kan skole 'n rol speel in die bevordering van goeie burgerskap?
- Watter rol speel skole in die skep van goeie burgers?
- Gee die skool toekennings aan leerders met hoë akademiese prestasies?
- Gee die skool toekennings aan leerders wat buitengewone goeie gedrag toon?

Afdeling C – Onderwysers

3) Hoe sou u die verhouding tussen die onderwysers en leerders by die skool beskryf?
- Dink u onderwysers by die skool onderrig op 'n wyse wat goeie burgerskap bevorder?
- Hoe word leerders by die skool gedissiplineer?
- Watter verhouding het die onderwysers by die skool met mekaar?

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4) Woon die onderwysers by die skool VPO-programme by?

- Watter onderwerpe is in die afgelope jaar in hierdie programme gedek?
- Word dit deur die skool of die regering georganiseer?
- Watter VPO-programme oor burgerskap, wat tans nie aangebied word nie, sou u graag wou bywoon?

Afdeling D – Kurrikulum en handboeke

4) Hanteer die kurrikulum kwessies van burgerskap voldoende?

- Is die handboeke wat gebruik word om burgerskap te onderrig van toepassing op die leerders se lewens?
- Wat sou u byvoeg of verander om te verseker dat die kurrikulum 'n doeltreffender instrument is om die waardes van burgerskap en burgerskappraktyke te onderrig?

Algemene vraag: Wat beteken dit vir u om 'n goeie burger te wees?

Appendix F: Questionnaires

Appendix F1: Student Questionnaire (English)

Cape Peninsula University of Technology

Centre for International Teacher Education

	Q.	
	G.	
	No.	

CITIZENSHIP AND CITIZENSHIP PRACTICES IN SOUTH AFRICAN SCHOOLS

STUDENT QUESTIONNAIRE

GRADE 10

Dear Student,

This questionnaire is being administered by a doctoral candidate at the Centre for International Teacher Education (CITE), located at the Cape Peninsula University of Technology (CPUT). The questionnaire is part of a study that examines students and teachers understanding of citizenship and citizenship practices in South African schools. We would like to know what your views are on citizenship and citizenship practices as well as your experiences at your school.

By completing this questionnaire, you will help us to understand how students think about citizenship. Please complete all the questions honestly and with as much detail as you can. All questionnaires are anonymous and at no time will your personal details be recorded with the intention of giving it to a third party.

How to complete this questionnaire:

- This questionnaire has 8 pages (double sided); please ensure you have all pages in your questionnaire.
- There are 4 sections, all sections need to be completed.
- If you are required to choose an option, place an X in the appropriate box.
- If you are required to write out your opinion, write clearly and with as much detail as you can.
- If you have any questions, raise your hand and the assistant will come assist you.

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Section 1: Information about you

This section asks information that will allow us to get to know you a little better. Please place an X in the box that best describes you.

1.1)   What is your sex?

1 Female	2 Male

1.2)   How old are you?

1 14	2 15	3 16	4 17	5 18	6 older than 18

1.3)   What is your home language?

1 isiXhosa	2 Afrikaans	3 English	4 isiZulu	5 Sesotho	6 Setswana

7 Sepedi	8 isiNdebele	9 Tshivenda	10 Xitsonga	11 siSwati	12 Other (specify) _____

1.4)   Which racialised group do you identify with?

1 Black African	2 Coloured	3 Indian	4 White	I choose not to say 5	6 Other (Specify)_____

1.5)   What is your religion? Tick one.

1 African Traditional Religion	2 Atheist	3 Christianity	4 Hinduism	5 Islam	6 Judaism	Other: 7 _____

1.6)   Do you have a disability?

1 Yes	2 No

1.7)   How do you get to school in the morning? Tick all that apply.

₁ Car	₂ Bus	₃ Taxi	₄ Train	₅ I walk	Carpool ₆	Other ⁷ _____

1.8)   How long does it take you to get to school in the morning?

₁ Less than 30 minutes	₂ 1 hour	₃ 2 hours	₄ More than 2 hours

1.9)   Were you born in South Africa?

₁ Yes	₂ No

1.10)   If you answered no in question 1.9, where were you born?

_____

1.11)   Who do you live with?

₁ Parent	₂ Grandparent	₃ Guardian	₄ Other: (Specify)_____

1.12)   Which subjects do you do? Tick all that apply.

₁ Accounting	₁₂ Economics	₂₃ Mechanical Technology
₂ Agricultural Management Practices	₁₃ Electrical Technology	₂₄ Music
₃ Agricultural Science	₁₄ Engineering Graphics and Design	₂₅ Physical Sciences
₄ Agricultural Technology	₁₅ Geography	₂₆ Religion Studies
₅ Business Studies	₁₆ History	₂₇ Technical Mathematics
₆ Civil Technology	₁₇ Hospitality Studies	₂₈ Technical Sciences
₇ Computer Application Technology	₁₈ Information Technology	₂₉ Technical: Civil Technology
₈ Consumer Studies	₁₉ Life Orientation	₃₀ Technical: Mechanical Technology
₉ Dance Studies	₂₀ Life Sciences (Biology)	₃₁ Tourism
₁₀ Design Studies	₂₁ Mathematical Literacy	₃₂ Visual Arts
₁₁ Dramatic Arts	₂₂ Mathematics	₃₃ Other (specify) _____
₃₄ Home language: _____		₃₅ First additional language: _____

Section 2: Your views

This section will ask questions about your understanding of citizenship and citizenship practices.

2.1) Read the following statements. Choose one answer for each statement that best represents your views.

No.	Statement	Strongly Agree [1]	Agree [2]	Disagree [3]	Strongly Disagree [4]
1.	Good citizens think problems should be resolved peacefully.				
2.	Good citizens consider how their actions will affect other people.				
3.	Good citizens think decisions should be based on fairness and equality.				
4.	Good citizens believe that all people should have an equal access at good quality education.				
5.	Good citizens think that it is important to care for the environment.				
6.	Good citizens think one should help decide on the leadership of the country by voting.				
7.	Good citizens think that one should get involved in voluntary programmes to help others in society.				
8.	Good citizens believe we should be tolerant of each other.				

2.2) Describe any actions you feel are important to show that you are a good citizen.

2.3) Write down three characteristics that best describes South Africans.

2.4) Do you feel proud to be a South African?

1 Yes	2 No

2.5) Give a reason for your answer in 2.4

2.6) When you turn 18 and can vote, would you vote?

1 Yes	2 No

2.7) Give a reason for your answer in 2.6

2.8) The following are characteristics that can be used to describe people. Place an X in the box you feel best describes South Africans. Tick one box for each statement.

No.	Characteristics	Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4
1.	Tolerant				
2.	Non violent				
3.	Helpful				
4.	Hardworking				
5.	Motivated				
6.	Honest				
7.	Participates in voting				
8.	Non racist				
9.	Sympathetic				
10.	Fair				

2.9) Place an X in the box that you feel best describes your views on belonging to South Africa.

No.	Statement	Yes 1	No 2
1.	Do you feel like you belong to this country?		
2.	Do you think your opinions matter in this country?		
3.	Does being part of this country make you happy?		

Look at the following three scenarios and tick the response that best describes your views.

2.10) You learn about a law that discriminates against certain groups of people, and you think that it is unfair. What would you most likely do? Choose one.

A. Write a letter to the newspaper about the law.	1
B. Discuss the issue with a friend.	2
C. Nothing; you can't do anything to change the law anyway.	3
D. Other: (please specify)	4

2.11) You are sitting in a park and you see a group of people littering. What would you **most likely** do? Choose one.

A. Nothing – it doesn't bother you.	1
B. Pick up the litter yourself.	2
C. Tell the group they should not litter.	3
D. Other: (please specify)	4

2.12) It is election time and your parent/guardian says that they are not going to vote. What would you **most likely** do? Choose one.

A. Nothing – it doesn't bother you.	1
B. You explain to them the importance of voting.	2
C. It bothers you, but you realize it's their decision.	3
D. Other: (please specify)	4

Section 3: Your school

In this section, you will be asked questions about the students, teachers and school environment.

3.1) How do you feel about your school? Tick the box that best represents your views. Tick one box for each statement.

No.	Statement	Strongly Agree [1]	Agree [2]	Disagree [3]	Strongly Disagree [4]
1.	I feel respected at this school.				
2.	I feel happy to be in my school.				
3.	I feel safe at my school.				
4.	I feel my school experience prepares me for adulthood.				
5.	I feel my school experience prepares me to be a good citizen.				

3.2) What do you think about the students at your school? Tick the box that best represents your views. Tick one box for each statement.

No.	Statement	Strongly Agree [1]	Agree [2]	Disagree [3]	Strongly Disagree [4]
1.	Students treat other students with respect, regardless of differences.				
2.	Students treat teachers with respect.				
3.	Students treat other adults at school with respect.				
4.	Students respect other student's property.				
5.	Students are willing to help other students, even if they are not friends.				
6.	Students solve conflicts without fighting.				

3.3) What do you think about the teachers at your school? Tick the box that best represents your views. Tick one box for each statement.

No.	Statement	Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4
1.	Teachers treat students with respect.				
2.	Teachers support students.				
3.	Teachers care about students being successful in school.				
4.	Teachers treat everyone fairly.				
5.	Teachers don't allow students to treat them disrespectfully.				
6.	Teachers have good relationships with their students.				
7.	Teachers teach us how to behave better.				
8.	Teachers are trusted by students.				
9.	Teachers respect student's views.				
10.	Teachers are good role models.				

3.4) How do teachers discipline students at your school? Tick the box that best represents your views. Tick one box for each statement.

No.	Statement	Always 1	Sometimes 2	Rarely 3	Never 4
1.	They shout at the students.				
2.	They discipline fairly.				
3.	They hit the students.				
4.	They send the students out of the class.				
5.	They send the students to the principal.				
6.	Other (please explain): _____				

3.5) Does your school have clear rules about the following:

No.	Statement	Yes 1	No 2	I don't know 3
1.	Bullying at your school			
2.	Racism at your school			
3.	Violence at your school			
4.	Discrimination at your school			

5.	Religious intolerance at your school			
6.	Recycling at your school			
7.	Corporal punishment			
8.	Sexuality			

3.6) How often have you experienced or witnessed the following at your school? Tick the box that best represents your views. Tick one box for each statement.

No.	Options	Did not occur 1	Some days 2	Most days 3	Everyday 4
1.	Peer bullying				
2.	Drug related incidents				
3.	Alcohol related incidents				
4.	Stabbings				
5.	Gun violence				
6.	Racism				
7.	Violence against women or girls				
8.	Sexual assaults				
9.	Violence against foreigners				
10.	Violence against homosexuals				

Section 4: Curriculum and Textbooks

This section will ask questions about your Life Orientation, History and English subjects. It makes reference to what you have learned since the beginning of high school.

4.1) In which subject do you learn the most about citizenship and citizenship practices?

1 Accounting	12 Economics	23 Mechanical Technology	34 Home Language _____
2 Agricultural Management Practices	13 Electrical Technology	24 Music	35 First Additional Language _____
3 Agricultural Science	14 Engineering Graphics and Design	25 Physical Sciences	
4 Agricultural Technology	15 Geography	26 Religion Studies	

5 Business Studies	16 History	27 Technical Mathematics
6 Civil Technology	17 Hospitality Studies	28 Technical Sciences
7 Computer Application Technology	18 Information Technology	29 Technical: Civil Technology
8 Consumer Studies	19 Life Orientation	30 Technical: Mechanical Technology
9 Dance Studies	20 Life Sciences	31 Tourism
10 Design Studies	21 Mathematical Literacy	32 Visual Arts
11 Dramatic Arts	22 Mathematics	33 Other (specify) _____

4.2) Think about your Life Orientation lessons since you started high school, have you learned about the following topics?

No.	Topic	Yes [1]	No [2]
1.	How to be a responsible citizen.		
2.	Mental health.		
3.	The environment.		
4.	Helping others.		
5.	The laws of South Africa.		
6.	Finding employment.		
7.	How to be a good worker in your job.		
8.	The importance of exercise.		
9.	Good eating habits.		
10.	Your rights as a South African.		

4.3) How important is learning about the following topics in school. Tick the box that best represents your views. Tick one box for each statement.

No.	Topic	Very Important[1]	Fairly Important [2]	Slightly Important [3]	Not important [4]
1.	How to be a responsible citizen.				
2.	Mental health.				
3.	The environment.				
4.	Helping others.				
5.	The laws of South Africa.				
6.	Finding employment.				
7.	How to be a good worker in your job.				
8.	The importance of exercise.				
9.	Good eating habits.				
10.	Your rights as a South African.				
11.	Voting.				

4.4) Think about your History lessons, have you learned about the following topics?

No.	Topic	Yes [1]	No[2]
1.	How to search for information about the past.		
2.	How to select important information.		
3.	How to know which information to trust.		
4.	Understanding situations from different points of view.		
5.	Understanding why things that happened in the past are sometimes not properly understood.		
6.	How to look at evidence from the past to know the truth about what happened.		
7.	Understanding past events in the correct order.		
8.	The importance of knowing our heritage.		
9.	The importance of knowing about how to conserve our natural resources.		
10.	The history of South Africa.		

4.5) How important is learning about the following topics in school. Tick the box that best represents your views. Tick one box for each statement.

No.	Topic	Very Important[1]	Fairly Important [2]	Slightly Important [3]	Not important [4]
1	How to search for information about the past.				
2	How to select important information.				
3	How to know which information to trust.				
4	Understanding situations from different points of view.				
5	Understanding why things that happened in the past are sometimes not properly understood.				
6	How to look at evidence from the past to know the truth about what happened.				
7.	Understanding past events in the correct order.				
No.	Topic	Very Important[1]	Fairly Important [2]	Slightly Important [3]	Not important [4]
8.	The importance of knowing our heritage.				
9.	The importance of knowing about how to conserve our natural resources.				
10.	The history of South Africa.				

4.6) Think about your English lessons, have you learned about the following topics?

No.	Topic	Yes [1]	No [2]
1.	Read South African poetry.		
2.	Read about South African short stories.		
3.	Read books written by South Africans.		
4.	Perform dramas about South African life.		
5.	Watch films about South Africa.		
6.	Do orals on topics related to South Africa.		
7.	Understanding Stereotypes.		
8.	Interpreting information.		
9.	How to express your opinion in an appropriate manner.		
10.	Analysing political statements or documents.		

4.7) How important is learning about the following topics in school. Tick the box that best represents your views. Tick one box for each statement.

No.	Topic	Very Important[1]	Fairly Important [2]	Slightly Important [3]	Not important [4]
1.	Read South African poetry.				
2.	Read about South African short stories.				
3.	Read books written by South Africans.				
4.	Perform dramas about South African life.				
5.	Watch films about South Africa.				
6.	Do orals on topics related to South Africa.				
7.	Understanding Stereotypes.				
8.	Interpreting information.				
9.	How to express your opinion in an appropriate manner.				
No.	Topic	Very Important[1]	Fairly Important [2]	Slightly Important [3]	Not important [4]
10.	Analysing political statements or documents.				

4.8) If you have any further comments regarding the importance of citizenship and citizenship practices, please comment below.

--THE END--

Thank you for taking the time to complete this questionnaire. If you have any further questions regarding this, please contact me directly at marcinasingh@hotmail.com . ☺

Centre for International Teacher Education

Q.	
G.	
No.	

BURGERSKAP EN BURGERSKAPPRAKTYKE IN SUID-AFRIKAANSE SKOLE

LEERDERVRAELYS

GRAAD 10

Liewe leerder,

Hierdie vraelys word afgeneem deur 'n doktorale kandidaat by die Centre for International Teacher Education (CITE) by die Kaapse Skiereiland Universiteit van Tegnologie. Die vraelys is deel van 'n studie wat ondersoek instel na leerders en onderwysers se persepsies van burgerskap en burgerskappraktyke in Suid-Afrikaanse skole. Ons wil graag meer weet oor jou sienings oor burgerskap en burgerskappraktyke asook jou ervarings by jou skool.

Deur hierdie vraelys in te vul, help jy ons om te verstaan hoe leerders oor burgerskap dink. Beantwoord asseblief al die vrae eerlik en in soveel besonderhede as wat jy kan. Alle vraelyste is anoniem en jou persoonlike besonderhede sal nêrens opgeteken word met die doel om dit aan 'n derde party te gee nie.

Hoe om die vraelys in te vul:

- Hierdie vraelys bestaan uit agt bladsye (dubbelkant). Maak asseblief seker dat jou vraelys volledig is.
- Daar is vier afdelings, en al vier moet voltooi word.
- As daar van jou gevra word om 'n opsie te kies, moet jy 'n X in die toepaslike kassie maak.
- As daar van jou gevra word om oor jou mening te skryf, moet jy netjies skryf en soveel besonderhede gee as wat jy kan.
- As jy enige vrae het, kan jy jou hand opsteek en die assistent sal jou kom help.

Afdeling 1: Inligting oor jou

In hierdie afdeling word inligting gevra wat ons sal help om jou 'n bietjie beter te leer ken. Plaas 'n X in die kassie wat jou die beste beskryf.

1.13) Watter geslag is jy?

1 Vroulik	2 Manlik

1.14) Hoe oud is jy?

1 14	2 15	3 16	4 17	5 18	6 Ouer as 18

1.15) Wat is jou huistaal?

1 isiXhosa	2 Afrikaans	3 Engels	4 isiZulu	5 Sesotho	6 Setswana

7 Sepedi	8 isiNdebele	9 Tshivenda	10 Xitsonga	11 siSwati	12 Ander (spesifiseer) _____

1.16) Met watter rassegroep vereenselwig jy jou?

1 Swart Afrikaan	2 Bruin	3 Indiër	4 Wit	Ek wil nie sê nie 5	6 Ander (spesifiseer)_____

1.17) Wat is jou geloof? Merk een.

1 Afrika-Tradisionele Geloof	2 Ateïs	3 Christendom	4 Hindoeïsme	5 Islam	6 Judaïsme	**Ander:** 7 _____

1.18) Het jy 'n gestremdheid?

1 Ja	2 Nee

1.19) Hoe kom jy in die oggend by die skool? Merk almal wat van toepassing is.

₁ Motor	₂ Bus	₃ Taxi	₄ Trein	₅ Ek stap	Saamryklub ₆	Ander ⁷ _____

1.20) Hoe lank neem dit jou om in die oggend by die skool te kom?

₁ Minder as 30 minute	₂ 1 uur	₃ 2 uur	₄ Meer as 2 uur

1.21) Is jy in Suid-Afrika gebore?

₁ Ja	₂ Nee

1.22) As jy by vraag 1.9 'nee' geantwoord het, waar is jy gebore?

_____

1.23) Saam met wie woon jy?

₁ Ouer	₂ Grootouer	₃ Voog	₄ Ander: (spesifiseer)_____

1.24) Watter vakke neem jy? Merk almal wat van toepassing is.

₁ Rekeningkunde	₁₂ Ekonomie	₂₃ Meganiese Tegnologie
₂ Landboubestuurspraktyk	₁₃ Elektriese Tegnologie	₂₄ Musiek
₃ Landbouwetenskappe	₁₄ Ingenieursgrafika en Ontwerp	₂₅ Fisiese Wetenskappe
₄ Landboutegnologie	₁₅ Geografie	₂₆ Religiestudies
₅ Besigheidstudies	₁₆ Geskiedenis	₂₇ Tegniese Wiskunde
₆ Siviele Tegnologie	₁₇ Gasvryheidstudies	₂₈ Tegniese Wetenskappe
⁷ Rekenaartoepassingstegnologie	₁₈ Inligtingstegnologie	₂₉ Tegnies: Siviele Tegnologie
₈ Verbruikerstudies	₁₉ Lewensoriëntering	₃₀ Tegnies: Meganiese Tegnologie
₉ Dansstudies	₂₀ Lewenswetenskappe (Biologie)	₃₁ Toerisme
₁₀ Ontwerpstudies	₂₁ Wiskundige Geletterdheid	₃₂ Visuele Kunste
₁₁ Dramatiese Kunste	₂₂ Wiskunde	₃₃ Ander (spesifiseer) _____
₃₄ Huistaal:_____		₃₅ Eerste Addisionele Taal:_____

Afdeling 2: Jou sienings

Hierdie afdeling gaan oor jou begrip van burgerskap en burgerskappraktyke.

2.1)   Lees die volgende stellings. Kies een antwoord op elke stelling wat jou siening die beste verteenwoordig.

Nr.	Stelling	Stem beslis saam [1]	Stem saam [2]	Stem nie saam nie [3]	Stem beslis nie saam nie [4]
1.	Goeie burgers dink probleme moet vreedsaam opgelos word.				
2.	Goeie burgers dink na oor hoe hul optredes ander mense sal beïnvloed.				
3.	Goeie burgers dink besluite moet op regverdigheid en gelykheid gegrond wees.				
4.	Goeie burgers glo alle mense moet gelyke toegang tot onderwys van goeie gehalte hê.				
5.	Goeie burgers dink dit is belangrik om vir die omgewing om te gee.				
6.	Goeie burgers dink 'n mens moet help om oor die leierskap van die land te besluit deur te stem.				
7.	Goeie burgers dink 'n mens moet by vrywilligersprogramme betrokke raak om ander mense in die samelewing te help.				
8.	Goeie burgers glo ons moet verdraagsaam teenoor mekaar wees.				

2.2)   Beskryf enige optrede wat jy dink belangrik is om te wys jy is 'n goeie burger.

2.3) Skryf drie eienskappe neer wat Suid-Afrikaners die beste beskryf.

360
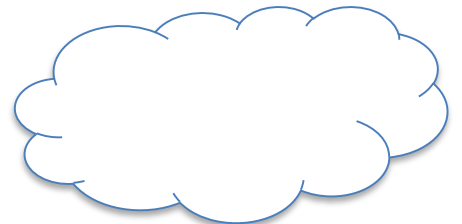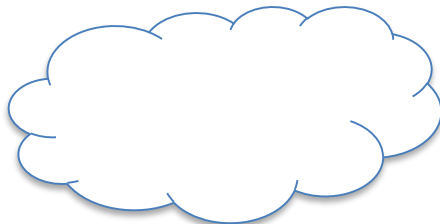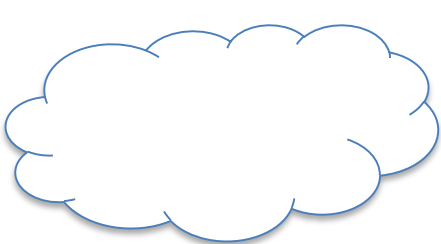
2.4)   Is jy trots daarop om 'n Suid-Afrikaner te wees?

₁ Ja	₂ Nee

2.5)   Gee 'n rede vir jou antwoord by 2.4.

2.6)   Sal jy stem wanneer jy 18 word en mag stem?

₁ Ja	₂ Nee

2.7)   Gee 'n rede vir jou antwoord by 2.6.

2.8)   Die volgende is eienskappe wat gebruik kan word om mense te beskryf. Maak 'n X in die kassie wat volgens jou Suid-Afrikaners die beste beskryf. Merk slegs een kassie vir elke stelling.

Nr.	Eienskappe	Stem beslis saam ¹	Stem saam ²	Stem nie saam nie ³	Stem beslis nie saam nie ⁴
1.	Verdraagsaam				
2.	Niegewelddadig				
3.	Behulpsaam				
4.	Hardwerkend				
5.	Gemotiveerd				
6.	Eerlik				
7.	Stem in verkiesings				

8.	Nierassisties				
9.	Simpatiek				
10.	Regverdig				

2.9) Die volgende vrae gaan oor hoe dit vir jou voel om deel van Suid-Afrika te wees. Maak 'n X in die kassie wat jou sienings die beste beskryf.

Nr.	Stelling	Ja 1	Nee 2
1.	Dink jy jy is deel van hierdie land?		
2.	Dink jy jou menings maak saak in hierdie land?		
3.	Maak dit jou gelukkig om deel van hierdie land te wees?		

Lees die volgende drie scenario's en merk die antwoord wat jou sienings die beste beskryf.

2.10) Jy leer van 'n wet wat teen sekere groepe mense diskrimineer, en jy dink dit is onregverdig. Wat sal jy waarskynlik doen? Kies een.

A. Skryf 'n brief aan die koerant oor die wet.	1
B. Bespreek die kwessie met 'n vriend.	2
C. Niks; jy kan in elk geval niks doen om die wet te verander nie.	3
D. Ander (spesifiseer)	4

2.11) Jy sit in 'n park en sien 'n groep mense rommel strooi. Wat sal jy **waarskynlik** doen? Kies een.

A. Niks – dit pla jou nie.	1
B. Tel die rommel op.	2
C. Sê vir die mense hulle moenie rommel strooi nie.	3
D. Ander (spesifiseer)	4

2.12) Dit is verkiesingstyd en jou ouers/voogde sê hulle gaan nie stem nie. Wat sal jy **waarskynlik** doen? Kies een.

A. Niks – dit pla jou nie.	1
B. Verduidelik vir hulle hoe belangrik dit is om te stem.	2
C. Dit pla jou, maar jy besef dit is hulle besluit.	3
D. Ander (spesifiseer)	4

Afdeling 3: Jou skool

In hierdie afdeling word vrae gevra oor leerders, onderwysers en die skoolomgewing.

3.1) Hoe voel jy oor jou skool? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Stelling	Stem beslis saam [1]	Stem saam [2]	Stem nie saam nie [3]	Stem beslis nie saam nie [4]
1.	Ek word by hierdie skool gerespekteer.				
2.	Ek is gelukkig by my skool.				
3.	Ek voel veilig by my skool.				
4.	My skoolervaring berei my voor op volwassenheid.				
5.	My skoolervaring berei my voor om 'n goeie burger te wees.				

3.2) Wat dink jy van die leerders by jou skool? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Stelling	Stem beslis saam [1]	Stem saam [2]	Stem nie saam nie [3]	Stem beslis nie saam nie [4]
1.	Leerders behandel ander leerders met respek, ongeag hulle verskille.				
2.	Leerders behandel onderwysers met respek.				
3.	Leerder behandel ander volwassenes by die skool met respek.				
4.	Leerders respekteer ander leerders se eiendom.				
5.	Leerders is bereid om ander leerders te help, selfs al is hulle nie vriende nie.				
6.	Leerders los konflik op sonder om te baklei.				

3.3) Wat dink jy van die onderwysers by jou skool? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Stelling	Stem beslis saam [1]	Stem saam [2]	Stem nie saam nie [3]	Stem beslis nie saam nie [4]
1.	Onderwysers behandel leerders met respek.				
2.	Onderwysers ondersteun leerders.				
3.	Onderwysers gee om oor leerders se sukses op skool.				
4.	Onderwysers behandel almal regverdig.				
5.	Onderwysers laat nie toe dat leerders hulle sonder respek behandel nie.				
6.	Onderwysers het goeie verhoudings met hul leerders.				
7.	Onderwysers leer ons hoe om ons beter te gedra.				
8.	Leerders vertrou die onderwysers.				
9.	Onderwysers respekteer leerders se sienings.				
10.	Onderwysers is goeie rolmodelle.				

3.4) Hoe dissiplineer onderwysers leerders by jou skool? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Stelling	Altyd [1]	Soms [2]	Selde [3]	Nooit [4]
1.	Hulle skree op die leerders.				
2.	Hulle dissiplineer leerders regverdig.				
3.	Hulle slaan die leerders.				
4.	Hulle stuur die leerders uit die klas.				
5.	Hulle stuur die leerders na die hoof.				
6.	Ander (verduidelik): _____				

3.5) Het jou skool duidelike reëls oor die volgende?

Nr.	Stelling	Ja [1]	Nee [2]	Ek weet nie [3]
1.	Afknouery by die skool			
2.	Rassisme by die skool			
3.	Geweld by die skool			
4.	Diskriminasie by die skool			
5.	Onverdraagsaamheid vir gelowe by die skool			
6.	Herwinning by die skool			
7.	Lyfstraf			
8	Seksualiteit			

3.6) Hoe dikwels het al jy die volgende in jou skool ervaar of gesien gebeur? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Opsies	Het nie plaasgevind nie [1]	Party dae [2]	Die meeste dae [3]	Elke dag [4]
1.	Afknouery van portuurgroep				
2.	Dwelmverwante voorvalle				
3.	Alkoholverwante voorvalle				
4.	Messtekery				
5.	Geweergeweld				
6.	Rassisme				
7.	Geweld teen vroue of meisies				
8.	Seksuele aanranding				
9.	Geweld teen buitelanders				
10.	Geweld teen homoseksuele mense				

Afdeling 4: Kurrikulum en handboeke

Hierdie afdeling bevat vrae oor die vakke Lewensoriëntering, Geskiedenis en Afrikaans. Dit verwys na wat jy sedert die begin van hoërskool geleer het.

4.1) In watter vak het jy die meeste van burgerskap en burgerskappraktyke geleer?

1 Rekeningkunde	12 Ekonomie	23 Meganiese Tegnologie	34 Huistaal _____
2 Landboubestuurspraktyk	13 Elektriese Tegnologie	24 Musiek	35 Eerste Addisionele Taal _____
3 Landbouwetenskappe	14 Ingenieursgrafika en Ontwerp	25 Fisiese Wetenskappe	
4 Landboutegnologie	15 Geografie	26 Religiestudies	
5 Besigheidstudies	16 Geskiedenis	27 Tegniese Wiskunde	
6 Siviele Tegnologie	17 Gasvryheidstudies	28 Tegniese Wetenskappe	
7 Rekenaartoepassingstegnologie	18 Inligtingstegnologie	29 Tegnies: Siviele Tegnologie	
8 Verbruikerstudies	19 Lewensoriëntering	30 Tegnies: Meganiese Tegnologie	
9 Dansstudies	20 Lewenswetenskappe (Biologie)	31 Toerisme	
10 Ontwerpstudies	21 Wiskundige Geletterdheid	32 Visuele Kunste	
11 Dramatiese Kunste	22 Wiskunde	33 Ander (spesifiseer) _____	

4.2) Dink na oor jou Lewensoriëntering-lesse sedert jy met hoërskool begin het. Het jy van die volgende onderwerpe geleer?

Nr.	Onderwerp	Ja [1]	Nee [2]
1.	Hoe om 'n verantwoordelike burger te wees		
2.	Geestesgesondheid		
3.	Die omgewing		
4.	Om ander te help		
5.	Die wette van Suid-Afrika		
6.	Om werk te vind		

7.	Hoe om 'n goeie werker in jou beroep te wees		
8.	Die belangrikheid van oefening		
9.	Goeie eetgewoontes		
10.	Jou regte as 'n Suid-Afrikaner		

4.3) Hoe belangrik is dit om van die volgende onderwerpe op skool te leer? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Onderwerp	Baie belangrik 1	Redelik belangrik 2	Effens belangrik 3	Nie belangrik nie 4
1.	Hoe om 'n verantwoordelike burger te wees				
2.	Geestesgesondheid				
3.	Die omgewing				
4.	Om ander te help				
5.	Die wette van Suid-Afrika				
6.	Om werk te vind				
7.	Hoe om 'n goeie werker in jou beroep te wees				
8.	Die belangrikheid van oefening				
9.	Goeie eetgewoontes				
10.	Jou regte as 'n Suid-Afrikaner				
11.	Om te stem				

4.4) Dink na oor jou Geskiedenis-lesse. Het jy van die volgende onderwerpe geleer?

Nr.	Onderwerp	Ja 1	Nee 2
1.	Hoe om te soek na inligting oor die verlede		
2.	Hoe om belangrike inligting te kies		
3.	Hoe om te weet watter inligting vertrou kan word		
4.	Begrip van situasies vanuit verskillende oogpunte		
5.	Begrip waarom dinge wat in die verlede gebeur het soms nie behoorlik verstaan word nie		

6.	Hoe om na bewyse uit die verlede te kyk om te weet wat werklik gebeur het		
7.	Begrip van gebeure in die verlede in die korrekte volgorde		
8.	Die belangrikheid om te weet wat ons erfenis is		
9.	Die belangrikheid om te weet hoe om ons natuurlike hulpbronne te bewaar		
10.	Die geskiedenis van Suid-Afrika		

4.5) Hoe belangrik is dit om van die volgende onderwerpe op skool te leer? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Onderwerp	Baie belangrik [1]	Redelik belangrik [2]	Effens belangrik [3]	Nie belangrik nie [4]
1	Hoe om te soek na inligting oor die verlede				
2	Hoe om belangrike inligting te kies				
3	Hoe om te weet watter inligting vertrou kan word				
4	Begrip van situasies vanuit verskillende oogpunte				
5	Begrip waarom dinge wat in die verlede gebeur het soms nie behoorlik verstaan word nie				
6	Hoe om na bewyse uit die verlede te kyk om te weet wat werklik gebeur het				
7.	Begrip van gebeure in die verlede in die korrekte volgorde				
Nr.	Onderwerp	Baie belangrik [1]	Redelik belangrik [2]	Effens belangrik [3]	Nie belangrik nie [4]
8.	Die belangrikheid om te weet wat ons erfenis is				
9.	Die belangrikheid om te weet hoe om ons natuurlike hulpbronne te bewaar				
10.	Die geskiedenis van Suid-Afrika				

4.6) Dink na oor jou Afrikaans-klasse. Het jy van die volgende onderwerpe geleer?

Nr.	Onderwerp	Ja [1]	Nee[2]
1.	Lees Suid-Afrikaanse poësie		
2.	Lees Suid-Afrikaanse kortverhale		
3.	Lees boeke wat deur Suid-Afrikaners geskryf is		

4.	Voer dramas oor die Suid-Afrikaanse lewe op		
5.	Kyk films oor Suid-Afrika		
6.	Doen mondelinge oor onderwerpe verbonde aan Suid-Afrika		
7.	Begrip van stereotipes		
8.	Interpretasie van inligting		
9.	Hoe om jou mening op 'n geskikte manier uit te spreek		
10.	Ontleding van politieke stellings of dokumente		

4.7) Hoe belangrik is dit om van die volgende onderwerpe op skool te leer? Merk die kassie wat jou siening die beste voorstel. Merk slegs een kassie vir elke stelling.

Nr.	Onderwerp	Baie belangrik 1	Redelik belangrik 2	Effens belangrik 3	Nie belangrik nie 4
1.	Lees Suid-Afrikaanse poësie				
2.	Lees Suid-Afrikaanse kortverhale				
3.	Lees boeke wat deur Suid-Afrikaners geskryf is				
4.	Voer dramas oor die Suid-Afrikaanse lewe op				
5.	Kyk films oor Suid-Afrika				
6.	Doen mondelinge oor onderwerpe verbonde aan Suid-Afrika				
Nr.	Onderwerp	Baie belangrik 1	Redelik belangrik 2	Effens belangrik 3	Nie belangrik nie 4
7.	Begrip van stereotipes				
8.	Interpretasie van inligting				
9.	Hoe om jou mening op 'n geskikte manier uit te spreek				
10.	Ontleding van politieke stellings of dokumente				

4.8) Skryf asseblief hier onder enige verdere kommentaar oor die belangrikheid van burgerskap en burgerskappraktyke.

--DIE EINDE --

Dankie dat jy die vraelys voltooi het. As jy enige vrae hieroor het, kan jy my direk kontak by marcinasingh@hotmail.com ☺

Cape Peninsula
University of Technology

Q.	
G.	
No.	

Mfundi obekekileyo,

UBUMI BELIZWE NEZENZO ZOBUMI BELIZWE EZIKOLWENI ZASEMZANTSI AFRIKA

IPHEPHA LEMIBUZO-MPENDULO LOMFUNDI

IBANGA LE-10

Eli phepha lemibuzo-mpendulo lisetyenziswa ngumfundi owenza isidanga sobugqirha kwiZiko leMfundo yooTitshala (i-CITE) eYunivesithi yezobuGcisa yoSinga-siqithi seKapa (i-CPUT).Eli phepha lemibuzo-mpendulo liyinxalenye yesifundo esivavanya ukuqonda ubumi belizwe nezenzo zobumi belizwe kubafundi nootitshala ezikolweni zaseMzantsi Afrika. Singathanda ukwazi ukuba zithini izimvo zakho malunga nobumi belizwe nangezenzo zobumi belizwe kwakunye namava akho esikolweni sakho.

Ngokugqibezela eli phepha lemibuzo-mpendulo, uza kusinceda ukuba siqonde indlela abafundi abacinga ngayo ngobumi belizwe. Nceda uphendule imibuzo ngononophelo uyicacise kangangoko unako. Onke amaphepha emibuzo-mpendulo awabhalwanga amagama abantu kwaye iinkcukacha zakho azisayi kuxelwa nangaliphi na ixesha ngenjongo yokuzinika iqela lesithathu.

Indlela yokuzalisa iphepha lemibuzo-mpendulo:

- Eli phepha lemibuzo-mpendulo linamaphepha asi-9 (abhalwe macala); nceda uqinisekise ukuba unawo onke amaphepha ephepheni lakho lemibuzo-mpendulo.
- Kukho amacandelo ama-4, kufuneka aphendulwe onke amacandelo.
- Ukuba kufunwa wenze ukhetho, beka u-X ebhokisini efanelekileyo.
- Ukuba kufunwa ubhale uluvo lwakho, bhala ngokucacileyo uze ungene nzulu kwiinkcukacha kangangoko unako.
- Ukuba unemibuzo onayo, nceda uphakamise isandla sakho, umncedisi uza kuza kukunceda edesikeni yakho.

INTATHO-NXAXHEBA YAKHO INGOKUZITHANDELA KWAKHO, KWAYE UNGAYIRHOXISA IMVUME NENTATHO-NXAXHEBA YAKHO KWESI SIFUNDO NANINI NA. NGAPHANDLE KOMONAKALO

Icandelo loku-1: Ulwazi olumalunga nawe

Eli candelo libuza ulwazi oluza kusenza sibe nokukwazi ngconwana. Nceda ubeke u-X ebhokisini ekuchaza kakuhle.

1.1) Usesiphi isini?

1 Owasetyhini	2 Indoda

1.2) Uneminyaka emingaphi?

1 14	2 15	3 16	4 17	5 18	6 ndingaphezu kweminyaka eli-18

1.3) Loluphi ulwimi lwakho lweenkobe?

1 isiXhosa	2 isiBhulu	3 isiNgesi	4 isiZulu	5 isiSuthu	6 IsiTswana

7 ISipedi	8 isiNdebele	9 IsiVenda	10 IsiTsonga	11 isiSwati	12 Olunye (nceda uluxele) _____

1.4) Uloluphi uhlanga?

1 NdingumAfrika omnyama	2 NdingoweBala	3 NdiliNdiya	4 NdingumtnuoMhlophe	Ndikhetha ukungazixeli 5	6 Olunye (Luxele)_____

1.5) Yeyiphi inkolo yakho? Korekisha ibe nye.

1 YiNkolo yeMveli yama-Afrika	2 Ndingumntu ongakholwayo kuThixo	3 BubuKrestu	4 YiHindu	5 BubuSlams	6 BubuJuda	Enye: 7 _____

1.6) Ingaba unokhubazeko onalo?

1 Ewe	2 Hayi

1.7) Uza njani esikolweni kusasa? Khetha konke okufanelekileyo.

1 Ngemoto	2 Ngebhasi	3 Ngeteksi	4 Ngololiwe	5 Ngeenyawo	Nge-Carpool 6	Enye into 7 _____

1.8) Kuthatha ixesha elingakanani ukuza esikolweni kusasa?

1 Ngaphantsi kwemizuzu engama-30	2 Iyure e-1	3 Iyure ezi-2	4 Ngapha kweeyure ezi-2

1.9) Wazalelwa eMzantsi Afrika?

1 Ewe	2 Hayi

1.10) Ukuba uphendule wathi 'hayi' kumbuzo 1.9, wazalelwa phi?

_____

1.11) Uhlala nabani?

1 Nomzali	2.Notatomkhulu okanye nomakhulu	3 Nomnakekeli osemthethweni	4 Omnye umntu: (Chaza)_____

1.12) Wenza eziphi izifundo? Khetha zonke ezifanelekileyo.

1 Ucwangciso-mali	12 Ezoqoqosho	23 Ubugcisa bokusebenza ngoomatshini
2 Izenzo zoLawulo lwezoLimo	13 Ubugcisa bokusebenza ngombane	24 Umculo
3 Inzululwazi yezoLimo	14 Ubunjineli kwimiZobo noYilo	25 Iinzululwazi ngoLolongo loMzimba
4 Ubugcisa bezoLimo	15 Ijografi	26 Izifundo zeNkolo
5 Izifundo zoShishino	16 Ezembali	27 Ubuchule beziBalo
6 Ubugcisa boLuntu	17 Izifundo zokwamkela nokulungiselela iindwendwe	28 IiNzululwazi zobuGcisa
7 Ubugcisa bokusetyenziswa kwekhompyutha	18 Ubugcisa boLwazi	29 Ezobugcisa: Ubugcisa boLuntu
8 Izifundo ngabaThengi	19 Izifundo ngoBomi	30 Ubugcisa: Ubugcisa bokusebenza ngoomatshini
9 Izifundo zomdaniso	20 Izifundo ngezinto eziphilayo (Ibhayoloji)	31 EzoTyelelo
10 Izifundo zoYilo	21 Ubuchule bokufunda nokubhala izibalo	32 Umsebenzi obonakalayo wobugcisa
11 Umsebenzi wobugcisa beDrama	22 Izibalo	33 Ezinye (nceda uzixele) _____
34 Ulwimi lweeNkobe:_____	35 Ulwimi lokuqala olongezelelweyo:_____	

Icandelo lesi-2: Izimvo zakho

Eli candelo liza kubuza imibuzo emalunga nokuqonda kwakho ubumi belizwe nezenzo zobumi belizwe.

2.1) Funda ezi ntetho zilandelayo. Khetha impendulo enye ngentetho nganye ebonakalisa izimvo zakho kakuhle.

Ino.	Intetho	Ndivuma ngokupheleleyo 1	Ndiyavuma 2	Andivumi 3	Andivumelani ngokupheleleyo 4
1.	Abemi belizwe abalungileyo bacinga ukuba kufuneka iingxaki zisonjululwe ngoxolo.				
2.	Abemi belizwe abalungileyo baqwalasela ukuba izenzo zabo zibachaphazela njani abanye abantu.				
3.	Abemi belizwe abalungileyo bacinga ukuba izigqibo kufuneka zisekelwe ekulungeni nasekulinganeni.				
4.	Abemi belizwe abalungileyo bakholelwa ukuba bonke abantu kufuneka bafikelele ngokulinganayo kwimfundo elungileyo nekwizinga eliphezulu.				
5.	Abemi belizwe abalungileyo bacinga ukuba kubalulekile ukunakekela ubume bemeko yendawo.				
6.	Abemi belizwe abalungileyo bacinga ukuba ubani ancedise ekwenzeni isigqibo esimalunga nobunkokheli belizwe ngokuvota.				
7.	Abemi belizwe abalungileyo bacinga ukuba kufuneka ukuba umntu athabathe inxaxheba kwiinkqubo zokuvolontiya ukuze kuncedwe abaye abantu eluntwini.				
8.	Abemi belizwe abalungileyo bakholelwa ukuba kufuneka sinyamezelane.				

2.2) Chaza naziphi izenzo ocinga ukuba zibalulekile ekuboniseni ukuba ungummi welizwe olungileyo.

2.3) Bhala phantsi iimpawu ezintathu ezichaza kakuhle abemi belizwe laseMzantsi Afrika.

2.4)   Uyazingca ngokuba ngummi welizwe laseMzantsi Afrika?

₁ Ewe	₂ Hayi

2.5)   Nika isizathu sempendulo yakho eku-2.4.

2.6)   Xa usiba neminyaka eli-18 kwaye unako ukuvota, uza kuvota?

₁ Ewe	₂ Hayi

2.7)   Nika isizathu sempendulo yakho ku-2.6.

2.8) Ezi zilandelayo ziimpawu ezinokusetyenziswa ekuchazeni abantu. Beka u-X ebhokisini ocinga ukuba ichaza kakuhle abemi baseMzantsi Afrika. Korekisha ibhokisi ibe nye kuphela ngentetho nganye.

Ino.	Iimpawu	Ndivuma ngokupheleleyo 1	Ndiyavuma 2	Andivumi 3	Andivumelani kwaphela 4
1.	Ukunyamezelana				
2.	Ukungabi ndlongo-ndlongo				
3.	Ukuba luncedo				
4.	Ukusebenza nzima				
5.	Ukuvuseleleka				
6.	Ukuba nenyani				
7.	Ukuthatha inxaxheba ekuvoteni				
8.	Ukungabi nabuhlanga				
9.	Ukuba novelwano				
10.	Ukulunga				

2.9) Beka u-X ebhokisini ocinga ukuba ichaza kakuhle izimvo zakho ngokuba ngowaseMzantsi Afrika.

Ino.	Intetho	Ewe 1	Hayi 2
1.	Uziva ukuba ungoweli lizwe?		
2.	Ucinga ukuba izimvo zakho zinomsebenzi kweli lizwe?		
3.	Ingaba ukuba yinxalenye yeli lizwe kukwenza uzive wonwabile?		

Jonga ezi zenzo zintathu zilandelayo uze ukorekishe impendulo ocinga ukuba ichaza kakuhle izimvo zakho.

2.10) Ufunda ngomthetho osengela phantsi amanye amaqela abantu, kwaye ucinga ukuba loo nto ayilunganga. Yintoni mhlawumbi onokuyenza? Khetha ibe nye.

A. Bhalela iphepha-ndaba ileta emalunga nalo mthetho.	1
B. Xoxani ngalo mba kunye nomhlobo wakho.	2
C. Akukho nto; akukho nto unokuyenza ekutshintsheni umthetho.	3
D. Omnye: (nceda ucacise)	4.

2.11) Uhleli epakini uze ubone iqela labantu lingcolisa. Yintoni onokuyenza **mhlawumbi**? Khetha ibe nye.

A.Akukho nto ndinokuyenza – ayikuhluphi loo nto.	1
B. Uza kuzichola ngokwakho izinto ezingcolisayo.	2.
C. Uza kuxelela eli qela ukuba lingangcolisi.	3
D. Enye into: (nceda uyixele)	4

2.12) Lixesha lovoto kwaye abazali bakho okanye umntu okunakekela ngokusemthethweni bathi abaz'ukuya kuvota. Yintoni oza kuyenza **mhlawumbi**? Khetha ibe nye.

A.Akukho nto ndinokuyenza – ayikuhluphi loo nto.	1
B. Ubachazela ukubaluleka kokuvota.	2.
C. Iyakuhlupha loo nto, kodwa uyaqonda ukuba sisigqibo sabo eso.	3
D. Enye into: (nceda ucacise)	4

Icandelo lesi-3: Isikolo sakho

Kweli candelo, uza kubuzwa imibuzo emalunga nabafundi, ootitshala kunye nemeko yobume bendawo yesikolo.

3.1) Uziva njani ngesikolo sakho? Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye kuphela ngentetho nganye.

Ino.	Intetho	Ndivuma ngokupheleleyo 1	Ndiyavuma 2.	Andivumi 3	Andivumelani kwaphela 4
1.	Ndiziva ndihlonitshwa esikolweni.				
2.	Ndiziva ndonwabile kukuba sesikolweni sam.				
3.	Ndiziva ndikhululekile esikolweni sam.				
4.	Ndiva ukuba izinto ezenziwa nezenzeka esikolweni sam zindilungiselela ubuntu obukhulu.				
5.	Ndiva ukuba izinto ezenzeka nezenziwa esikolweni sam zindilungiselela ukuba ndibe ngummi welizwe olungileyo.				

3.2) Ucinga ntoni ngabafundi abasesikolweni sakho? Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye kuphela ngentetho nganye.

Ino.	Intetho	Ndivuma ngokupheleleyo 1	Ndiyavuma 2.	Andivumi 3	Andivumelani kwaphela 4
1.	Abafundi baphatha abanye abafundi ngentlonipho ngaphandle kokujonga ukwahluka kwabo.				
2.	Abafundi baphatha ootitshala ngentlonipho.				
3.	Abafundi baphatha abanye abantu abakhulu abasesikolweni ngentlonipho.				
4.	Abafundi bayazihlonipha izinto zabanye abafundi.				
5.	Abafundi basoloko bekulungele ukunceda abanye abafundi,				

Ino.					
	nokuba abangabo abahlobo babo.				
6.	Abafundi basombulula ungquzulwano ngaphandle kokulwa.				

3.3) Ucinga ntoni ngootitshala esikolweni sakho? Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye kuphela ngentetho nganye.

Ino.	Intetho	Ndivuma ngokupheleleyo 1	Ndiyavuma 2	Andivumi 3	Andivumelani kwaphela 4
1.	Ootitshala baphatha abafundi ngentlonipho.				
2.	Ootitshala bayabaxhasa abafundi.				
3.	Ootitshala bayayikhathalela into yokuba abafundi baphumelele esikolweni.				
4.	Ootitshala baphatha wonke umntu ngendlela elungileyo.				
5.	Ootitshala ababavumeli abafundi ukuba babaphathe ngokungenantlonipho.				
6.	Ootitshala banobudlelwane obulungileyo nabafundi.				
7.	Ootitshala basifundisa ukuba siziphathe kakuhle.				
8.	Ootitshala bayathenjwa ngabafundi.				
9.	Ootitshala bayazihlonipha izimvo zabafundi.				
10.	Ootitshala bayimizekelo emihle.				

3.4) Ootitshala baboluleka njani abafundi esikolweni sakho? Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye kuphela ngentetho nganye.

Ino.	Intetho	Qho 1	Ngamanye amaxesha 2	Abafane 3	Abazange 4
1.	Bayamshawuta umfundi.				
2.	Baboluleka ngendlela elungileyo.				
3.	Bayambetha umfundi.				
4.	Bayamgxotha eklasini umfundi.				
5.	Bamthumela kwinqununu yesikolo umfundi.				
6.	Olunye uhlobo (nceda uluxele): _____				

3.5) Ingaba isikolo sakho sinemithetho ecacileyo ngokuphathelelene noku kulandelayo:

Ino.	Intetho	Ewe [1]	Hayi [2]	Andazi [3]
1.	Ukubhulisha esikolweni sakho			
2.	Ubuhlanga esikolweni sakho			
3.	Ubundlobongela esikolweni sakho			
4.	Ucalu-calulo esikolweni sakho			
5.	Ukunganyamezelani ngokweenkolo esikolweni sakho			
6.	Ukulungisa izinto ebe zisetyenzisiwe ukuze zibe nokusetyenziswa kwakhona ekwenzeni into entsha esikolweni sakho			
7.	Ukohlwaya qatha			
8.	Ukuthanda ukwabelana ngesondo			

3.6) Kwenzeke okanye ukubone ixesha elingakanani oku kulandelayo esikolweni sakho? Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye kuphela ngentetho nganye.

Ino.	Ukhetho	Akuzange kwenzeke [1]	Ngezinye iimini [2]	Ngeemini ezininzi [3]	Yonke imihla [4]
1.	Ukubhulishwa ngabanye				
2.	Iziganeko ezinxulumene neziyobisi				
3.	Iziganeko ezinxulumene notywala				
4.	Ukuhlabana				
5.	Ukusetyenziswa kwemipu ngokungekho mthethweni				
6.	Ubuhlanga				
7.	Ubundlobongela kwabasetyhini nasemantombazaneni				
8.	Uhlaselo ngokufuna ukwabelana ngesondo				
9.	Ubundlobongela kubemi bamanye amazwe				
10.	Ubundlobongela kwabathandanayo besini esinye				

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Icandelo lesi-4: Uludwe lwezifundo zakho neeNcwadi zokufunda

Eli candelo liza kubuza imibuzo emalunga nezi zifundo zilandelayo: Izifundo ngoBomi. ezeMbali nesiNgesi. Senza umahluko kwizinto ozifundileyo ukususela ekuqaleni kwisikolo samabanga aphakamileyo.

4.1) Kukwesiphi isifundo ofunda kuso kakhulu ngobumi belizwe nangezenzo zobumi belizwe?

1 Ucwangciso-mali	12 Ezoqoqosho	23 Ubugcisa boomatshini	34 Ulwimi lweeNkobe _____
2 Izenzo zoLawulo lwezoLimo	13 Ubugcisa bezoMbane	24 Umculo	35 Ulwimi lokuQala oLongezelelweyo
3 Inzululwazi yezoLimo	14 Ubunjineli bemiZobo noYilo	25 Iinzululwazi ngoLolongo loMzimba	
4 Ubugcisa bezolimo	15 Ijografi	26 Izifundo zeNkolo	
5 Izifundo zoShishino	16 Ezembali	27 Izibalo zobuchule	
6 Ubugcisa boLuntu	17 Izifundo zokwamkela nokulungiselela iindwendwe	28 Iinzululwazi zobugcisa	
7 Ubugcisa bokuSebenzisa iKhompyutha	18 Ubugcisa boLwazi	29 Ezobugcisa: Ubugcisa boLuntu	
8 Izifundo ngabaThengi	19 Izifundo ngoBomi	30 Ezobugcisa: Ubugcisa bokusebenzisa oomatshini	
9 Izifundo zomDaniso	20 Iinzululwazi ngoBomi	31 EzoTyelelo	
10 Izifundo zoYilo	21 Ukufunda nokubhala iziBalo	32 Ubugcisa obuBonakalayo	
11 Obugcisa bemiDlalo	22 Izibalo	33 Ezinye (nceda uzixele) _____	

4.2) Cinga ngezifundo zakho zeziFundo ngoBomi okokoko waqalisa ukufunda esikolweni samabang a aphakamileyo, ukhe wafunda ngezi zihloko zilandelayo?

Ino.	Isihloko	Ewe [1]	Hayi [2]
1.	Indlela yokuba ngummi welizwe onoxanduva.		
2.	Ezempilo yengqondo		
3.	Ubume bendawo		
4.	Ukunceda abanye		
5.	Imithetho yaseMzantsi Afrika		
6.	Ukufumana umsebenzi		
7.	Indlela yokuba ngumsebenzi olungileyo kumsebenzi wakho		
8.	Ukubaluleka kololongo		
9.	Iindlela ezilungileyo zokutya		
10.	Amalungelo akho njengommi waseMzantsi Afrika		

4.3) Kubaluleke njani ukufunda ngezi zihloko zilandelayo esikolweni. Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye ngentetho nganye.

Ino.	Isihloko	Kubaluleke kakhulu[1]	Kubaluleke ngokufanelekileyo [2]	Kubaluleke kancinane [3]	Akubalulekanga [4]
1.	Indlela yokuba ngummi welizwe onoxanduva.				
2.	Ezempilo yengqondo//Impilo yengqondo				
3.	Ubume bendawo				
4.	Ukunceda abanye				
5.	Imithetho yaseMzantsi Afrika				
Ino.	Isihloko	Kubaluleke kakhulu[1]	Kubaluleke ngokufanelekileyo [2]	Kubaluleke kancinane [3]	Akubalulekanga [4]
6.	Ukufumana umsebenzi				
7.	Indlela yokuba ngumsebenzi olungileyo kumsebenzi wakho				

8.	Ukubaluleka kololongo				
9.	Iindlela ezilungileyo zokutya				
10.	Amalungelo akho njengommi waseMzantsi Afrika				
11.	Ukuvota				

4.4) Cinga ngezifundo zakho zezeMbali, ukhe wafunda ngezi zihloko zilandelayo?

Ino.	Isihloko	Ewe [1]	Hayi[2]
1.	Indlela yokukhangela ulwazi olumalunga nexesha eladlulayo.		
2.	Indlela yokukhetha ulwazi olubalulekileyo.		
3.	Indlela yokwazi ukuba loluphi ulwazi olunokuthenjwa.		
4.	Ukuqonda iimeko ngokwezimvo ezahlukeneyo.		
5.	Ukuqonda ukuba kutheni izinto ezenzeka mandulo ngelinye ixesha ziqondakala kakuhle.		
6.	Indlela yokujonga ubungqina obusuka kwixesha lamandulo ukuze kwaziwe inyaniso ngoko kwenzekayo.		
7.	Ukuqonda iziganeko zamandulo ngendlela echanekileyo.		
8.	Ukubaluleka kokwazi imvelaphi yethu.		
9.	Ukubaluleka kokwazi indlela yokulondoloza izibonelelo zethu zendalo.		
10.	Imbali yaseMzantsi Afrika.		

4.5) Kubaluleke njani ukufunda ngezi zihloko zilandelayo esikolweni. Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye ngentetho nganye.

Ino.	Isihloko	Kubaluleke kakhulu[1]	Kubaluleke ngokufanelekileyo [2]	Kubaluleke kancinane [3]	Akubalulekanga [4]
1.	Indlela yokukhangela ulwazi olumalunga nexesha eladlulayo.				
2.	Indlela yokukhetha ulwazi olubalulekileyo.				
3.	Indlela yokwazi ukuba loluphi ulwazi olunokuthenjwa.				

4.	Ukuqonda iimeko ngokwezimvo ezahlukeneyo.				
5.	Ukuqonda ukuba kutheni izinto ezenzeka mandulo ngelinye ixesha ziqondakala kakuhle.				
6.	Indlela yokujonga ubungqina obusuka kwixesha lamandulo ukuze kwaziwe inyaniso ngoko kwenzekayo.				
7.	Ukuqonda iziganeko zamandulo ngendlela echanekileyo.				
8.	Ukubaluleka kokwazi imvelaphi yethu.				
9.	Ukubaluleka kokwazi indlela yokulondoloza izibonelelo zethu zendalo.				
10.	Imbali yaseMzantsi Afrika.				

4.6) Cinga ngezifundo zakho zesiNgesi, ukhe wafunda ngezi zihloko zilandelayo?

Ino.	Isihloko	Ewe 1	Hayi 2
1.	Ukufunda isihobe saseMzantsi Afrika.		
2.	Ukufunda ngamabali amafutshane aseMzantsi Afrika.		
3.	Ukufunda iincwadi ezibhalwe ngabantu baseMzantsi Afrika.		
4.	Ukwenza imidlalo emalunga nobomi baseMzantsi Afrika.		
5.	Ukubukela imifanekiso bhanya-bhanya emalunga noMzantsi Afrika.		
6.	Ukwenza izifundo zomlomo ngezihloko ezinxulumene noMzantsi Afrika.		
7.	Ukuqonda iingcinga okanye iintetho ezisoloko zisetyenziswa njalo.		
8.	Ukutolika ulwazi.		
9.	Indlela yokuthetha ngoluvo lwakho ngendlela elungileyo.		

10.	Ukuhlalutya iintetho okanye amaxwebhu ezepolitiki.		

4.7) Kubaluleke njani ukufunda ngezi zihloko zilandelayo esikolweni. Korekisha ibhokisi ebonisa kakuhle izimvo zakho. Korekisha ibhokisi ibe nye ngentetho nganye.

Ino.	Isihloko	Kubaluleke kakhulu[1]	Kubaluleke ngokufanelekileyo [2]	Kubaluleke kancinane [3]	Akubalulekanga [4]
1.	Ukufunda isihobe saseMzantsi Afrika.				
2.	Ukufunda ngamabali amafutshane aseMzantsi Afrika.				
3.	Ukufunda iincwadi ezibhalwe ngabantu baseMzantsi Afrika.				
4.	Ukwenza imidlalo emalunga nobomi baseMzantsi Afrika.				
Ino.	Isihloko	Kubaluleke kakhulu[1]	Kubaluleke ngokufanelekileyo [2]	Kubaluleke kancinane [3]	Akubalulekanga [4]
5.	Ukubukela imifanekiso bhanya-bhanya emalunga noMzantsi Afrika.				
6.	Ukwenza izifundo zomlomo ngezihloko ezinxulumene noMzantsi Afrika.				
7.	Ukuqonda iingcinga okanye iintetho ezisoloko zisetyenziswa njalo.				
8.	Ukutolika ulwazi.				
9.	Indlela yokuthetha ngoluvo lwakho ngendlela elungileyo.				
10.	Ukuhlalutya iintetho okanye amaxwebhu ezepolitiki.				

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4.8) Ukuba unezinye izimvo ezimalunga nobumi belizwe kunye nezenzo zobumi belizwe, nceda unike izimvo ezo apha ngezantsi.

--ISIPHELO--

Enkosi ngokuthatha ixesha lokugqibezela eli phepha lemibuzo-mpendulo. Ukuba uneminye imibuzo malunga noku, nceda uqhagamshelane ngqo nam apha singhm@cput.ac.za . ☺

Appendix G: Transcriptions

Appendix G1: Headmaster Transcriptions

DATE: 17 November 2020	385	By On Time Transcribers

NAME OF FILE: CIT STUDY HEADMASTER DE KRUINE

INTERVIEWER: Okay, your occupation at this school is the principal, right?

INTERVIEWEE: Principal ja, Principal.

INTERVIEWER: And what is your highest qualification? I think you said Masters?

INTERVIEWEE: Masters.

INTERVIEWER: And how long have you been in this specific role?

INTERVIEWEE: 1 year.

INTERVIEWER: 1 year. And in teaching?

INTERVIEWEE: 26.

INTERVIEWER: 26 years? Wow. And what institution did you graduate from to teaching? Okay, so the first section I'm going to speak about it specifically with regards to the policies at the school. Like sometimes people have policies at the school, but it's not necessarily in a hard document. So I'm going to go through a list of policies, and you can just tell me if you have them, and if you have them, whether they are a hard policy, or whether it's just something that is implied at the school. So do you have a bullying policy?

INTERVIEWEE: No.

INTERVIEWER: No.

INTERVIEWEE: But, dis deel van die skool se gedragskode as jy die beleid apart hou. Dis deel van die gedragskode.

INTERVIEWER: Okay. So dit is iets wat die mense doen elke dan, ja? Okay, so it's an implied in practice. Okay. And do you have a policy with regards to racism at school? No.

INTERVIEWEE: Dis weer by die toelating wat ons praat oor daar's geen diskriminasie ten opsigte van die rasse vir toelating in die skool nie. Dis 'n toelatingsbeleid.

INTERVIEWER: Admissions policy, ja. All right. And then violence?

INTERVIEWEE: In die code of conduct.

INTERVIEWER: Ah, code of conduct. And anything with regards to religious intolerance? Is that also in the code of conduct?

INTERVIEWEE: Yes, yes, yes.

INTERVIEWER: Okay, and do you do any recycling at the school?

INTERVIEWEE: Not for the school itself, but what we do is we will get the people in the community to recycling and then they get the money.

INTERVIEWER: Okay, so the people in the community will get the money from the recycling.

INTERVIEWEE: Ja, want ons het nie transport nie in die skool. Die distance beteken dat ons gaan verloor as ons die papier Worcestor toe vat, gaan ons meer uitgee vir vervoer onkoste daarso.

INTERVIEWER: Ek verstaan, okay. En corporal punishment?

INTERVIEWEE: Daar is 'n beleid van die skole, dis 'n nasionale beleid. Dit word nie toegepas nie.

INTERVIEWER: Dit word nie toegepas nie?

INTERVIEWEE: Ek meen lyfstraf word nie toegepas nie.

INTERVIEWER: Okay. I was going to say joh! Okay, do you think there's a need for corporal punishment in this school? Is that the reason why you…

INTERVIEWEE: Ek sou sê dat daar is 'n behoefte om te straf, maar ek weet nie of die rottang die aangewese strafmate is nie, omdat die leerling nog nie eers by die huis lyfstraf,

maar ek dink persoonlik vandat hulle dit nie gedoen het nie, die skole, die waardes van disipline agteruitgery.

INTERVIEWER: Okay. And sexuality, is daar enige policy oor sexuality?

INTERVIEWEE: Nee.

INTERVIEWER: Okay. How effective are these rules?

INTERVIEWEE: Basically the code of conduct policy, we implemented it this year and maybe this term as well, because when I come here there was no policy, so I'm trying to develop it. So we tried that policy and we can see that it works.

INTERVIEWER: It does work?

INTERVIEWEE: Yes, the specific code of conduct.

INTERVIEWER: And who helped to draw up the code of conduct?

INTERVIEWEE: We as teachers, we take basically the department's code of conduct and put some stuff in there, take out and then the teacher do it and then the governing body looks at it and imputs. But we didn't include the kids in this.

INTERVIEWER: Okay, you didn't incude the kids in the policy?

INTERVIEWEE: We put some input we put in.

INTERVIEWER: Okay, tell me a little bit about the school, how old is the school?

INTERVIEWEE: Ek dink 32 jaar oud.

INTERVIEWER: 32 jaar oud?

INTERVIEWEE: 32 jaar oud is die skool ja. Die skool het ontstaan as gevolg van 'n behoefte in die area. In die verlede het die kinders mos Worcestor toe gegaan het na [indistinct 04:44] en dit is toe 'n hoërskool, dit was twee laerskole, maar die hoërskool het agterna bestaan as gevolg van die druk van die gemeenskap.

INTERVIEWER: Okay en is die enigste hoërskool in die area?

INTERVIEWEE: In die area ja, daar was voorheen 'n model C skool, maar dit het, [onduidelik 05:09] toe het dit, vandat die wit geleerdes besluit het om die mense en die kinders uit die dorp te trek, het die skool begin toegemaak.

INTERVIEWER: Okay. En die rasse van die kinders, is hulle almal Kleurlinge of is daar verskillende?

INTERVIEWEE: Ons het drie of vier wit leerders in die skool, en dan is daar een of twee Xhosa sprekende leerders.

INTERVIEWER: En is dit 'n probleem?

INTERVIEWEE: Nee, omdat hulle praat goed Afrikaans, so hulle verstaan Afrikaans.

INTERVIEWER: En is daar meer meisies as seuns?

INTERVIEWEE: In die skool? Meer meisies as seuns.

INTERVIEWER: So hoeveel persentasie is dit? 60-40, of 70-30?

INTERVIEWEE: Ek kan uitwerk.

INTERVIEWER: Dis nogal belangrik, maar daar's duidelik meer meisies as seuns.

INTERVIEWEE: Ja.

INTERVIEWER: En ook in matriek?

INTERVIEWEE: Ja. In alle grade is die persent meer meisies as die seuns, ek kan dit nie nou vir jou gee nie.

INTERVIEWER: Ja, dis geen probleem. So die mense, die kinders wat hier by die skool aankom, is hulle van die gebied? Of kom hulle in van Worcestor of ander plekke?

INTERVIEWEE: Die 95% van die kinders is van die area, dan het ons leerders wat van die Kaap afkom, en dan het ons leerders van Worcestor, en dan omringende plase in die area.

INTERVIEWER: Okay. En hoe sal jy die matriekuitslae beskryf by die skool?

INTERVIEWEE: Die matriekuitslae het wel vir 3 jaar toegeloop met 23%, dan verlede jaar 95%. 95.2% geslaagdes. Miskien die persentasie was goed, maar die kwaliteit was nie heeltemal positief, maar van die 60 leerders het maar 15 gekwalifiseer om universiteitstoelating te kry. So 25% universiteitstoelating te kry.

INTERVIEWER: Okay, sê vir my 'n bietjie van die ervaring in die community so om die skool. Watter soort community is dit?

INTERVIEWEE: Behalwe dat dit 'n baie arm gemeenskap is, né, het ek opgetel dat in die gemeenskap is die ouers, veral die grotere mense is baie meer geestelik en baie van die mense sal kom en sê dat hulle bid vir die skool of hulle bid by die skool. Maar die afgelope jaar was daar 'n afname en 'n toename in vandalisme in die area, en dis bendegeweld. So die bendegeweld word aangbak in die mense wat van buitekant die dorp afkom.

INTERVIEWER: So jy sê nie die mense van Touwsrivier wat die geweld aanmaak, dis die mense van buite?

INTERVIEWEE: Buite ja, wat goed kom verkoop, dwelms kom verkoop in die area en dit versoorsaak dat daar meer geweld toeneem.

INTERVIEWER: En hoe affekteer dit die school?

INTERVIEWEE: Ons skool, dit het 'n negatiewe impak op die disipline van die skool, en die veiligheid van die skool ook. Ons het nou heelwat inbrake by die skool en verlede kwartaal het hulle die rekenaar se hardeskyf verwyder deur die venster. Hulle het ingebreek in die klasse, maar hulle het niks gevat nie. Dan ook die feit dat ons nie omheining het nie, veroorsaak vrye toegang van die bendes, so hulle kan enige tyd na skool en hier in die aand kan hulle op die premises beweeg, en ek het al by 2, 3 geleenthede na skool gekom en dan sit en rook hulle dagga op die skoolterrein.

INTERVIEWER: Die gangsters?

INTERVIEWEE: Ja, en dan moet ek hulle vra om die skool te verlaat.

INTERVIEWER: Dink jy dat studente by die skool veilig voel?

INTERVIEWEE: Die studente en die onderwysers is nie veilig by die skool nie as gevolg van die feit dat omheining nie daar is nie, vrye toegang van bendes, en ook 'n toename dink ek dat die aantal leerders wat op die skool is, betrokke by bendebedryf is en daar's 'n toename van hulle.

INTERVIEWER: Okay, en apart van dit nou, dink jy dat die studente generally happy is by die skool?

INTERVIEWEE: Ek sal sê oor die algemeen is ons kinders hulle, hulle wil gedisiplineer wees. Ons weet natuurlik daai kinders wat nou wil oorvat en soaan, maar my hele motto is dat ek beskerm hulle, dis wat ek vir elke ouer sê. Ek beskerm die 40 kinders in die klas

en raak ek van 3 liewers ontslae wat probleme gee. Want daai 3 veroorsaak wat probleme gee, daai 3 veroorsaak probleme vir die ander 40 se toekoms. So as ek daai kinders kan uithaal uit die skool uit dan is die goed.

INTERVIEWER: And the people don't complain when you take their children out of school and stuff like that?

INTERVIEWEE: Ek het gereël, ek het as ek die kind huis toe stuur, stuur ek 'n brief die ouer moet my kom sien, en dan sal ek en die ouer in 'n gesprek tree by een of twee geleenthede, maar as dit 'n derde keer gebeur en die kind wil nie luister nie, dan verwys ek die kind na die Governing Body toe. Dan moet die Governing Body maar 'n besluit neem.

INTERVIEWER: En het julle al mense geskors?

INTERVIEWEE: Nie in my tyd nie.

INTERVIEWER: Okay. How does the culture of the school, sorry what role do you think the school has in preparing students for work and university?

INTERVIEWEE: Ek dink dat op die stadium die akademiese program van die skool maak dit moontlik vir die kinders om universiteit toe te gaan, maar die finansiële sy van dit, baie keer beperk kinders, en ek dink ons leerders kyk daarna. In plaas daarvan dat hulle eers fokus om hulle uitslae te verbeter en dan kan jy nog altyd miskien 'n beurs kry of 'n lening kry om te gaan studeer, kyk hulle eers vas teen die feit dat hy het nie geld nie, so hoekom moet ek dan my uitslae verbeter? Plaas hulle hulle minds dan change, verbeter my uitslae, ek gaan 'n beurs kry.

INTERVIEWER: Ja.

INTERVIEWEE: So ons akademies berei ons die kinders voor, ons noem dit gereeld van die [onduidelik 13:08] 50%, ons noem die minimum 50's.

INTERVIEWER: Okay, en hoe affect die kultuur van die skool die soort volwassene wat 'n student word?

INTERVIEWEE: Ek sou sê dat die skool vandat ek nou hier is, handhaaf ook disipline, want ek glo dat disipline maak 'n deur oop. En as ons 'n kultuur kan skep by die leerders 'n kultuur van disipline, kan hulle daai kultuur en daai waardes gebruik om in enige

werksplek in te gaan en dan beteken dit dat die samelewing kan 'n beter gedisiplineerde samelewing hê.

INTERVIEWER: Okay. How would you define citizenship?

INTERVIEWEE: Vir myself burgerskap is, beteken dat ek is gebore, ek aanvaar die waardes en die grondwet van die land en ek probeer daarna lewe en strewe omdat in die grondweg is om te lewe as 'n voorwaardige burger.

INTERVIEWER: Okay, and how can schools play a role in advocating good citizenship?

INTERVIEWEE: Die waardes wat in die grondwet is, moet geïmplementeer word binne in die skole en dit moet deel wees van die skool se gedragskode, en uit dit, moet dit deel wees van die klas van die onderwyser. En dan dit maak nie saak watter vak 'n onderwyser aanbied nie, waardes soos respek, gehoorsaamheid, nederigheid, daai tipe waardes moet geïmplementeer word binne in die klas, so die kind omring word daagliks met daai waardes sodat later dit kan insink dat dit kan deel raak van sy lewe.

INTERVIEWER: Dis goed. Does the school have awards for children who receive high academic results?

INTERVIEWEE: Nie op die oomblik nie, ons is besig om te kyk na waar ons, vir volgende jaar, na ons kinders wat top presteer, dat ons die einde van die jaar Graad 12 dat ons vir hulle 'n [onduidelik 15:35] reël. Miskien help dit met die registrasie geld by die universiteit. Dis wat ons wil doen. Die ander ding is ons het elke jaar ons reward seremonie wat ons die top achievers diplomas en trophies gee.

INTERVIEWER: Okay, no that's good. And does the school have any awards for people who have like good behaviour or stuff like that?

INTERVIEWEE: No. Ons het nog nie, ons het nog die...

INTERVIEWER: Okay, how would you describe the relationship between teachers and students are your school?

INTERVIEWEE: Op die stadium is dit nie vir my ideaal nie as 'n [onduidelik 16:12] opening inkom. Daar was in die verlede dinge gebeur op die skool waar die verhoudings tussen onderwysers dinge baie versuur is. Die ouers kom nou nog hier in en sê vir my as gevolg van daai Meneer en daai Meneer, het hulle kinders die skool verlaat. As gevolg van

aanmerkings en negatiewe optredes van onderwysers. Maar sedert ek oorgevat het, het dit nog nie weer gebeur dat 'n onderwyser 'n kind aanrand of so nie. En ek sal sê dat elke kind op die skool het maar sy gunsteling onderwyser aan wie hy klou en vir wie sy [onduidelik 16:54]. Daar is van goeie verhoudings tussen van die leerders en onderwysers, maar jy kan nog sê dat die een is nou kort gedisiplineerd en daar is nie 'n baie goeie verhouding nie.

INTERVIEWER: Okay. Do you think that the teachers at the school teach in a way that promotes good citizenship?

INTERVIEWEE: Nie altyd [onduidelik 17:17] omdat ek glo dat daar's tye wat ons nie altyd die waarde wat ons bied iets voldoen nie, maar van die [onduidelik 17:23] curriculum en soaan probeer ons die goed net afhandel, maar ek glo dat wanneer ons die weer doen ons kyk om die waardes maar in te sit, onbewustelik moet ons dit deelmaak van ons daaglikse beplanning. En ons kan definitief meer doen om die burgerskap of citizenskap te bemark by die skole, want ek voel dat as 'n kind eienaarskap en burgerskap van die skool kan vat en voorbeeldige leerders van die skool kan wees, kan hy dan 'n trotse leerder wees van die gemeenskap, daai gemeenskap het dan ook waardeer.

INTERVIEWER: Ja. Ek stem. How do you discipline students at the school?

INTERVIEWEE: Basically ons gebruik die code of conduct. Ons het preset awards, as 'n kind, ons het verskillende [onduidelik 18:17] of optredes. As 'n kind 3 keer 'n Vlak 1 oortrede het né, dan verwys ons dit na die klasonderwyser wat dit hanteeer en hy, die saak word dan aangemeld by die hoof van die graad. As 'n kind 'n Vlak 2 oortreding het, hanteer die graadhoof dit en hy meld dit aan aan die Adjunk. As dit 'n Vlak 3 oortreding is, dan hanteer ek dit.

INTERVIEWER: Okay, en is dit afgeskrywe, die?

INTERVIEWEE: Elke kind het so 'n code of conduct, alles is saamgevat en dit geteken het en gevat, so almal is bewus van die skool se.

INTERVIEWER: Mag ek een copy kry asseblief?

INTERVIEWEE: Ek gaan vir u een kry.

INTERVIEWER: Okay, cool. How do teachers relate to each other at the school? Do they get along? Do they work well together?

INTERVIEWEE: Kom ek sê as daar inkom, word hy nie baie goed behandel nie by die skool – ek dink baie mense het nie [onduidelik 19:09] nie, en baie mense is nie baie supportive nie – nie teenoor my nie. Maar ek het nou al kan sê dat omtrent 80% van die staff werk saam en daar's 20% wat altyd negatief is. Ten spyte van die goed wat jy doen, jy kan sien dit gaan goed by die skool, en toe ek hier kom, ek wil dit nie sê nie, maar jy weet in die gemeenskap, dit gaan goed by die skool. Die kinders loop nie meer rond nie, die kinders verlaat nie die skool as hulle wil nie, die kinders lyk netjies, so jy kan in die gemeenskap sien dat dit goed gaan. Maar ten spyte wat ons negatiwiteit van ons as opvoeders, sien ons nie dat dit goedgaan by die skool nie, ons is baie negatief ingestel. Nou dis moeilik om die 20%, om dit te wen, maar wat ek wel doen is dat ek probeer maar net die verhoudings behou met die 20 as ek kan. Elke dag sien ek hulle werk aan die saak en mense kan sien waarnatoe ons op pad is.

INTERVIEWER: En so die onderwysers met mekaar? Is hulle okay?

INTERVIEWEE: Klein, kom ek sê ons is 'n klein personeel, maar binne in die klein personeel is daar klein groepies ook.

INTERVIEWER: Ah, okay. Is dit [onduidelik 20;19] of is dit net enige iemand?

INTERVIEWEE: Enige iemand, dis mense wat mekaar nie like nie dan [onduidelik 20:27]

INTERVIEWER: Maar dis so in alle skole en alle werksplekke?

INTERVIEWEE: Alle skole is so.

INTERVIEWER: Do teachers attend CPD programmes here?

INTERVIEWEE: Development programmes?

INTERVIEWER: Ja.

INTERVIEWEE: As dit 'n part van die Development programmes en dan word ons uitgenooi, en dan sal ons dit gaan bywoon.

INTERVIEWER: Waar gaan julle? In Worcestor?

INTERVIEWEE: Gewoonlik in Worcester woon ons dit by as daar is. Sommige tyes in Kuilsrivier, CPLI.

INTERVIEWER: Ja. En watter soorte topics cover julle in die CPD?

INTERVIEWEE: Die, hulle het nou op 'n tyd gehad positive leerling disipline, positiewe gedrag dan het ons 'n werkswinkel gehad ten opsigte van die gebruik van die kinders. Een van die onderwysers gaan nou vir vlak wiskundige gaan hulle vir 'n naweek kamp. So wanneer daar behoefte is, wanneer daar opleiding is, ontwikkeling is, en dan gaan ons op 'n [onduidelik 21:22]

INTERVIEWER: Maar julle het geen ontwikkeling op die skool wat jy miskien reël of so?

INTERVIEWEE: Op die stadium het ons nog nie. Die probleem is ons is nog nie almal geregistreer by die government se, daai ontwikkeling nie.

INTERVIEWER: Oh, the database there?

INTERVIEWEE: Ja, so ons moet daai klaarmaak en dan gaan ons mense kry. Want daar's nie [onduidelik 21:41] wat ons soveel mense nooi om te kom gesels oor respek vir mekaar as teachers, wat ons het baie keer weet ons nie hoe om met mekaar te praat nie.

INTERVIEWER: Okay. So watter soorte, wag, het jy gesê van die disipline, watter soorte CPD programmes sal jy like om by die skool te hê?

INTERVIEWEE: Ek sal sê dat vir my personeel onwikkeling [onderbreek]

INTERVIEWER: Okay, so iets professionele ontwikkeling?

INTERVIEWEE: Professionele ontwikkeling en dan om nou as 'n opvoeder dan professioneel te wees ten alle tye, daai is vir my belangrik want baie keer het, en nou sluit ek in 'n ad-hocse kleredrag en voorkoms, al die professionele dinges as 'n onderwyser wat in die verlede was dit onderwysers, ons kan sien daar is 'n onderwyser. Vandag weet jy nie as ons uitgaan of dit 'n onderwyser is of is dit 'n gewoonlike werker nie. So ons het nie daai... En ek dink en as ek eerlik is, ons kan [onduidelik 22:38] dis vandat ons as onderwysers beskou was as workers deur die SADTU union, ons was workers, ons is nie meer teachers nie, ons is meer 'n professor nie, ons is werkers en daarvanaf dink ek het die mindset van hulle verander, want nou SADTU, ons is 'n werker, ons is hanteer as 'n gewone ou wat by handelwerk werk of so, ons is werkers.

INTERVIEWER: Nou gaan ek bietjie praat oor die curriculum en die handboeke. Het julle genoeg handboeke by die skool?

INTERVIEWEE: Ons het nou handboeke gekry, te veel want mense kan sy handboeke bestel. Alle kinders sal in sekere vakke 'n handboek kry, maar daar sal so een of twee vakke wees in 'n graad wat nie almal handboeke gaan het nie, maar daar gaan 'n stel handboeke vir die onderwysers wees. So almal gaan toegang het van nou af tot 'n .

INTERVIEWER: And are the students allowed to take the textbooks home?

INTERVIEWEE: Dit is wat ek aanbeveel, maar baie onderwysers wil dit nie doen nie, maar ek forseer hulle om dit te doen, want hoe gaan die kind leer om te leer?

INTERVIEWER: Ja, en hoe doen hulle hulle huiswerk as hulle nou die handboek het?

INTERVIEWEE: Uit die handboek uit. So ek motiveer dus die onderwysers aan om die kinders te laat, om die handboeke te vat.

INTERVIEWER: So what textbooks are outstanding that you still need?

INTERVIEWEE: Vir delivery purposes, ek dink [onduidelik 23:59] is, dan is dit Graad 8 en 10, 11 handboeke wat ons nog moet order. Dan soos ek sê, boeke wat uitstaande is is miskien in die tale, Afrikaans en Engels, die language gedeelte, maar ons koop die short stories, ons koop die voorgeskrewe werke aan, maar die language boeke het die onderwyser 'n stel in sy klas.

INTERVIEWER: Okay. Dink jy that the curriculum covers issues of citizenship enough in the text book?

INTERVIEWEE: Nee. Miskien in sekere vakke, maar nie in alle vakke nie. Ek sal voorstel dat hulle liewers dit moet deel raak van die doelwitte van elke vak, dat in elke vak dat jy moet aandag skenk daaraan. En miskien moet 'n mens, ongeag watter vak dit is, as dit Science is, hoe relate Life Science of Wiskunde met die burgerskap, verstaan, dat ons daai waardes kan implementeer en so.

INTERVIEWER: Are the text books used to teach citizenship, is it relevant to the student's lives when they read it? Is it something that they can identify with?

INTERVIEWEE: Nie altyd nie. Nie altyd nie, omdat elke onderwyser het mos maar 'n voorkeur en die voorkeur handboek is wat vir hom maklik is om oor te dra, en dit kan gebeur dat baie van hulle uit die ou skool uitkom, dat hulle meer ou tipe handboek, of 'n handboek vat wat miskien meer relevant is tot hulle kennis in plaas daarvan dat hulle 'n

handboek sou vat wat meer ander aktiwiteite ook deel. Ten opsigte van verskillende aktiwiteite, is dit, jy weet en 'n handboek gaan nie maklik wees om alles te cover in 'n area nie, maar ek sal ook sê dat hulle moet meer voorbeelde ook inbring is wat ek sou sê.

INTERVIEWER: Okay. Ja What would you add or change in the curriculum to make it a more effective tool? You did mention that it should be in all subjects?

INTERVIEWEE: Ja, soos daai doelwitte van burgerskap en daai ander in elke vak behandel word, maar behalwe dat dit ingebring word, dan moet dit ook gecheck word of dit gedoen moet word, so dit moet half deel wees van jou assesseringstukke dat hulle kan kyk of dit daar in is. Iets soos netheid, byvoorbeeld moet deel wees van jou assesseringsstuk en die feit het ook vir my byvoorbeeld 'n sekere waarde. Want ons moet dit betyds ingee, dit moet op tyd inwees, dan die gehalte moet goed wees, en dan ook, ja soos baie waardes moet ons deelmaak van ons assessering.

INTERVIEWER: Just tell me more about the procurement process, you are a Quintal 1 school, so you don't technically have a budget to spend and to do things. So how do you order your text books and how long does it take to get here?

INTERVIEWEE: Normaalweg omdat ons 'n Quintal 1 skool is, moet ons dit online doen, maar online dan weet jy ook nie of dit die korrekte boeke is wat jy laat kom nie. So wat ek doen is ek online bestel ek skryfbehoeftes en ek bestel skoonmaakmiddels. Maar die handboeke mag ek dan, as daar 'n behoefte is, en dan deel ek met die handboek, soos Vrydag, want elke jaar dan gee die departement die geld wat ons nie gebruik het nie, vir geen skoolfoois, Artikel 20, gee ons ons eie begroting. So elke jaar is daar geld wat oorbly, en dan betaal hulle daai bedrag oor in die rekening van die skool, en dan vat ons van daai geld om die handboeke te koop.

INTERVIEWER: Okay, so dan is daar geen wagperiode of so nie?

INTERVIEWEE: Dan is dit 'n week of twee, dan het ons ons handboeke.

INTERVIEWER: Okay, so miskien by die einde van die jaar, sal al die kinders dan boeke hê?

INTERVIEWEE: Definitief.

INTERVIEWER: Okay. Ek het altyd leerlinge 'n vraag gevra – what does it mean to be South African? En meestal van hulle kon my nie antwoord nie. Hulle sê dit hang af van

watter ras jy is, of dit hang af van dit, die of dat. Maar... What does it mean to you to be South African?

INTERVIEWEE: Proudly South African, ja, ek is nie baie kere proud South African nie, reeds omdat ek voel dat ons word, daar word gediskrimineer teen die Kleurlinge, soveel so dat ek ondersteun alle Suid Afrikaanse sportspanne, behalwe Bafana Bafana, reeds omdat daar vir my die grootste diskriminasie is. Ek support verder Suid Afrikaanse produkte wat hulle bemark en ek koop liewers dit bo buitelandse produkte. Dis vir my altyd ek sing in die sports ook met trots want twee jaar gelede was ek oorsee en dan het ons voor 9 in die [onduidelik 29:25] met trots ook. So vir my ten opsigte van om 'n Afrikaner te wees, ek is trots om 'n Afrikaner te wees, maar ek voel dat baie kan nog gedoen word om my trotsheid [onduidelik 29:38] te maak.

INTERVIEWER: Okay. En as jy Suid Afrikaners nou moet beskryf, hoe sal jy sê? What are the 3 main [indistinct 29:46]

INTERVIEWEE: Gedeel, baie gedeel. [Onduidelik 29:50] goeie vordering, die rugbyspan support, dit wittes sal die rugbyspan support, maar die kleurling sal nie. Verstaan, hulle is meer verdeeld. So daai 2, veral ons Coloureds, ons is baie meer verdeeld ten opsigte van ons kulture. Ons stem nie altyd saam nie.

INTERVIEWER: Speak jy nou van Coloureds, of speak jy nou van alle Suid Afrikaners?

INTERVIEWEE: Kom ons sê alle Suid Afrikaners né. Ek dink nie daar's 'n goeie vertrouensverhouding met mekaar nie. Ek dink nie dat ons het genoegsame respek om mekaar se religion en culture te laat deur te aanvaar nie, en ek dink ons moet daarna weer kom, miskien te kyk of ons nie meer kan leer van mekaar se kulture nie. Alhoewel ons saambly, en saamleef, is daar tog verskille. So as ons mekaar se kulture kan verstaan, dink ek sal dit beter wees.

INTERVIEWER: Maar hoe doen'n mens soiets? Is dit miskien die rol van die skool? Of is dit in die huis, of waar leer 'n mens van dit?

INTERVIEWEE: Ek sou sê dat dit begin basies in die huis waar ons leer om respek te hê vir ander mense. En ek dink respek is met die basis van as jy kan ander kultuur of ander rasse gaan inspekteur, gaan ek gerespekteer word. En as ons mekaar respekteer, gaan ons 'n baie beter ooreenkoms het om te kan leer van waarvan hou julle, waarvan hou ons? En dan ook veral met die nuwe society waar multi-racialised kinders by die skool is, dis

belangrik dat ons as onderwysers moet leer van ander kinders in 'n kultuur van hoe doen die wittes dit, hoe doen die Africans dit, hoe doen die bruines dit, hoe doen die Moslems dit, sodat ons kan respek het vir daai mense se waardes.

INTERVIEWER: Dink jy die onderwysers en onderwyseresse is goed opgevoed om met sulke multi-cultures te leer?

INTERVIEWER: Nee, glad nie. Omdat ons, baie van ons onderwysers in ons tyd was by 'n universiteit wat gebaseer is op 'n sekere ras. So baie van ons by East Kaap, of by die Kolleges of by die Tech. Die nuwe tipe onderwyser wat opgelei word word nou opgeleie baie meer in 'n multi-racialised kultuur en ek sal sê dat vir die [onduidelik 32:24] moet 'n mens kyk om dit in te bring binne in die onderwysopset.

INTERVIEWER: Okay. Ek het ook gehoor, ek het saam met die Graad 8 en 9 en soms van die matrieks gepraat, en hulle het gesê hulle dink dat as, if we address unemployment, it will affect, positively affect most things in the country, like crime and all of that. Do you agree with that?

INTERVIEWEE: Ja, daar is vervolgings my is daar 'n verhouding tussen werkloosheid, crime en ook, I agree werkloosheid, met crime saam met die bendegeweld. Ja, daar is definitief 'n korrelasie, 'n positiewe vergelyking, maar unemployment kan slegs gestop word deur education. Dis wat ek glo. En baie van ons leerders maak nie gebruik van hulle geleentheid op die skool om hulle sodanig te kwalifiseer dat hulle nie hoef unemployed te wees nie. So as ons die education system kan regkry eers, dat hulle die education system kan regkry, dat ons die kinders kan sekere vaardighede kan ontwikkel sodat hulle minder unemployed is, en dan ook vir hulle die geleenthede bied om dan hulle skill en vaardighede te gebruik in die gemeenskap of in die land, dan sal die crime afneem. Die ander ding is crime word toegeskryf aan die ongeloof van die regering en die polisie om strafmaatreëls, strenger strafmaatreëls daar te stel en hulle kan maar sê wat hulle wil, maar die weersegging van die doodstraf het 'n groot invloed gehad op die crime level. Om 'n ou te roof, te vermoor, jy kom niks oor nie, jy sit 'n paar jaar, dan kom jy uit. Maar die doodstraf wat weggevat is, is 'n groot dingese. En solank ons nie die polisie meer regeer nie, die toename in crime te stop nie, of te verminder nie, dan gaan unemployment natuurlik gaan toeneem, want dit is 'n baie maklik manier om crime te pleeg as jy unemployed is.

INTERVIEWER: Ja, dis waar. A wishlist. If you could improve or change things at the school, what would you like? The things that will make things better for the students here?

INTERVIEWEE: Wanneer ek kyk na die skool, sal ek sê dat kom ons begin by die ouers. Nes ons sê dat meer ouers moet werksgeleenthede kry, want as hulle meer werksgeleenthede het in die dorp, beteken dit dat daar's 'n inkomste vir die huishouding. En dan het dit 'n minder, 'n positiewe effek op die kinders, wat nou kan hulle skool toe gaan sonder om bekommerd te wees oor hulle [onduidelik 35:48] omdat hulle vanaand gaan eet, en ook die feit dat die ouers weer die kinders kan motiveer om harder te leer. So daai is die een. As ons die werkloosheidsyfer kan verminder in die area. Dan sal ek sê groter samewerking met ander rolspelers in die gemeenskap, leiers, die kerke, polisie, die maatskaplike sielkundiges om probleme wat geïdentifiseer word so gou as moontlik te identifiseer laat ons die uitspreiding daarvan kan bewerk. En daai probleme hoofsaaklik ontstaan nou op die laerskool. So hulle moet zoom op die laerskool om die probleme daar aan te spreek. Dan by ons skool sal ek nog 'n wishlist vir my is dat onderwysers moet kan saamwerk. Moet kan saamwerk. Ek het 'n hoop, ek sê dit byvoorbeeld in die oggend dat dit is wat, as ons nou uitgaan op die onderwysers, of hulle luister nie, of hulle steur hulle nie, ek weet nie.

INTERVIEWER: Is dit 'n respek vir jou wat hulle miskien net het, of is dit net respek vir, hoe sê jy, vir leadership ook?

INTERVIEWEE: Kom ons sê ek dink baie van hulle, baie onderwysers is nie meer, het nie die passie nie. So as ons praat oor disipline, ons sê byvoorbeeld alle lede wie se hare nie reggesny is nie, moet voorkom. Dan is daar van hulle wat die kinders ondersteun, en van hulle gaan nie worry nie. Hulle worry nie met die kinders nie. As ons sê dat leerders moet gedisiplineer word, is dit van hulle wat die kinders gaan disiplineer, van hulle gaan nie. So baie keer is dit 'n probleem, want die kind sien by Mnr X kan hy dit doen, maar nou by Y kan hy nie, dan is Y die vark in die verhaal. So daai gee groter samewerking. Ek voel ook dat hulle moet leer om respek het, [onduidelik 37:38], respek, onderwysers moet mekaar respekteer en dan ook hulle moet ook gesag kan dinges met die... Want ek sê altyd baie van hulle is in gesagsposisies en dan verwag hulle ander mense moet nie.

INTERVIEWER: Ja.

INTERVIEWEE: 'n Ander ding wat ek sê is miskien in die klein dorpie is dit so – onderwysers is van die hoogste gekwalifiseerde mense hier in die dorp. Nou ek dink op die stadium dink die onderwysers hulle is bo-oor baie mense. Maar wanneer jy gaan in die Kaap, skop jy 'n onderwyser om elke hoek en draai, of in Worcestor self, dan is daai level van respek wat jy van ander het, moet jy dan aanpas, want hier voel dit so jy hoef nie ander te respekteer nie, want jy is op 'n hoër level, verstaan? Dit is my interpretasie. Dis'n fair ding. Die ander dag kom hy sien nee, hy's nerens nie.

INTERVIEWER: Do children complain here if they don't have computers and stuff?

INTERVIEWEE: Definitief. Ons het 'n computer hier wat ons nou besig is mee om reg te maak. Toe ek hier kom, toe is hy hier, maar dis 'n ou een, so ons het nie computers vir hulle nie. Maar ons hoop dat ons deel gaan wees van 'n device en [onduidelik 38:52] dan 'n tablet vir die kinders. Maar ons kinders, ek het nog nooit ons kinders geweier as hulle wil werk nie, so ek het gesê as hulle wil werk, en wil print, maar as hulle print, moet jy of jou eie bladsye bring, of jy betaal 50 sent. Maar dis iets waarna ek wil kyk.

INTERVIEWER: But they do have access somehow if they want it?

INTERVIEWEE: Yes die skool het wel in die Library. Maar ons definitief, ons kyk na ons computer kamer.

INTERVIEWER: Okay. I think that's all from my side.

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INTERVIEWER: The reason why both of us are interviewing you is because we've got the big project on social cohesion [indistinct] of social cohesion, but my friend is also doing her PhD and so there's a slight difference, and she's doing citizenship as well. So that is why she maybe has got some different questions. So in a sense its for two research projects that we are interviewing you. So we want similar kinds of information, but some of it is a bit different. / What is your highest qualification?

PARTICIPANT: A degree and a diploma.

INTERVIEWER: Diploma in education?

PARTICIPANT: Ja.

INTERVIEWER: And how long have you been in this specific role?

PARTICIPANT: As a principal – fourteen years.

INTERVIEWER: At this school?

PARTICIPANT: Ja.

INTERVIEWER: And teaching as a whole?

PARTICIPANT: Thirty five years.

INTERVIEWER: And did you teach at this school before you became principal?

PARTICIPANT: No. I taught at five different schools. I was deputy head in Hermanus for eight years and then I moved to Ceres in 2002.

INTERVIEWER: To become the principal here?

PARTICIPANT: Ja.

INTERVIEWER: And are you from the Western Cape?

PARTICIPANT: No. Eastern Cape. I love Western Cape now, but there is huge problems in the Eastern Cape at the moment in education. It's a pity how my hometown, Cradock is going down the drain because of…

INTERVIEWER: My mom was at the convent there.

PARTICIPANT: In Cradock?

INTERVIEWER: Yes.

PARTICIPANT: The convent has been changed to flats now.

INTERVIEWER: I think she'll be very sad to hear that.

PARTICIPANT: Ja, she'll be sad. But that happened about 25 years ago.

INTERVIEWER: Which institute did you graduate from?

PARTICIPANT: Stellenbosch.

INTERVIEWER: So you came to the Western Cape to study?

PARTICIPANT: Hmm.

INTERVIEWER: And you never left.

PARTICIPANT: I went back to Cradock with the intention of going back…my dad farms near Cradock. My brother is on the farm so I went back after five years teaching at Strand High, then I went back to Cradock. Taught for seven years at Cradock High School, and then it became clear to me that I was a teacher and not a farmer and then I came back from Cradock to Hermanus and then to Ceres.

INTERVIEWER: Interesting journey.

PARTICIPANT: Ja.

INTERVIEWER: So tell me a little about your school life. Which year did you start and how old is the school?

PARTICIPANT: What school now?

INTERVIEWER: This school.

PARTICIPANT: This school is older than 175 years.

INTERVIEWER: Are you serious? Who is Charlie Hofmeyr?

PARTICIPANT: He was a headmaster in round about 1930's. There was a Ceres school…

INTERVIEWER: Not a sekondêre…?

PARTICIPANT: No. And then the Ceres school was down at the primary school where it is now, and then somewhere, I don't know exactly the date, I'll give you a short history of the school, and then the primary and the high school separated. In that year Charlie Hofmeyr was the headmaster and the school was named after him.

INTERVIEWER: Are there only the two high schools in Ceres?

PARTICIPANT: There are five high schools? There are twenty eight primary schools.

INTERVIEWER: Twenty eight? How do they feed in? For twenty eight primary schools into…?

PARTICIPANT: Ja. There are about six thousand primary learners in this whole area, and three thousand high school pupils. Five high schools and the twenty eight small farm schools and then they go to different, like we speak about 'Op die berg', its Koue Bokkeveld. There's a school called 'Skurweberg'. And then you've got Ceres Secondary, you've got Bella Vista, and you've got Iingcinga Zethu, the black school, and you've got Charlie Hofmeyr.

INTERVIEWER: And what's the relationship between the high schools?

PARTICIPANT: We're getting on quite nicely. The biggest difference is all the other four, they are no fees schools, and this the…[indistinct]…to ex-model C school. So we got school fees. Our school fees at the moment is nine five hundred a year per pupil. Then we've got [indistinct] where the pupils stay for [indistinct] thousand five hundred per year.

INTERVIEWER: That includes everything – meals…?

PARTICIPANT: Ja. Everything. If you compare that with schools in Cape Town, private schools…

INTERVIEWER: Not even private schools. Other ex-model C schools even in Paarl.

PARTICIPANT: What they pay in a term we pay in a year.

INTERVIEWER: Ja, your fees are relatively low. Or actually its very low. / Do you have scholarship programmes for some students, like for pupils who academically do well?

PARTICIPANT: We do provide subsidies because the WCED has got a sliding scale according to the earnings of the parents.

INTERVIEWER: Do you have a problem with getting in schools fees?

PARTICIPANT: Ja. We do.

INTERVIEWER: So how do you [indistinct] when people just don't pay their fees? Like what are the ramifications?

PARTICIPANT: There are certain rulings. We reprimand them and finally we hand them over to a lawyer. So we do our utmost...its unfair for somebody who pays the full amount and the other guys they don't pay, and we've got eight governing bodies [indistinct], and the main purpose for that is subject choice and number of pupils in a class. So its to the benefit of everybody. And if you want to be here, you've got to pay for your education. We can discuss that at length. So its a South African problem. I think the South African public are spoilt because they will pay for everything except for education. They pay for TV, cigarettes, liquor, everything will be paid except education, and that's the most important.

INTERVIEWER: Talking about liquor, tell me some of the problems that is experienced around the school in the community.

PARTICIPANT: I think we're fortunate enough that we haven't got the same problems as say Cape Town at the bigger schools, but we're not closing our eyes for problems, because there are drugs available in Ceres. There's dagga being spread on the streets. So unfortunately we've had to admit that some of our kids do get involved with stuff like that. Its different communities...its available everywhere.

INTERVIEWER: You mentioned pregnancies.

PARTICIPANT: Ja. And its always something that you have to educate your children, because its not...its far better to plan your marriage and get children after the wedding and all that stuff. Now last year we had a grade 9 girl getting pregnant. Now what is the

future of her child? A thirteen year old getting pregnant. How can a thirteen year old become a mom and do the mom jobs towards the child, if I can put it that way.

INTERVIEWER: And she still needs to be mothered.

PARTICIPANT: Exactly.

INTERVIEWER: And are most of the kids from around here or do they...like do they walk to school or do they commute from further away?

PARTICIPANT: We've got a boarding school for the boys and the girls, so if you are say further than 10 km then you go to the boarding school. We've got quite a lot of kids coming from Tulbagh – that's about 20-25 km. They use either taxis or mini buses to come to school. And the others are near enough to walk to school or by bicycle.

INTERVIEWER: And then social cohesion. What does that mean for you?

PARTICIPANT: I think this school sets an example to the rest of the community, because what I tend to get is that everybody in this school, lets say 95% of all kids and teachers get involved and get along together. They get along well. And then once they go into the community they go to separate parts of the town, which is a pity.

INTERVIEWER: Or maybe an advantage, because perhaps they...

PARTICIPANT: They spread the news, if you can put it that way.

INTERVIEWER: Why do you think that that is the case? What makes it possible for that to happen?

PARTICIPANT: I think its the way that we treat each other here. We've got a value system and one of the values is respect. So we preach mutual respect and we treat everybody with respect, and because of that there's no difference between being white, coloured, or white, brown, black or whatever. We see each other as a human being, and I think the way the teachers behave towards everybody that sets an example.

INTERVIEWER: Okay. And you mentioned race, but do you think that there are any other differences that come into play, you know, that need to be worked out?

PARTICIPANT: Well, you can speak about language and we are in a position that we haven't got a huge number of English-speaking guys. So we are a bit spoilt with the majority of [indistinct] in Afrikaans. Religion-wise I can say 95% plus of the kids are Christians and in the same way as we speak about race or language or whatever, we treat religion with respect to everybody here. We accommodate them, and if we have assembly on a Monday, then the teachers or a preacher from outside will give a Christian message, but if a Muslim or anybody wants to go on a Friday doing his stuff then we allow it. There's no problem whatsoever. I honestly think that, as I was telling you, if you can remove 30 kids that are causing all the problems in the school, then this would be absolutely a perfect school. But you can't. We're not in heaven at the moment. We are teaching.

INTERVIEWER: And what causes those problems? In your view what is the root cause of those...?

PARTICIPANT: Lack of respect. Its mainly junior kids, grade 8 and 9, coming into a school and they struggle to get involved in our type of living, if I can put it that way. They are on their own, they don't like discipline, they don't like respect, and I think you can go back to where they grow up. If you make a study on the family, many of our kids...okay, we're fortunate enough 50%, either single parents or hasn't got a dad, I think if you go back to the city I think that would come to 70%. I think the family, the environment which they have at home plays a huge role. Many people have got the expression you haven't got a problem child, you've got a problem parent. I must say what I tend to get is...there's a generation after '94 that are still struggling with the new South Africa and that boils through to the kids, and I think in their behaviour, the way they behave is the way they look at their parents and what they experience at home. Lack of discipline, lack of respect.

INTERVIEWER: What role do you think the school has to prepare students to become good citizens?

PARTICIPANT: Well, you become their second dad. You try to be their parents and once they sort of buy into that its plain sailing. I always tell anybody who wants to listen, you mustn't think that its a competition between the parents and the teachers. Its a combination, and once you can combine the teacher, the pupil and the parent, everything will be fine. Say for instance that a pupil makes a mistake and the teacher and the parent combine to sort of rectify that mistake, its excellent. But once the parent wants to defend the wrongdoing of the kid, its a no go situation. You can't convince the child to accept the

fact that he did wrong and its an uphill battle, and nobody is gonna take any advantage from the situation.

INTERVIEWER: And in your view do you feel that teachers are capacitated that they're able to deal with those situations?

PARTICIPANT: Well, to be quite honest with you, I think the more...okay, you need experience. Its a learning process all the time, and because the number of pupils with social problems, I think is increasing, and timewise and to be available for those pupils that's a problem. And I want to say that the more you get involved with kids like that the more you realise that they need specialists to help them, because a teacher they are so busy with teaching and sport and all that stuff, that you tend to neglect those pupils who need special attention. I think one of the biggest problems at school is that they took away the social worker. Years back we speak in Afrikaans about the voorligter, the guidance teacher, and that was excellent, because he/she handled all those problems. Now either the headmaster or secretary or somebody else must handle it, and we haven't got time for that. You need a specialist, a well educated person to handle stuff like that.

INTERVIEWER: So if you would want anything else for this school, that would perhaps be one of the things?

PARTICIPANT: Okay, we are in an advantage position, fortunate position that the churches in the surrounding area, they gave us a youth worker which they pay. So he's part of our staff, and all those social problems, I call him in and I give him the information and he runs either to the welfare or whatever. That's the way it should be, but if you go to other schools, they are not in that fortunate situation that churches will extend a helping hand to provide that.

INTERVIEWER: And did you ask them or did they offer it?

PARTICIPANT: They offered it in the beginning.

INTERVIEWER: And do they provide that to all the schools in the area?

PARTICIPANT: I know that Bella Vista has got a social worker as well there. One of our ex-pupils he's working through another church, but not everybody, not all schools.

INTERVIEWER: How would you describe the relationship between students and the teachers at the school?

PARTICIPANT: Lovely. Its excellent.

INTERVIEWER: And between the teachers themselves? Like the relationship between the teachers themselves? There's no like [indistinct] or anything like that?

PARTICIPANT: No. We are in a nice situation that we work together well, if we have our differences we settle it in a decent way. So, I think we, in that way we set an example to many schools.

INTERVIEWER: And with regard to like satisfaction, do you think both your students and your teachers are happy to be here?

PARTICIPANT: I think so.

INTERVIEWER: And they feel safe in this environment despite the fact [indistinct]?

PARTICIPANT: Ja, I think we, if you go to certain communities, that's why when I refer to drugs and all that stuff and smokkelhuise and shebeens...I drive through those communities and I feel sorry for the kids being in a situation like that, but once you come to this school the atmosphere is completely different to what some kids experience at home. I think its nice, its civilised and in a way its a good thing if you can sort of reverse that, to take it back to that community.

INTERVIEWER: And your problem kids, how do you discipline them? What discipline measures do you use?

PARTICIPANT: We try to get the parents involved and we discuss, and finally we go to the governing body if we've got a really criminal offense, then we've got to go that way.

INTERVIEWER: Have you had like sexual offenses committed on the school or violence in terms of one child wanting to beat up another one?

PARTICIPANT: Now and then you get two boys fighting...

INTERVIEWER: Over a girl...

PARTICIPANT: [Indistinct]. A grade 9 pupil isn't always that nice. Its a stage in life that we've got to get through, so they're not angels, especially boys and the tempers boil over sometimes. But its not like violence. It might be a boys' fight once or twice in a year and then you settle it. They come in here and they are quite angry and all that stuff, and then you make them settle down and afterwards they shake hands and its done. Its not like going to court...

INTERVIEWER: Do you call the parents in?

PARTICIPANT: If necessary. It depends on how serious they...because it does happen that sometimes they gang up and make a big fuss about a girl or a boy or whatever, and then I try to settle it in the office, but if needed we go to the parents. But sometimes you must be careful to get the parents involved. Then its such a huge thing then finally. Its easier to settle something between two kids, because if you get the parents involved, later the whole family is involved, but if needed we do get the parents involved.

INTERVIEWER: And the curriculum in your view, does it enable teachers to deal with these difficult situations and to promote social cohesion, or not?

PARTICIPANT: I think the whole curriculum...I don't think its a good from at this stage from our South African view, because it leads to frustration for the guys who are not that clever. We cater for varsity students. Everything is academic orientated. I think we need that the guys who can work with their hands should leave an academic school and the end of grade 9 and go to...what's an ambagskool?

INTERVIEWER: Soos a technical school?

PARTICIPANT: A technical school where they can learn like hairdressing, plumbing, electrician, all that stuff. Now they've been forced...

INTERVIEWER: A skill.

PARTICIPANT: A skill ja. Now they've been forced to be in an academic school and 50% at least of our kids leave school with a matric certificate that means absolutely nothing, and that leads to unemployment and it leads to frustration.

INTERVIEWER: So you think the screening system should back where students could go into a technical...because you remember they had needlework...

PARTICIPANT: Exactly. And just for interest sake, everybody focuses on matric results now. Its a good thing in a way, but why don't they start with the primary schools? Why can't, for example, do an external exam at the end of grade 7 and at the end of grade 7 establish whether this kid should go to an academic school or a technical school. Its just a way that we can solve...we can do so much better in education at this stage and...we're getting frustrated that the guy up there they can't see this and we're just going through the motions and now we implement another system and...I think that's the solution. And its not that far fetched.

INTERVIEWER: And in your view do you think that it causes frustration within the classroom, the different academic...?

PARTICIPANT: Absolutely. We're forcing the guys to do maths, maths literacy. Some guys can't work with figures. Now we're forcing it on him. If an electrician someday works, he'll use a computer. Nobody likes to do something that he can't do. That leads to frustration and that is the certain kids I'm speaking about. Those guys they will be so suitable for technical school. Let them do something there.

INTERVIEWER: And teachers, I mean you say that that's the most frustration that teachers experience is related to that.

PARTICIPANT: I think so.

INTERVIEWER: Okay. And do the teachers receive any CPD training and continue in professional development?

PARTICIPANT: Ja.

INTERVIEWER: And who generally does that?

PARTICIPANT: Somebody from the Education Department. We get the subject advisors that's related to subjects and then every now and then something different, depending what the needs of the school are and then get some guys from the department to give us a course on certain stuff.

INTERVIEWER: And which district office [indistinct] Worcester or Paarl?

PARTICIPANT: We're Worcester. They speak about the winelands, this area.

INTERVIEWER: What was the last CPD workshop you had? What was the topic that you had?

PARTICIPANT: SGB, managing SGB members to get them to know how the system works and what the duties of the SGB is.

INTERVIEWER: And what would you like to have at the school? What do you think is something that could benefit all teachers? What type of training?

PARTICIPANT: You're not speaking about facilities?

INTERVIEWER: No, not facilities. In terms of the topics. What would you like to start be trained on?

PARTICIPANT: We do at least twice a year is the whole value system of us, getting somebody to speak and to remind us about all the different values that we stand for. And once the teachers buy in then we have the same type of lectures for the kids as well, because its not an idle situation, and even the parents. So we try to get everyone involved.

INTERVIEWER: And who facilitates that?

PARTICIPANT: We've got a person in Stellenbosch. She writes in Die Burger as well, Jeanette Luttig de Klerk. We started this off about four to five years ago. Then the teachers went for a weekend. She started this whole thing, and now once a year we get her here and she talks with everybody, all the different, as I mentioned the parents, teachers and the pupils.

INTERVIEWER: And did she contact you or did you hear about her?

PARTICIPANT: I heard about her and then I contacted her. But she's doing it all over South Africa at the moment.

INTERVIEWER: I see. Do you have any brochure of hers, or something?

PARTICIPANT: Ja, I have. A little booklet.

INTERVIEWER: Do you have all your textbooks at the school?

PARTICIPANT: Ja.

INTERVIEWER: And do you feel that the textbooks cover issues of citizenship and social cohesion enough or adequately?

PARTICIPANT: Ja, I think so. I want to make a remark that especially in life orientation, I think life orientation is such a broad subject and so many stuff that you need, life skills can be taught there, but we feel that they are over-emphasising something like AIDS, because...it might differ from community to community, but I think...well, I get the impression that its rather a biology lesson there and there is a vast variety of stuff that can be covered in life orientation as a subject.

INTERVIEWER: Do you think that the textbook on life orientation are relevant to the students' lives at the school?

PARTICIPANT: Part of it.

INTERVIEWER: Okay. What would you change if you could in the textbook? So you're saying some things are too broad or some things have too much emphasis than others?

PARTICIPANT: If you speak about certain subjects, I'm not quite convinced that technology, which the grade 9's are writing today and creative arts and life orientation, I think we can sort of dust that a bit off and create something different. The other subjects are fine, but I think those three in a certain way creates irritation because the pupils know that they won't be taught...or its not a subject being carried through to grade 10, 11 and 12.

INTERVIEWER: Its not gonna be assessed...

PARTICIPANT: Ja.

INTERVIEWER: So that means...does that change their attitude towards the subject in terms of importance?

PARTICIPANT: I think so. My wife is teaching creative arts and music. She's trying to get to the grade 9 boys doing some piano stuff. They don't like it. They're not interested in that. Now I think you can do something different. Maybe drame. Its a possibility. We're gonna do that next year. Its a possibility. I think we must be more creative at the school and not follow every single stipulation of the department.

INTERVIEWER: I'm talking about life orientation. I know in other countries, like in America for example, they're very strict on their physical education and there's a test that you must know the fifty states and you must know your anthem. Do you think it would be a useful thing for life orientation to be like tested as an examsubject?

PARTICIPANT: I think if you sort of, not reinvent, but if you look at the syllabus of life orientation, its a lovely subject to have, but I think you must do it...maybe we all differ, but I think we must get people involved and then just reassess the whole life orientation stuff.

INTERVIEWER: And what would you would want to see more of in life orientation?

PARTICIPANT: I think we must make it absolutely practical, like first aid, something that people can use. You see, because I grew up in the old South Africa where we used to go to the army, and the army had advantages and disadvantages, but we learned certain stuff like first aid. What I would like to see is when the grade 12's go out of school, then he must be able to know something about road safety, he must be a decent citizen, something about the law, something about first aid. Make it practical for that guy. I think if we use this stuff we can sort of recreate the whole life orientation which will be excellent. Say for instance you can help matrics getting their drivers licence at school. Take everybody...okay, its gonna be different ages, but go to the learners guide that he's going to learn, let them study it at school. Write the exams and send them to the traffic and then...once he passes it you can say 20% for life orientation is part of the 100%. Be more practical.

INTERVIEWER: And just lastly, how would you define citizenship, good citizenship?

PARTICIPANT: Its to become a decent South African. To serve your country, and forget about politics, forget who is running the country. What I miss, if I compare South Africa at the moment to say...I don't like the English, Britain, but compare their culture with our culture, we're missing something at the moment because we...its yours and its mine and its theirs. You see...

INTERVIEWER: We don't have a common identity?

PARTICIPANT: Exactly. They speak about, we are young, we were born in '94, but in a certain way everything of the past can't just be chucked out of the window. I want to see

kids become decent South Africans and proud South Africans, that's what I see about citizenship.

INTERVIEWER: And if I can ask you a big question. What do you think if there's one thing that we can do in schools in the curriculum in the education system generally to enable that for all learners?

PARTICIPANT: That's a big question. In a certain way its the examples that teachers set. If you compare schools to each other, you get excellent teachers. Honestly. You get excellent teachers, excellent role models, but you don't get it everywhere. And a teacher must never transfer his aggression or his...

INTERVIEWER: Prejudice?

PARTICIPANT: Ja, that's the word...of something that happened in the past to the kids, because I think we are, how many, twenty two years in democracy and I think its time that everybody buries the past and carry on and create a new nice South Africa for everybody.

INTERVIEWER: And how do you think...what do you say is the best way to do that? I mean, how do teachers come to do it?

PARTICIPANT: Its the example they set. And unfortunately, to give you one example, if you look at our leaders at the moment, what's happening in parliament, if we can just get a message across to them that children learn what they live. If you, some kids in class behave exactly the same as what's being done in parliament, because that's the example that's set, and there's a trend nowadays that you will get everything in life by means of a boycott or a strike or anything. We as adults, and not only the teachers, if we're now busy with this election process at the moment, if you look at the politicians at the moment, my summary of this whole thing is we in South Africa has got a lack of leaders. Everywhere. Sport, politicians, we need more leaders. We need somebody to stand up and to say, I will guide you. And we haven't...there's hardly any politician that you can be proud of and have got respect for as well. On every...if you mention the whole political parties, the example that they set towards kids is pathetic at the moment.

INTERVIEWER: And I think, my question is really how does one...how do you make a leader?

PARTICIPANT: I think at school level, we spoke about this at the governing body meeting the other day. We have to start earlier in life, in high school, and even in primary school to identify possible leaders and to expose them to opportunities and to motivate them to stand up for what is right in life and we are waiting for the [indistinct] and then all of a sudden we choose a student council, all that stuff. The guys who chat to you here, in that group I identified many of them as potential leaders and they are in grade 9 now, and I think as a school you must create the environment for them to sort of grow as a leader and become that person, because I think at the moment everybody is just sitting back and saying I don't want to become that because look at our leaders. I don't want to be like that. So you need individual guys to stand up and we are teaching, we have to create that opportunity for them to grow.

INTERVIEWER: I'm sorry I'm pushing it, but what are those opportunities in your view?

PARTICIPANT: Well, at school you've got to create a situation, either on a Saturday on the sportsfield. Give them certain jobs to be done and in that way you're guiding that he himself will realise that I can do it. You give him the opportunity and then you stand back. And afterwards, they will make mistakes, but afterwards you can say this might be done in a better way, but lead the children, give them the opportunity and then stand back and let them go on their own.

INTERVIEWER: Okay, thanks. That helps us a lot. Just very lastly, is there anything you'd like to ask us?

PARTICIPANT: What are you gonna use this for now? Are you busy with a thesis or...?

INTERVIEWER: Both. So Marseena is doing a thesis. We are at the Centre for International Teacher Education. Its a research centre that is housed at CPUT in the education faculty. So we've got three of four projects that we do. So its not for a degree specifically. Its for...the National Research Foundation has different [indistinct] the South African Research Chair. Its part of the chair in teacher education. So we speak with mainly other researchers but we also speak with the Western Cape Department of Education, we speak with the district officials, we speak with the Department of Basic Education. At the same time having said that, as researchers we can tell them what we have found. Whether they take that up or not, you know, that's entirely out of our hands. But we are hoping that, we are gathering information and evidence from schools about what works and what

doesn't work, and we will report that to them. We will hopefully come and report back to the schools where we're doing the research as well, because we're doing it at five other schools in the Western Cape and then three in the Eastern Cape. So, we're gathering the information and the research for one, we obviously hope to add to the body of knowledge that's already existing, but we also hope to provide practical examples to the department and other schools, but what they do with it... / And we're trying...because we can never make a generalisation. We're using like...that's how we came across a school that's like urban rich, urban poor, like that type of stratification so that when if they have to come back and tell us, oh, but you only went to rural schools, or you only went to urban schools, we can say we actually have a sample that represents quite a number of schools in our country to be able make this conclusion, especially issues of curriculum like life orientation and history and all these subjects that go up in the air busy with trans...like you know, where they're actually the seeds of transformation. We want to know what teachers think and what students think about it.

PARTICIPANT: I think its a good thing to speak about history as well.

INTERVIEWER: Yes.

PARTICIPANT: Because history might be...there might be different perspectives, but you can't just wish away certain history. It happened. I went to Sri Lanka last year. That still bothers me about South Africa is everything of the past is being demolished now. And that's wrong. In Sri Lanka they went through turmoil stages also, but they don't bring down statues, they don't bring down the influence of the British empire there. They sort of have these lovely buildings which Britian created in Sri Lanka, but now they're using the positive things about the past, and I think we're still working towards that.

INTERVIEWER: The history curriculum is an important piece of our understanding and our identity, so what is in there is very important and its gonna shape people's minds, shape how they think and shape their views on things. So that's why this research is very important. / The one thing about the past that we need to really tap into is the development of Afrikaans, because the argument is that other African languages can't be developed because of this and that and the other, but Afrikaans is such a great example of how, with the correct amount of resources and will, you can take a baby language to academic heights in a short space of time.

PARTICIPANT: Ja, you see, but we must get to the point where we just agree on one thing that everything about Afrikaans isn't wrong.

INTERVIEWER: No, nothing is wrong with Afrikaans.

PARTICIPANT: Ja, but you see, I've got two boys at Stellenbosch, and the struggle that they have between Afrikaans and English. Just give everybody their chance to make a choice in life and stick to it. I can't...one of my problems is I can't speak an African language, and that leads to a lack of communication, and a lack of communication leads to a lack of trust. Just for interest sake, they tell me that white men will always because of their culture allow a white or any lady to walk in front. The black people say a man must go in front because otherwise he's a coward. That's a different culture, a different way of looking towards a...I think the misunderstanding of different cultures and races is a...its because we must make time to understand their culture. I've been to India now a month ago...

INTERVIEWER: You went there last year as well. I don't know if it was for cricket or something.

PARTICIPANT: I went to Sri Lanka for cricket last year and this year I went to India. But you learn such a lot just to see different cultures.

INTERVIEWER: But wouldn't it be nice if our curriculum did that?

PARTICIPANT: Ja. Listen, this is a lady...Jeanette, but I can't give you the book because I've got one.

INTERVIEWER: Send us a copy of it, of the front page.

PARTICIPANT: Ja. That's another person you can speak to. She goes around to diff...

INTERVIEWER: She teaches values to teachers...

PARTICIPANT: Ja.

INTERVIEWER: Is she a teacher?

PARTICIPANT: No. She was a lecturer at Stellenbosch. Now she's part of the Morality Centre in Stellenbosch.

INTERVIEWER: Oh okay. In the education department or in this area?

PARTICIPANT: No. Somewhere in Stellenbosch.

INTERVIEWER: Is it affiliated to the church in any way?

PARTICIPANT: No.

INTERVIEWER: And the university?

PARTICIPANT: I don't think so.

INTERVIEWER: I think they would be good people to speak to. / Yes. It would be considered a CBD programme.

PARTICIPANT: [Indistinct]. Every Monday she mails us something about character for the week.

INTERVIEWER: And do teachers feel that enables them in the classroom in any way to deal better with the learners?

PARTICIPANT: If I can explain it to you. Once a guy comes into my office, lets say he's transgressing a rule, say for instance he stole something then my approach won't be, you stole something. We try to say, what value did you not obey? Respect for other people's property? So we throw this whole thing towards values.

INTERVIEWER: And did that happen subsequent to you going through the process?

PARTICIPANT: It takes time.

INTERVIEWER: Or before that?

PARTICIPANT: No.

INTERVIEWER: As a result of the...?

PARTICIPANT: As a result of this...

INTERVIEWER: Okay.   [END OF AUDIO]

NAME OF FILE: CIT STUDY HEADMASTER WITTEBOME

INTERVIEWER: Sorry, I have to record, because I write very slow. So do you get CPU students over here? So basically I've got a set of questions that I need to ask you. I just hope it's a surprise or anything I did give Mr True's a lot of the instruments and that I gave, and students as well so that you can see the type of questions that I was going to ask you. So you're Mr Esau, you're the headmaster of this school? What is your highest qualification?

INTERVIEWEE: BA.

INTERVIEWER: BA Education?

INTERVIEWEE: Ja.

INTERVIEWER: And how long have you been headmaster at this school?

INTERVIEWEE: Oh, it's about 18 years.

INTERVIEWER: 18 years? Oh my gosh. And how many years have you been teaching?

INTERVIEWEE: 36 years.

INTERVIEWER: 36? Jeez Louise.

INTERVIEWEE: At the same school.

INTERVIEWER: At the same? So you started your teaching career here?

INTERVIEWEE: And Mr True.

INTERVIEWER: Are you serious?

INTERVIEWEE: Mr True is here 35 years.

INTERVIEWER: Wow, so you must have seen this school change a hell of a lot?

INTERVIEWEE: Yes.

INTERVIEWER: Where did you graduate from?

INTERVIEWEE: UWC.

INTERVIEWER: Okay, okay, so the first of the questions is about policies. So when the school started, opened up, you were here on that day?

INTERVIEWEE: When in 81? Yes.

INTERVIEWER: Ja. In 81. Do you have policies about bullying at your school?

INTERVIEWEE: Yes, we do.

INTERVIEWER: And racism?

INTERVIEWEE: Yes.

INTERVIEWER: Violence?

INTERVIEWEE: Yes.

INTERVIEWER: Discrimination?

INTERVIEWEE: Yes.

INTERVIEWER: And religious intolerance?

INTERVIEWEE: Yes.

INTERVIEWER: Are these like hard policies, or are they just like implied?

INTERVIEWEE: It's just we've got policies on paper, but it changes all the time, like we've had a whole two weeks of anti-bullying campaign, and it still happens and Mr True maybe will talk at assembly about the problem.

INTERVIEWER: Okay. Do you do any recycling at the school?

INTERVIEWEE: Yes.

INTERVIEWER: And do you have a policy on corporal punishment, or a discipline policy?

INTERVIEWEE: Yes, we've got a discipline policy. Corporal punishment is not actually the right word.

INTERVIEWER: Ja, discipline policy. And sexuality?

INTERVIEWEE: Yes.

INTERVIEWER: Okay. So obviously this has been classified as a quintile 5 school, I think your students commute into the school.

INTERVIEWEE: Ja.

INTERVIEWER: Are you aware of any sort of social problems happening around in this community where you're situated?

INTERVIEWEE: Yes.

INTERVIEWER: Like what kind of problems?

INTERVIEWEE: There are social issues like for example single parenting – no support from Dad, and people can't make ends meet, unemployment is quite high in the Wynberg area as well.

INTERVIEWER: Wow.

INTERVIEWEE: One of the various [indistinct 02:51] that most of the people are a good age, and but there are social problems in the area as well.

INTERVIEWER: Okay. Does any of these problems impact at school?

INTERVIEWEE: Ja, yes because parents can't contribute financially to the school sometimes, and also a hungry learner, or a learner that's abused at home is not going to function.

INTERVIEWER: So this is a fee-paying school?

INTERVIEWEE: Ja.

INTERVIEWER: How much fees do they pay a month?

INTERVIEWEE: We pay a year of R2 500 which like we just completed that now 294 of our learners in 2015 applied for exemption or partial exemptions.

INTERVIEWER: And do they get it?

INTERVIEWEE: Well by law we're bound to give it to them, because there's a formula used, and then also there's quite a number of parents that just don't pay.

INTERVIEWER: So how do you, what do you do with that case? How do you keep the school running if the people aren't paying?

INTERVIEWEE: We're making ends meet and the unfortunate part is that every year you increase fees and the people who are paying have to cough up more and more, and the other people are just sitting back. One parent for example has 5 children that's at school. They all matriculated and not one of them paid school fees. And it's not that they're not by the means, the poor will always contribute in a sense we have a number of learners whose parents are domestic workers, but they will pay that R100 off every month or every

second week, and by the end of the year they have like a balance of R400, R500 outstanding and they will settle that, because they get like a bonus at the end of the year. Then you get other parents that will not pay anything during the year, it will come at the end of the year and just pay the R2 500 just like that. Because we allow them to pay it off.

INTERVIEWER: You allow them to pay it off. Okay, so it is a problem getting money from the school? And your students here, where are they mostly from?

INTERVIEWEE: Oh that's a very difficult question, because in 2014 we did a survey, and our Grade 8's came from 57 different primary schools.

INTERVIEWER: 57, who are your feeder schools? Isn't it just supposed to be around here?

INTERVIEWEE: No, the Wynberg community has a [indistinct 05:12] community. A lot of the learners at the primary schools also commute to primary schools, so we get quite a few learners from Mitchell's Plein, Strandfontein, Grassy Park, Lotus, Khayelitsha, Nyanga, everywhere, ja. Even from town from Chapel Street and [indistinct 05:32] practising in Durham Avenue, Salt River.

INTERVIEWER: I saw a teacher at Chapel Street actually, Mr Alexander.

INTERVIEWEE: I don't know.

INTERVIEWER: Ja, Mr Alexander is the principal there. How do you think your students feel in terms of safety at the school? Do you think they feel quite safe here?

INTERVIEWEE: There are times where the safety seems to be threatened, like especially what we had 2 weeks ago where a parent beat up 5 of our girls at the taxi rank and the next day it was like you could feel the atmosphere wasn't so lekker at school. But we try

and keep a safe environment for them. We don't have many scuffles, we don't have gangsters coming onto the premises.

INTERVIEWER: Okay, I see you've got a secured fence so…

INTERVIEWEE: No, the fence must be replaced, that fence on that side is broken, we are repairing it all the time.

INTERVIEWER: Do they break it down?

INTERVIEWEE: It's because they put in these concrete pillars and the learners lean up against the pillars and the pillars snap in the ground and then it just leans over.

INTERVIEWER: Oh okay, so it's just poor workmanship.

INTERVIEWEE: Ja. And we also have a very good relationship with the police, and the learners are very much aware of that. We used to have Bambinani's, but…

INTERVIEWER: What is that?

INTERVIEWEE: The security that the department of Safety provides, but they said we're not a high risk school, so they took it away from our school.

INTERVIEWER: And do you think it was a good idea to take it away?

INTERVIEWEE: No, look we would welcome the extra manpower, because things happen so quickly in the playground, like people passing things through the fence and so on, and the more visibility you have, the better. We just had 6 cameras installed over the March, over a period, and that was a donation from one of our ex-learners instead of having a 50th birthday, she decided to donate R10 000 or R12 000 to the school and we used the money to install cameras.

INTERVIEWER: And it's been working?

INTERVIEWEE: Ja, we can monitor the activities and there's also teachers on duty during interval.

INTERVIEWER: Okay, so you don't have like issues of drugs in the school where people?

INTERVIEWEE: We have the odd occasion where you catch somebody with dagga, or smoking dagga or we had a boy 2 years ago that was actually selling dagga and we caught him and we moved for expulsion and he was expelled, because at the Department, that's a no [indistinct 07:42] at the department. We had a governing body yesterday, two boys appeared for smoking dagga, but not at school, in the subway where a detective caught them, an under-cover detective caught them. So these things happen in the community and we make it quite clear to them we have a zero tolerance attitude. If caught we will give you a second chance, but you go to rehab. And we also have got drug testing kits at school. If we suspect anything.

INTERVIEWER: Oh really? And does the department allow you administer those kits?

INTERVIEWEE: Well the department has said that drug testing is allowed.

INTERVIEWER: Okay, and who does the testing? Do you do it yourself?

INTERVIEWEE: Mr True and myself and if it's a lady teacher, mostly Mr True, if it's a female student, then one of the female teachers will accompany and do it then.

INTERVIEWER: Okay. What role do you think schools have in preparing students for work and the economy and employment?

INTERVIEWEE: I think firstly that the class requirements are very low, so you get a lot of learners that will matriculate, but they can't find a job because they don't have the expertise, and also their work ethic is not up to scratch and some of them can't, you must see Grade 12's fill in application forms for tertiary institutions, Mr True checks each and

every one's form and it goes back to the learner, back to him, back to the learner. So we, as I say, the drugs is not a big issue at school, but we do have the odd occasion where we need to deal with groups of with the learners or, because they always say to me if you get one drug person, that's one too many, because they influence other learners.

INTERVIEWER: So you don't think that schools are adequately preparing our students for citizenship and to work and to be out there?

INTERVIEWEE: I don't think so.

INTERVIEWER: Okay. And where do you think the problem lies? Like obviously the school as an institution [indistinct 10:01] where does the fault lie?

INTERVIEWEE: I think the fault lies with the curriculum. The curriculum, the pass requirements are very low and learners don't work to achieve their best, they work for the bare minimum to get through a matric certificate. A matric certificate today means absolutely nothing. So I think the place to start would be to start looking at the curriculum. The curriculum needs to be a bit more challenging.

INTERVIEWER: Okay, and how would you define citizenship? What is your understanding of citizenship?

INTERVIEWEE: I think citizenship to me is having the beauty of living in the country and enjoying the privileges of that country without the other political things attached.

INTERVIEWER: Okay. And do you think that school plays a role in advocating good citizenship?

INTERVIEWEE I know my LO Department at school is very jacked up and they go the extra mile with learners and they do job-shadowing for example and so on so that they

can see what the world of work is like, and also where we try and run programmes for them about everyday things that they might need when they leave school and so on.

INTERVIEWER: Okay. Do you have any like awards for kids who perform well academically?

INTERVIEWEE: We have our prize giving, the Grade 12 prize giving normally takes place at the Valedictory, and the Grades 8 to 11 prize giving takes place in the first week of February when we have our information meetings with our parents. And there is 2 criteria we use, there is an academic honours which is above the 75% and the academic merit is above 60%.

INTERVIEWER: Okay.

INTERVIEWEE: And then also the top in every grade gets the honours certificate and a trophy which they keep. We don't collect the trophies anymore.

INTERVIEWER: Okay, and do you have anything like if you participate in recycling programmes or a good, like a good citizen or good behaviour?

INTERVIEWEE: We do have incentives with that as well, we have incentives like contribution to the school, we had a guy here that he was just an amazing boy, he matriculated last year, or the year before, I can't remember, and he would come in holidays and replace broken window panes and fix some doors, fix some desks and so on and we awarded him with him with a trophy for his initiative that he took. And then also our sports people that do well, also gets something.

INTERVIEWER: Okay, so it's behaviour in sport and academics, and you place equal emphasis on all of them?

INTERVIEWEE: Ja.

INTERVIEWER: Okay.

INTERVIEWEE: We don't put so much emphasis on the good behaviour. I think that's something we need to look at, but we've got an incentive now which we started towards the end of last term where good behaviour is rewarded that they go home at 25 past 2, and those who did not behave, stay in the DC class, they stay till quarter past 3.

INTERVIEWER: Okay, and I'm sure the kids would do everything to go home.

INTERVIEWEE: Ja, and if you don't turn up at the DC class, then it becomes a different issue, because you defied one of the rules of the school. And also in that DC class there's remedial work being done. It also gives learners the opportunity like if I'm battling with Mathematics, my Math teacher is here until quarter past 3, so I can spend a half an hour to 45 minutes with my math teacher with a one on one.

INTERVIEWER: It's more of a remedial action then, ja. How will you describe the relationship between the teachers at the school? Do they get along, are they very clicky?

INTERVIEWEE: I would say about 95% get along very well. But you always have one or two that bitches and moans about everything. But one good thing is, is that we don't have a high staff turnover.

INTERVIEWER: I was just going to ask you that now.

INTERVIEWEE: A lot of these teachers have been teaching here, I mean Mr True is here for 35 years, Mr Timmel is here for 35 years, Mr Gross is here for more than 40 odd years.

INTERVIEWER: Jeez, how many staff members do you have?

INTERVIEWEE: From the state we have 27, and we employ 4 governing body.

INTERVIEWER: So 27 teachers and 4 governing body?

INTERVIEWEE: Yes.

INTERVIEWER: Okay, do you think teachers teach in a way that promotes good citizenship?

INTERVIEWEE: I don't think so. I don't think the curriculum lends itself to that. That's what you were saying earlier about the textbooks. I don't think that, although in Math Literacy they do do things for everyday life, but they do Math calculations and so on, so that can prepare the learner, but I don't think it's enough.

INTERVIEWER: Okay. All right. How are students disciplined at the school? You did say you have a discipline policy?

INTERVIEWEE: Ja, we've got a code of conduct, and our misdemeanours are divided into levels, like for example for not doing homework, it will be a Level 1, and the child will get a warning. If the child doesn't do homework again, the child would be sent home with a letter and the parent would be informed. And we've also got an sms system where we can make sure that the parents actually get the message.

INTERVIEWER: Okay.

INTERVIEWEE: And then we've got serious offences, which could be referred to as a Level 4 offence. Fighting, being dishonest, I can't even remember all the categories.

INTERVIEWER: Is it sexual offences, that type of thing?

INTERVIEWEE: Sexual offences, ja and so on, and if you received 3 white letters, the 4th one will be a green letter, which now goes onto a Level 4 offence, because you can't be getting white letters for the same misdemeanour all the time.

INTERVIEWER: All the time, ja.

INTERVIEWEE: And fighting for example is also and substance abuse is also considered very serious.

INTERVIEWER: Okay. And what is the relationship between the teachers and the students? Do they trust each other, is there a nice relationship?

INTERVIEWEE: Well the person that learners trust most is Mr True, because he's the counsellor, so they confide in him and he treats things very confidentially.

INTERVIEWER: Okay.

INTERVIEWEE: In most cases, the relationship between learners and teachers is a good relationship, but then again you also have those that feel that the teacher pick on them because they're always doing something they're not supposed to be doing, so they feel that the teacher is picking on them, or the teacher is bullying them, so we have, I would say the majority of teachers get on very well with the learner. They know they can approach the teacher, the teachers are very approachable.

INTERVIEWER: Okay, do you have any CPD programmes at your school? Like workshops for staff development?

INTERVIEWEE: We haven't had one for some time. The last I think we had one was when I took the staff away for 2 days to the Hout Bay Manor and we had a facilitator there, Corinani was still the company we used and then we started off by teachers saying what is wrong, what they're not happy with, and then the greater part of the day was trying to get solutions to what they found to be wrong, because it can't be one person's buy-in and then everybody must buy-in. So we don't have lots of staff development. And also teachers are, I don't know, they just – when you talk staff development, it's like they just hit a block, because the [intervened]

INTERVIEWER: Is it not relevant to them, or do they just think it's a waste of time?

INTERVIEWEE: They feel that some of them have the attitude they know it all. But Mr True said we are going to have something, because the two of us will be arranging something for the staff, possibly the first day of the new term, and ja. But you know, I've been to lots of workshops and sometimes I feel that some of the staff members should get exposed to that. We do do staff development relevant to our teaching, I call teaching job, which is like developing skills on a computer for example, setting up worksheets and that kind of thing. But the spectrum should be broader than that, because there are alternative ways to discipline for example. You know? And they just think that okay, I'll discipline this child by putting the child outside the classroom, which is against the policy of the Department. And we say to them why not tell the child to come and sit in front in your class? Start with that, you know. Or punish the child after school. Some teachers punish the child during an interval for example, which is also not right, because the child needs that break between sessions.

INTERVIEWER: So it does become difficult.

INTERVIEWEE: But they're not prepared to listen, you know.

INTERVIEWER: When last did the government orchestrate like some CPD workshop or something for the school?

INTERVIEWEE: Well nothing, they haven't done anything. There's little workshops they got, but most of it – the unions are doing more than what the Department is doing. Like NACOSA has programmes every week on the [indistinct 19:23] for example, or how to set up your worksheet, and it's all about sharing. Sharing maybe 2 teachers teach a grade, why must I set a test and you set a test? Why don't we set 1 test, you set this year this term's test, I set next term's test. And that has been working for us where they cooperate

with one another. Like if I set a question paper, and the question papers must be stapled, if there's 2 other teachers in the same grade with me, they will assist in stapling.

INTERVIEWER: So it's like working together like a team work, ja.

INTERVIEWEE: The team work seems to have developed quite a bit over the years, but that's without any other input, it just took off because people started feeling freer to talk to one another and so on.

INTERVIEWER: Okay, what kind of CPD programmes would you like to have at the school? You did mention discipline.

INTERVIEWEE: Discipline is one, yes, and then also trying to get them to share more often and to - you know also sometimes a teacher says something in the staff meeting and somebody doesn't agree, so now that teacher is cross for a whole week, and then that scenario is not helping, you know?

INTERVIEWER: Okay, so the next set of questions is about curriculum textbooks. Do you think that the curriculum sufficiently covers issues of text books?

INTERVIEWEE: Or citizenship?

INTERVIEWER: Sorry, of citizenship?

INTERVIEWEE: I don't think so.

INTERVIEWER: How do you think it could be improved?

INTERVIEWEE: I think it must be more, you know our education system has taken a lot from the European countries, and sometimes they say you must relate to context. But sometimes it's difficult for people to draw up things relating to context when your

textbook deals with other context out of our region for example. And that is the problem that I see.

INTERVIEWER: Ja. You just mentioned this now. Do you think the text books used to teach them, are relevant to the students' lives? Like we just said now?

INTERVIEWEE: No.

INTERVIEWER: Ja. What would you add or change to ensure the curriculum is a more effective tool in this regard? Like what would you do? So you mentioned context.

INTERVIEWEE: Ja, context and it must get the learners to relate to practical experiences. Things that they can experience or that they can relate to which comes down to context that overlaps with context clearly. You know you can't, like our history people are still doing Russia. It's not that it's not important. It's not that it's not important, you can't erase the past you know?

INTERVIEWER: But it's not relevant to their lives right now.

INTERVIEWEE: Ja.

INTERVIEWER: No, I understand where you're coming from. And just before I end off, the issue, like we discussed earlier on, the issue of South African identity is quite a big problem at the moment. How would you describe your average South African? What would you describe them as being?

INTERVIEWEE: I, when we went into democracy a lot of people thought things would change overnight. But it's a process and there are many changes that took place, and there are still lots of changes that needs to take place, and people seem to be getting a bit impatient that to say they can't just make sure that everybody has a house now. It's not practical. It's not financially possible that every South African, we shouldn't have squatter

camps for example. But I don't think there's a country that doesn't have squatter camps. And to me it's about a process and it's going to build. I mean we were almost downgraded on the economy.

INTERVIEWER: Ja, almost, just oh my gosh, the rating agencies just... We actually went up a bit now.

INTERVIEWEE: Ja, things like that can put a damper on the whole development of a country. And I mean people, there was a time when people were emigrating.

INTERVIEWER: Ja, brain drain.

INTERVIEWEE: Ja and they found out very quickly the grass is not greener on the other side, and a lot of them returned. A lot of them returned to nothing because they sold all their property and took everything out of the country and they have got to start all over again. Ja.

INTERVIEWER: So there isn't really an idea of what a South African is, because we still changing, we're still in the process of developing that. Okay.

INTERVIEWEE: Our slogan is supposed to be Proudly South African. Yes, but I think any citizen of a country should be proud to be a citizen of that country. If you're not proud, then how are we going to survive?

INTERVIEWER: But it's also difficult if you don't know what that is. Like what it means to be of that country. Especially when we have these different experiences, like we're a fragmented society, so we come from like different places, our experiences will maybe be very different. Okay, I think that is all I had for you. Thank you very much, Sir.

Appendix G2: Student Focus Group Transcriptions

DATE: 17 November 2020	435	By On Time Transcribers

NAME OF FILE: CIT STUDY FG 10C DE KRUINE

ONDERHOUDVOERDER: Goeie more almal. Will julle net miskien vir my sê wat julle name is en watter graad julle in is en ook watter vakke julle doen? Sal jy begin?

DEELNEMER: Ek is Angelo Toerien, ek is Graad 10 C, ek het Wiskunde Geletterdheid, Afrikaans, Engels, Geografie, Geskiedenis, Lewensorientering en [onduidelik 00:1]

ONDERHOUDVOERDER: Okay. En jy?

DEELNEMER: Ek is Anelle Davids, ek's Graad 10C. Al die vakke wat ek het Wiskunde Geletterdheid, Besigheidsleer, Geskiedenis, Geografie, Afrikaans, Engels en Lewensorientering.

ONDERHOUDVOERDER: Okay.

DEELNEMER: Ek is Chantel Daniel, al die vakke wat ek het Engels, Wiskunde Geletterdheid, Afrikaans, Besigheidsleer, Geogriefie, Geskiedenis en Geo.

ONDERHOUDVOERDER: So julle almal is wiskundig? Julle almal doen dieselfde vakke?

DEELNEMERS: Ja.

ONDERHOUDVOERDER: So julle is in een klas, en julle doen almal dieselfde vakke. Doen all kinders in julle klasse dieselfde vakke?

DEELNEMERS: Ja.

ONDERHOUDVOERDER: Okay, want ek dink in die A graad doen hulle ook verskillende vakke.

DEELNEMERS: Ja.

ONDERHOUDVOERDER: Okay, nou verstaan ek, okay. Nou vandag gaan ek julle miskien net so 3 of 4 vrae vra en ek stel belang in julle opinie, soos ek gister gesê het daar is nie 'n regte of verkeerde antwoord, dit is net julle opinie. Ek het gesien in die vraelys, daar was een vraag wat gevra is wat noem 3 sort of characteristics wat julle dink beste Suid Afrikaner skrywe, en [onduidelik 01:58] kon ek dink aan enige iets wat Suid Afrikaner kon beskrywe. Wat het julle gesê?

DEELNEMER: Ek het gesê lojaal, mooi en, lojaal pragtig en...

ONDERHOUDVOERDER: En wat het die res van julle gesê? Is dit moeilik om aan te dink wat 'n Suid Afrikaner moet skryf? Okay, so as ek vir julle vra om vir my 'n Amerikaanse persoon te beskryf, wat gaan julle sê? Wat is tipies Amerikaans? Jule kyk almal movies en sulke dinge, wat is tipies Amerikaans?

DEELNEMER: I like [onduidelik 02:55] Goldman Ohlsson.

ONDERHOUDVOERDER: Hoe verskil hulle? Okay, okay en wat nog? Enige iets anders wat julle kan dink? Okay, is julle trots om 'n Suid Afrikaner te wees?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Ja? Hoekom? Waarom? Wat maak julle so trots om 'n Suid Afrikaner te wees? Okay wys daarso, begin met jou. Wat maak jou trots om 'n Suid Afrikaner te wees?

DEELNEMER: Sê ek [onduidelik 03:53]

ONDERHOUDVOERDER: Okay, so jy waardeer dat jy jou regte het. En jy?

DEELNEMER: [Onduidelik 03:59]

ONDERHOUDVOERDER: Okay, so jy kan [onduidelik 04:01] is dit belangrik? Ja. Wat is die een ding wat jou real trots maak? Jy is 'n Suid Afrikaner en jy kan? Okay?

DEELNEMER: Dis my geboorteplek.

ONDERHOUDVOERDER: Dis jou geboorteplek, ja. Ja? Julle het self julle name opgeskrywe om te praat, en nou praat niemand nie. Waarom sal jy trots wees om Suid Afrikaans te wees? Of is jy trots of is jy nie trots nie? En jy?

DEELNEMER: Seker omdat ek 'n Springbok supporter is.

ONDERHOUDVOERDER: Okay, so jy hou van die sport en dit maak jou trots? Okay, dis heel goed. Wat beteken dit om 'n goeie burger te wees? In alles, as ek vir julle sê julle moet almal goeie burgers wees, wat kom eers na jou op?

DEELNEMER: Jy moet 'n goeie leier wees.

ONDERHOUDVOERDER: 'n Goeie leier.

DEELNEMER: En die mense rondom jou laat hulle hulle sê sê.

ONDERHOUDVOERDER: Okay, so almal vrye spraak, ja.

DEELNEMER: Jy moet respek het vir jou mense in die gemeenskap.

ONDERHOUDVOERDER: Respek, ja dis belangrik. Wat is 'n goeie burger? Okay, julle kan nie dink aan enigiets wat 'n goeie burger beskryf? Okay. Kan julle miskien vir my 'n voorbeeld gee van iemand wat 'n goeie burger is wat julle weet? In julle persoonlike familie of iemand wat op televisie is wat julle gesien, en van onse leier, enige iemand wat jy dink okay, die persoon is 'n goeie leier.

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DEELNEMER: Pravin Gordhan.

ONDERHOUDVOERDER: Pravin Gordhan, okay. Waarom sê jy Pravin Gorhan?

DEELNEMER: Want hy's baie eerlik vir my. Hy is baie eerlik.

ONDERHOUDVOERDER: Okay. Jy ken niemand wat 'n goeie burger is nie?

DEELNEMER: Daar was Nelson Mandela.

ONDERHOUDVOERDER: Okay, Nelson Mandela, hy was goed, ja.

DEELNEMER: Helen Zille.

ONDERHOUDVOERDER: Okay, dis almal politieke. Jammer, ek is so siek, ek dink dis die

kus wat vir my so siek maak. Dink julle om te stem is belangrik? Waarom?

DEELNEMER: Om die land reg te kry.

ONDERHOUDVOERDER: Okay. En enige ander rede?

DEELNEMER: Om werk te kry, vir die mense om te werk.

ONDERHOUDVOERDER: Wat sê jy?

DEELNEMER: Om werk vir ander mense te kry.

ONDERHOUDVOERDER: Okay, so unemployment. As julle 18 word, gaan julle stem?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Stem julle ouers?

DEELNEMER: My ma stem.

ONDERHOUDVOERDER: Okay, hoekom het julle gekies om na die skool toe te kom?

DEELNEMER: Omdat my ma die skool geloop het.

ONDERHOUDVOERDER: Regtig? En julle?

DEELNEMER: I'm the same.

ONDERHOUDVOERDER: Jou ma het ook hier skoolgegaan?

DEELNEMER: Ja.

ONDERHOUDVOERDER: En jy?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Almal se ma het hier skoolgegaan?

DEELNEMERS: Ja.

ONDERHOUDVOERDER: Is dit die enigste skool in die dorp?

DEELNEMER: Ja, die enigste hoërskool. Dit was nie die enigste hoërskool toe my ma nog daai hoërskool toe my ma nou, daai hoërskool hier as jy inkom by Touws, daar was mos 'n hoërskool. My pa het daar skool geloop.

ONDERHOUDVOERDER: Maar dit lyk heel leeg daar.

DEELNEMER: Dis mos nou afgebreek daar, maar soos hulle gesê het, hulle gaan een van die dae weer daar regmaak maar dit vat ek nie nou kop toe nie, want [gelyktydige praat]

ONDERHOUDVOERDER: Nou waar gaan al die kinders dan skool as hulle nie hier skoolgaan nie?

DEELNEMER: [Gelyktydige praat] Baie van hulle gaan bly in die Hostel Drostdy.

ONDERHOUDVOERDER: Oh, okay. Voel julle beskerm by die skool? Voel julle safe dat niks kan gebeur as julle by die skool is nie?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Okay. Dink jy dat die skool vir julle leer hoe om goeie burgers te wees? Okay, ons begin hier – dink jy jou skool leer vir jou om 'n goeie burger te wees?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Wat doen hulle wat vir jou leer om 'n goeie burger te wees?

DEELNEMER: Die onderwysers hulle leer mooi vir ons en soaan.

ONDERHOUDVOERDER: Okay.

DEELNEMER: Meeste van my [onduidelik 10:39]

ONDERHOUDVOERDER: Okay.

DEELNEMER: Om 'n goeie leerder te wees.

ONDERHOUDVOERDER: Okay.

DEELNEMER: Om 'n goeie leier te wees en om respek te hê vir alle mense, grootmense.

ONDERHOUDVOERDER: Okay. So sê gou julle het die keuse om die perfekte onderwyser te kies, wat sal die aspekte van daai ideale onderwyser wees?

DEELNEMER: Mnr Isaacs. Mnr Scheepers, hulle luister altyd wat jy sê, en hulle sê vir jou wat is reg en verkeerd.

ONDERHOUDVOERDER: Okay, so 'n goeie onderwyser is 'n meneer wat vir jou op die regte plek sal sê, hy sal vir jou sê as jy verkeerd of reg is en soaan, en 'n onderwyseres? Is julle nie, okay, beskryf julle ideale onderwyseres. Nie 'n onderwyseres by die skool nie,

iemand wat julle dink julle sal beskryf die ideale, ja, die ideale onderwyseres. As jy kon kies, wat sal jy dink moet 'n ideale onderwysers het, die characteristics van 'n onderwyseres.

DEELNEMER: Sy moet amper soveel lyk in jou skoene – sy moet vir haar in jou skoene plaas, as jy praat saam met haar oor 'n belangrike ding, dan moet sy like amper vir jou kan verstaan waaroor dit gaan.

ONDERHOUDVOERDER: Okay, okay, so en wat nog?

DEELNEMER: Respek.

ONDERHOUDVOERDER: Sy moet respek het vir jou.

DEELNEMER: En jy moet respek het vir haar.

ONDERHOUDVOERDER: Okay, is dit goed? Iemand nog? Wat van nog [onderbreek]

DEELNEMER: Sy moenie vir jou afbreek nie, sy moet jou meer help en soaan.

ONDERHOUDVOERDER: Okay. En daar's niemand by die skool wat julle kan dink dit pas?

DEELNEMER: Ons kry nie by vroumense klas nie.

ONDERHOUDVOERDER: O, almal van julle het net onderwysers?

DEELNEMER: Net een onderwyseres wat ons kry.

ONDERHOUDVOERDER: En sy pas nie dit nie?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Goed. Wat hou van die skool?

DEELNEMER: Ek hou van die kinders.

ONDERHOUDVOERDER: En wat nog?

DEELNEMER: Die onderwysers. Die sport en soaan.

ONDERHOUDVOERDER: So dis almal netbal?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Okay, dis sport. Wat hou julle nie van die skool nie? Okay, wat hou jy nie van jou skool nie? Jy hou van alles? Nou wat hou jy nie van die skool?

DEELNEMER: Van party onderwysers wat jou wil afdruk.

ONDERHOUDVOERDER: Okay, onderwysers wat jou afdruk – dis belangrike dinge. En wat julle hier sê, niemand anders gaan hoor nie. Net ek sal dit hoor. Ek sal dit met my meeneem, en niemand anders gaan hoor nie, jou onderwysers, jou hoof, niemand sal hoor nie, hoe sê hulle, dis confidential whatever julle hier bespreek. So jy sê jy hou nie van alle onderwysers nie, 'n klomp van hulle druk jou af.

DEELNEMER: En daar's heelparty van die kinders ook.

ONDERHOUDVOERDER: Okay, en wat nog? Wat hou jy nog nie van die skool, soos die onderwysers het julle, maar nie al die onderwysers nie. Sommige van hulle is heel...

DEELNEMER: Meeste is morsig en hulle het nie respek nie, so.

DEELNEMER: En praat hulle radikaal, hulle gee nie om vir die skool nie,

DEELNEMER: Hulle wil net afbreek wat hulle sê.

ONDERHOUDVOERDER: Ja, en wat van geweld by die skool?

DEELNEMER: Ja. Die kinders baklei daar buitekant, die gangs wat hier is.

ONDERHOUDVOERDER: So hoe maak dit julle voel, as die gangsters inkom en dis bakleiery en?

DEELNEMER: [Onduidelik 14:50] van hulle, hulle is bang.

ONDERHOUDVOERDER: Ja. Gebruik hulle enige, soos hoe sê hulle?

DEELNEMER: Gunne?

ONDERHOUDVOERDER: Ja.

DEELNEMER: Maar nie op die skool nie, net mense.

ONDERHOUDVOERDER: En wat doen die gangsters as hulle hier kom? Rook hulle? Of wat doen hulle?

DEELNEMER: Hulle [onduidelik 15:06] die kinders teen wie hulle baklei.

ONDERHOUDVOERDER: Okay, en het julle 'n probleem met andere soorte geweld op die skool? Is dit net, geen drugs of dwelms of soiets?

DEELNEMER: Nee.

ONDERHOUDVOERDER: So die kinders rook nie soos dagga op die skool of so nie?

DEELNEMER: Entjies.

ONDERHOUDVOERDER: Entjies en dagga? Maar gaan ander dwelms?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Okay. Dink jy, vertrou julle julle juffrouens? Die juffrouens en menere op die skool? Vertrou julle vir hulle?

DEELNEMER: Ook maar seker so kind of.

ONDERHOUDVOERDER: Dink julle dat die juffrouens en die menere ondersteun julle heel goed?

DEELNEMER: Nie regtig nie.

ONDERHOUDVOERDER: Dink julle dat hulle bekommerd oor julle toekoms is?

DEELNEMER: Somtyds, ja, jy kan sien party van hulle gee om vir jou. Hulle praat meestal oor jou toekoms en so.

ONDERHOUDVOERDER: Okay. Julle het klaar gesê wie julle favourite is, nou gaan ek 'n bietjie praat oor julle teksboeke. Julle handboeke. Het julle almal handboeke vir al julle vakke?

DEELNEMER: Ons het nie vir een vak 'n handboek nie.

ONDERHOUDVOERDER: Nie vir een vak nie?

DEELNEMER: Nie vir een vak nie.

ONDERHOUDVOERDER: En julle is Graad 10?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Vir Wiskunde, vir Engels, Afrikaans?

DEELNEMER: Graad 10 A, B, C [gelyktydige praat] Baie ouens kla.

ONDERHOUDVOERDER: Waarom dink julle?

DEELNEMER: Ek weet nie.

ONDERHOUDVOERDER: So julle het geen handboeke?

DEELNEMER: Ons kry partykeer van die kinders [gelyktydige praat] bymekaar sit of so

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ONDERHOUDVOERDER: Okay, so julle kan met die handboeke wat daar is, julle kan dit nie huistoe neem nie?

DEELNEMER: Nee.

ONDERHOUDVOERDER: So hoe doen julle julle huiswerk?

DEELNEMER: Ons maak 'n plan. As jy nou miskien klaar 'n rustyd gevat het, dan moet jy nog na iemand se huis toe gaan, daai werk, daai boek gou gaan vra, en dan moet jy nou in die nag opsit wakker sit om daai te doen. Of soggens.

DEELNEMER: Of somtyds boeke leen en dan skelm by die [onduidelik 17:20] doen wat nie klaar is nie, want jy het nie handboeke nie.

ONDERHOUDVOERDER: Okay, nou as julle aan julle handboeke dink, en julle kyk in 'n prentjies en die stories van julle handboeke, sien julle julleself in die handboeke, of is dit mense van ander lande wat julle dink is in die handboeke? Soos die Life Orientation en almal weet, het altyd 'n storie van iets, so die mense in die handboeke, is dit iets waar julle kan identify? Idenifiseer en julle kyk die meisie of 'n seun in die boek en sê ja, ek het ook soiets?

DEELNEMER: [Onduidelik 18;13] se stories of so.

ONDERHOUDVOERDER: So nee of ja? Nie eintlik? Okay. Hou julle van om van dinge te leer soos burgerskap en stemming en soiets? Vind julle dit lekker om van sulke dinge te leer, of is dit net boring?

DEELNEMER: [Gelyktydige praat]

ONDERHOUDVOERDER: Okay, okay. Maar watter dinge wil julle meer van leer as julle, ja, watter dinge sal jy eintlik meer van wil leer in die skool?

DEELNEMER: Die toekoms.

ONDERHOUDVOERDER: Jou toekoms? En jy?

DEELNEMER: Ja, dieselfde.

ONDERHOUDVOERDER: Okay. Is julle bekommerd oor julle toekoms?

DEELNEMER: Baie.

ONDERHOUDVOERDER: Het julle al gedink wat julle gaan doen as julle klaar met skool maak?

DEELNEMERS: Ja.

ONDERHOUDVOERDER: Wat gaan jy doen?

DEELNEMER: Ek wil verder gaan leer om 'n skoonheidsterapeut te word.

ONDERHOUDVOERDER: Okay, en jy?

DEELNEMER: Wel ek wil verder gaan leer, maar ek wil ook 'n netbalspeler word in 'n [onduidelik 19:18]

ONDERHOUDVOERDER: Okay.

DEELNEMER: Ek wil gaan leer dat ek 'n army vrou is.

ONDERHOUDVOERDER: Wil jy in die army wees?

DEELNEMER: Ek wil 'n dokter wees.

ONDERHOUDVOERDER: Okay.

DEELNEMER: Onderwyser.

ONDERHOUDVOERDER: Onderwys?

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DEELNEMER: 'n Geskiedkundige.

ONDERHOUDVOERDER: Wow! Dit is goed, waarom onderwys?

DEELNEMER: Omdat ek hou baie van kinders en ek hou baie van met kinders praat en so.

ONDERHOUDVOERDER: En wil julle onderwys gee vir kleiner kinders of vir die groottes?

DEELNEMER: Klein.

ONDERHOUDVOERDER: Okay, okay. As julle nou handboeke kry, en julle het almal nou al julle handboeke, sal julle dit eintlik lees? As julle nou nie huiswerk het, sal julle eintlik die handboeke lees?

DEELNEMERS: Ja.

ONDERHOUDVOERDER: Okay. En dink julle dis belangrik dat alle kinders alle handboeke moet hê?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Waarom?

DEELNEMER: Om jou huiswerk te doen.

DEELNEMER: Wanneer eksamen is, dat julle kan leer. As daar miskien nie iets in jou boek is nie, dan is dit wel in die handboek, dan kan jy uit die handboek uit leer.

ONDERHOUDVOERDER: Okay. En dink julle dat julle punte vir julle verskillende vakke sal beter wees as julle almal julle handboeke het?

DEELNEMERS: Ja.

ONDERHOUDVOERDER: Okay, okay dit maak sin. Dink jy soos in Geskiedenis miskien, of Leweorientering, dink jy die dinge wat hulle van praat in die boeke is relevant vir jou lewe? Hulle praat van dinge wat eintlik vir jou saakmaak? Of is daar dinge wat julle dink dit het niks met my lewe te doen nie?

DEELNEMER: Daar is dinge wat saakmaak.

ONDERHOUDVOERDER: Soos?

DEELNEMER: Soos geskiedenis, die verlede en soaan.

ONDERHOUDVOERDER: Okay. Niks? Is daar enige iets anders wat julle dink die goewerment moet die kinders leer wat julle van hou? Soos jy het almal die vakke en julle leer van almal die dinge, wat dink julle kinders moet meer van leer? Om die land beter te maak?

DEELNEMER: Van burgerskap.

ONDERHOUDVOERDER: Burgerskap? Okay, en wat dink jy? Wat dink jy moet kinders meer in 'n skool leer om te matrikuleer.

DEELNEMER: Entrepreneurskap.

ONDERHOUDVOERDER: Entrepreneurskap, ja dit is [onduidelik 22:00] ja. So ons het burgerskap, entrepreneurskap, ja.

DEELNEMER: Besighede.

ONDERHOUDVOERDER: Besighede, ja. Wat dink jy moet meer geleer word in skole sodat die kinders en die mense 'n beter land kan hê? Niks? Dink jy die skool leeer vir jou alles wat jy moet ken? Okay, maar dis goed as jy so dink, en jy? Jy dink skool leer vir jou alles wat julle moet ken?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Okay. Die taal van julle handboeke, begryp julle alles wat in die handboeke staan, of is die taal soms 'n bietjie moeilik?

DEELNEMER: Ons verstaan dit is ons huiswerk.

ONDERHOUDVOERDER: Okay, [onduidelik 23:01] Is daar iewers van die handboeke is enige een in Engels, apart van die Engelse lek, is al julle handboeke wat julle het in Afrikaans.

DEELNEMERS: Ja.

ONDERHOUDVOERDER: Okay. Die laaste vraag waarom is burgerlike, om te leer om 'n goeie burger te wees belangrik vir julle om in skool te leer? Waarom is die belangrik? Ek gaan vir julle almal die vraag vra.

DEELNEMER: [Onduidelik 23:46] vir die toekoms.

ONDERHOUDVOERDER: Okay. As jy 'n goeie burger is, julle het gesê is iemand wat stem, dis iemand wat respek het, dis iemand wat saam met 'n andere mense 'n opportunity te gee om te praat, om te sê wat hy voel, miskien wat van jou geloof, soiets, jy respekteer ander mense se geloof. Dink julle om van burgerlike iets te leer is belangrik?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Want ek sê nou waarom, maar is dit belangrik? Is dit belangrik dat skole vir mense leer hoe om goeie mense te wees?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Okay, en daar's niks anders wat julle sal sê die skole moet doen om kinders te leer om beter burgers te wees? Okay. Oraait, dankie mense.

NAME OF FILE: CIT STUDY WITTEBOME FG GR 10

INTERVIEWER: Okay, so my name is Martina, I'm a researcher at the Centre for International Education and we do research on teachers and students, always in the hopes of improving situations. And one of the studies I'm doing at the moment for my PhD is about citizenship and students' understanding of citizenship. And also how they feel in their school. So introduce me to yourselves because I see there's 4 girls and 1 boy here. So introduce me.

INTERVIEWEE: I'm [indistinct 00:35] from Wittebome High.

INTERVIEWER: Okay, do you commute in, or do you live in the area?

INTERVIEWEE: I commute in.

INTERVIEWER: From where?

INTERVIEWEE: From [indistinct 00:46] to here.

INTERVIEWER: No, it's actually fine, not a problem. So you commute in?

INTERVIEWEE: Yes.

INTERVIEWER: And you?

INTERVIEWEE: My name is [indistinct] I'm from Khayelitsha.

INTERVIEWER: You're from Khayelitsha. So you take the bus in in the morning. Okay, and you?

INTERVIEWEE: I'm [indistinct 01:13]. I come from [indistinct 01:14]

INTERVIEWER: Okay, so how do you come in?

INTERVIEWEE: With the bus.

INTERVIEWER: With the bus also.

INTERVIEWEE: I'm Charlene, I'm from Mitchell's Plein and I take the bus.

INTERVIEWER: Okay. You live in Wynberg? Okay, you walk to school. So why did you guys decide to come to this school? Let me start from you?

INTERVIEWEE: My whole family came to this school.

INTERVIEWER: Your whole family?

INTERVIEWEE: From my grandmother, ja.

INTERVIEWER: Okay.

INTERVIEWEE: It's away from the house, so I like travelling, so I chose to come to this school out of Mitchell's Plein.

INTERVIEWER: Okay.

INTERVIEWEE: I chose this school because most of my family went here.

INTERVIEWEE: My mom believed that I would get better education here than where I live, so she chose this school.

INTERVIEWER: Okay.

INTERVIEWEE: Well my family thought it's much more convenient and affordable to be at...

INTERVIEWER: All right, and do you guys still have faith at the school?

INTERVIEWEE: Well not necessarily from my experience, but I've been here for like 2 years, then it's been the same here constantly.

INTERVIEWER: Okay, like what is the same thing?

INTERVIEWEE: Bullying.

INTERVIEWER: So you get a lot of bullying at this school?

INTERVIEWEE: Yes.

INTERVIEWER: Do you have a bullying policy at this school?

INTERVIEWEE: We have.

INTERVIEWEE: Yes, we do.

INTERVIEWER: And does it work?

INTERVIEWEE: Yes, like for example in his situation, because he's gay, people tend to make fun of him.

INTERVIEWER: Okay.

INTERVIEWEE: But it's just that people don't, like for example they don't like people that's different to them, so they…

INTERVIEWEE: It's just, they like being open-minded.

INTERVIEWEE: And they use rude words.

INTERVIEWEE: Ignorance.

INTERVIEWEE: There you go.

INTERVIEWER: Okay. And who do you speak to when they start bullying you?

INTERVIEWEE: Most of the time I speak to my mom and then my mom actually comes to the school and then she speaks to the teacher and principal, then it's only effective for that given moment, and then after all that, it begins again and then I don't find it you know, like how can I put it? I don't find it relevant for me to actually tell my mom about it anymore, because you know, it's just going to happen. It's just constantly happening.

INTERVIEWER: But how does it make you feel? I mean does it affect your school work in any way?

INTERVIEWEE: It used to, but now I just told myself that I'm going to stop being a victim and then just live life.

INTERVIEWER: Okay. And you? Do you feel safe at this school?

INTERVIEWEE: Sometimes but not always.

INTERVIEWER: And what would make you feel unsafe?

INTERVIEWEE: I am safe here at school, but just being there around the playground.

INTERVIEWER: Okay, I heard about the girl, she [cross talk]

INTERVIEWEE: Yes, the things like that.

INTERVIEWER: Does it happen often, or not?

INTERVIEWEE: No, very seldom, [cross talk] very little.

INTERVIEWER: Okay. And do you feel safe at this school?

INTERVIEWEE: Yes, I do.

INTERVIEWER: Okay.

INTERVIEWEE: Yes, I do.

INTERVIEWER: You as well? Okay. Tell me, do you guys have enough textbooks? All of you?

INTERVIEWEE: No. We don't have enough Life and textbooks.

INTERVIEWEE: I don't have Life and textbooks, but when they give the paper exam, something you see that there is a textbook, but you don't have it. And so last year we used to know work during the exams or assignments.

INTERVIEWEE: But we, they never really told us why they didn't give us textbooks. [Cross talk]

INTERVIEWER: But why would certain children have?

INTERVIEWEE: We don't know.

INTERVIEWER: Have you spoken to your teachers about it and say you would like to have?

INTERVIEWEE: Yes, we spoken to Mr van der Lispe, but he just said maybe there's a shortage, he doesn't even know.

INTERVIEWER: Okay, so how do you finish your work?

INTERVIEWEE: We borrow and we surf the internet.

INTERVIEWER: So you have to Google things to actually get it?

INTERVIEWEE: Ja.

INTERVIEWER: Does the school allow you to use your phone in the class?

INTERVIEWEE: If I got permission and I've got something to surf, they will allow you like to go on your phone, but not all the teachers. And sometimes like most teachers actually

prefer not to use the textbook, but use like their own method of teaching, you know. But then, ironically what we will get in the papers, was in the textbooks.

INTERVIEWEE: So we get confused.

INTERVIEWEE: Ja.

INTERVIEWER: All right, so they would teach other things, but the question papers are always about the textbook, and you don't have textbooks so you can't always do your work.

INTERVIEWEE: And then so one thing alone really disappointed me. One of our teachers stayed absent [indistinct 05:43] and it's Physics.

INTERVIEWER: Are you serious?

INTERVIEWEE: Serious.

INTERVIEWER: So you don't have a Physics teacher?

INTERVIEWEE: No, I haven't looked, [indistinct 05:51]

INTERVIEWEE: I do Physics, I'm probably the only one here that does Physics, but I was very disappointed because it's our first year of doing Physics and it's supposed to be our foundation, but...

INTERVIEWEE: Well she actually almost said the same thing [cross talk] in last year and [indistinct 06:09] Ja. She taught Maths, she taught me Maths, and she stayed absent for like 2 months.

INTERVIEWER: But what did they tell you guys?

INTERVIEWEE: Nothing. [Indistinct 06:18] some were 19. She was absent for 2 months and then some started writing, other teachers [cross talk]

INTERVIEWEE: Just like what's happening now, you know.

INTERVIEWER: Did any of you pass?

INTERVIEWEE: Yes, I managed.

INTERVIEWER: Okay, do you have, do you know of or do you have policies about the [indistinct 06:43] at the school. You did say you have bullying policies. Do you have a racism policy?

INTERVIEWEE: No.

INTERVIEWER: And it's not covered in your code of conduct either?

INTERVIEWEE: No.

INTERVIEWER: Okay, and violence at your school?

INTERVIEWEE: Yes.

INTERVIEWER: You do. And discrimination?

INTERVIEWEE: No.

INTERVIEWER: And religious intolerance, like?

INTERVIEWEE: No.

INTERVIEWEE: I don't know.

INTERVIEWEE: Well we would have known. We would know.

INTERVIEWER: Do you recycle?

INTERVIEWEE: [cross talk]

INTERVIEWER: And is there a discipline policy, so if you do something wrong, you know exactly what, okay. And about sexuality?

INTERVIEWEE: No.

INTERVIEWER: So tell me a little bit about the problems that happens around in the community.

INTERVIEWEE: Oh violence is a big issue, because people seem to take things into their own hands, [indistinct 07:29] going through.

INTERVIEWER: Like what kind of violence?

INTERVIEWEE: Oh, like verbal and then they abuse people and you speak to them and like, they use foul language to the people and they like joh.

INTERVIEWER: Is this in the school, or does it happen outside in the community?

INTERVIEWEE: Both.

INTERVIEWEE: Both, the community is like [indistinct 07:56] and outside.

INTERVIEWEE: And like fights even here at school, but it also involves people outside, and then it becomes a big issue.

INTERVIEWER: And issues like drugs and things like that?

INTERVIEWEE: Well drugs…

INTERVIEWEE: We don't have really drug issues, do we?

INTERVIEWEE: Well Debra used drugs, right?

INTERVIEWEE: She did it, yes. Nicotine in tobacco.

INTERVIEWEE: You know because the thing is at the back in the mornings it's always a group of boys standing at the school gate you know, but then yes it affects the community, you know, because they are smoking near to people's houses, but ironically the people end up hardly, don't do anything about it.

INTERVIEWER: Okay, so smoking, foul language, anything else, you say drugs is not really an issue?

INTERVIEWEE: No.

INTERVIEWER: And does that violence outside the school impact the school?

INTERVIEWEE: Ja. Just like the incident that just happened now.

INTERVIEWER: Like at the terminus?

INTERVIEWEE: Yes.

INTERVIEWER: Okay. Do you think that your school has prepared you adequately to go out and work and be part of society?

INTERVIEWEE: Yes, I think so.

INTERVIEWEE: I think it has in the most weirdest way.

INTERVIEWEE: I think because here at this school there's certain things that other schools don't have. We might not have the highest achievements or anything like that, but we have like a thing that schools don't have: Experience. We get to experience things like the fights and what happened. We [cross talk]

INTERVIEWEE: Ja, I must say really it prepared us because you know not to step there.

INTERVIEWEE: Like [indistinct 09:26] what to do and what not to do.

INTERVIEWER: Okay, so all the sort of negative experiences that happened, it actually prepared, it's part of, so you think that people at schools where none of these things happened has disadvantaged them in a way?

INTERVIEWEE: Yes, because they're actually the most that don't know anything about the actual world.

INTERVIEWEE: And when they go out, they make mistakes, and we already learned now.

INTERVIEWER: Okay. But isn't it like you guys are too young to learn those things? Or do you think this is the right time for you to be learning it?

INTERVIEWEE: I think it's the right time, because this can happen at any time in our lives.

INTERVIEWER: Tell me, what is your relationship like with your teachers at the school? Do you get along with them? Are they nice, are they not? [Indistinct 10:14]

INTERVIEWEE: I get along with all my teachers.

INTERVIEWER: You get along with all your teachers.

INTERVIEWEE: Or most teachers say, it didn't work with like my Admin teacher, but my phone now and Ms Jonker.

INTERVIEWER: What happened?

INTERVIEWEE: Like she took my phone off I was [indistinct 10;30], and then she took my phone off because I got a message and then I just wanted to check it and I put my phone again away, and then she's like you better give that phone here. And then I didn't want to give it, I refused to give my phone. Why? I did nothing wrong, and then she grabbed my phone, I grabbed the other side of the phone and I didn't want to let go of the phone, and then she said I must take it to the office, and I said I will go to the office and then came

downstairs, she was pulling me and said I just better give that phone here and stuff, and then ja.

INTERVIEWER: So how was it resolved?

INTERVIEWEE: My mom had to come to school and stuff and she defended me and she came and then ja. [Indistinct 11:09] I had it my first year in this school, and like my last warning and stuff.

INTERVIEWER: Your last warning?

INTERVIEWEE: Yes, and stuff, because I've been like in fights.

INTERVIEWER: But why do you get into fights?

INTERVIEWEE: It's the friends I used to be with, they influenced me and but I'm not a with them anymore.

INTERVIEWER: At this school, or at?

INTERVIEWEE: Both schools. Both.

INTERVIEWER: Okay. And you think that you've calmed down a bit now?

INTERVIEWEE: Yes, I changed my friends and stuff.

INTERVIEWER: And what did they have to say about it?

INTERVIEWEE: No, they're angry because I was guilty for [indistinct 11:38]

INTERVIEWER: Okay, and you?

INTERVIEWEE: I get along with my teachers.

INTERVIEWER: And you?

INTERVIEWEE: The teachers that teach me I get along with them, but the other teachers like the [indistinct 11:52] it seems that they have, mostly I don't get along with teachers, we haven't communicated, they just want to take control of the classes, they probably most likely do that to keep us quiet, we are still young, we are still teenagers, we want to have fun and all that and we do make mistakes. They have to communicate with us, not punish us for every little thing that we do. We're not learning, because if I make a mistake now sometimes, I don't really get punished, so I just carry on and do whatever we, because I know what the punishment is going to be and stuff. It's just that they don't talk to us, they just want to punish.

INTERVIEWEE: And certain teachers only take note of some children. Who are the children, it's like they favour children like in my Maths class, because I failed Maths, I work [indistinct 12:40] like she, we sit like on one side, I don't know why is the class so, but [indistinct 12:45] anything, but the Africans sit one side and the Coloureds one side, like so, and if you just take note of them, because I don't want to take note of them, we ask the questions, she says like just hold on, I'm now by this question, and then she don't come back to us. We also want to learn, we know nothing what's going on and [indistinct 13:02] as well. If you have a fight with maybe a Nigerian girl or something like that, then when you go to the office, it's always the blame is always on you, because when you get to the office, if she oh, she just say the word racist towards her, they will just take in the office and they will be like no, we want you to… they won't ask what happened? What did she say?

INTERVIEWEE: But don't you think that's because they are immigrants?

INTERVIEWEE: They do take their side because they are just foreigners and we, they feel that we can [indistinct 13:38] but sometimes they do things that they and do the things wrong.

INTERVIEWER: But do you think that is what causes animosity between here, the foreigners and the local students? Okay.

INTERVIEWEE: But it takes a lot to beat, I had everything [indistinct 13:50] the other child broke it. [Cross talk] She's a problem child.

INTERVIEWER: Where is she from?

INTERVIEWEE: She is from the Congo. She's like the we blacks, or we coloureds want to take control of the school blah, blah, blah, she's always like saying that as well and nobody told her like no, she mustn't… Like if I say something like that, the foreigners, something like that, I will get a punishment, but when she says something to us, she won't get any punishment. Nothing.

INTERVIEWEE: And she constantly like tells [indistinct 14:30] act like a man. [Cross talk] and then I tell her again that it's his choice, he chose to be that way. She has no right to tell him.

INTERVIEWEE: Ja, but what beats me the most about that is like it's very [indistinct 14:41] coming from her, you know. I don't want to be rude, but she is a foreigner you know, and you're in my country, in my country, you sit there and you attack me. I'm not saying bow down to me, but I'm saying she, just being equal.

INTERVIEWER: Okay, so you describe some issues teachers have, describe the ideal teacher. If you had a perfect teacher, what would the characteristics of that teacher be?

INTERVIEWEE: Cool as you know, like Mr Venter for example, and you know I love him. He's a nice man.

INTERVIEWER: Why?

INTERVIEWEE: Because he's a good listener. He teaches well and he, I can say he takes [intervened]

INTERVIEWEE: He don't just help you with your schoolwork, he helps you with like problems, if you want to speak to someone and you don't feel comfortable speaking to your own teacher, you can go to him also, he will help you.

INTERVIEWEE: He takes us [cross talk] and stuff like scratching in his bag, taking out a paper [cross talk] even like in money, [indistinct 15:45]

INTERVIEWER: Okay and you like that in a teacher.

INTERVIEWEE: And the teacher is that, because we will respect you if you respect us.

INTERVIEWEE: And if you're also in trouble, he speaks to you, he asks what went, what made you to do that? And he wants to know the reply what you did.

INTERVIEWEE: He doesn't just punish you.

INTERVIEWEE: Yes, he wants to know, he will sit down with you and then you speak and then.

INTERVIEWER: He's someone who is a good listener, a communicator, someone who you trust. What else?

INTERVIEWEE: Someone who is modern.

INTERVIEWER: What do you mean modern?

INTERVIEWEE: Well some people have been teaching for 20 years or longer, and they are, you know like they have the mentality of back then you know. Now everything has changed and they're like, in most schools people can use their phones, you know, everything just to read this. But you know, some teachers here, are just not about that

thing, they're just not about that because you know, they've been teaching for many years back then, then now they're just struggling to keep up with the time.

INTERVIEWER: Okay, so you think those teachers need to be almost like re-educated?

INTERVIEWEES: Yes.

INTERVIEWER: Okay. You said you guys don't have enough textbooks, and so tell me, the textbooks that you do have, do you think it's relevant to your life when you read a textbook? Do you understand what's going on there?

INTERVIEWEE: Not always.

INTERVIEWER: But which textbooks do you have a problem with?

INTERVIEWEE: Like my English textbook, they don't explain like people, they won't explain it having a new kind of word in the dictionary, and Maths books, they're not always very [indistinct 17:14]

INTERVIEWER: Okay.

INTERVIEWEE: Just my Maths and my English.

INTERVIEWER: So Maths and English is a problem, what else?

INTERVIEWEE: I don't know. In Grade 9 I thought CAP textbooks were actually very elaborate and I actually liked CAP up until I heard that CAP actually failed in other countries and then they just gave it to us because apparently it has to do something with South Africa being close to the sun whatever, you know.

INTERVIEWEE: But that doesn't make sense at all. I don't understand how people [intervened]

INTERVIEWER: Who told you this?

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INTERVIEWEE: Some teacher, you know, what I actually heard about it, about CAP is that it failed in other countries, so why do it in South Africa? You know? Just why give it to us?

INTERVIEWEES: [Cross talk]

INTERVIEWEE: I'm supposed to be in Grade 11 this year, but I failed Grade 9 on this CAP.

INTERVIEWEE: Why was it CAP?

INTERVIEWEE: It's more difficult than it used to be like [cross talk]

INTERVIEWEE: It changes, like literally changes.

INTERVIEWER: Ja, were you not ready for the change?

INTERVIEWEE: No, we were not ready at all.

INTERVIEWEE: The thing is when you come from a certain grade and then you go to the next one, you can actually look back at your work and then oh, I've done this before, you know. But when I did Grade 9 last year and then I went to Grade 10, when I did Grade 8, you know my first, Grade 8 and then I did my first Grade 9 because I failed my first Grade 9, and then I actually looked at, you know like you can refer back to your old books you know, because you build up again on your knowledge. But you know I was looking at my books and it's like I don't know anything about them. It's like you're in a whole new world, where you don't know anyone.

INTERVIEWER: So there was no frame of reference?

INTERVIEWEE: No.

INTERVIEWER: And didn't the teachers make it easier for you to?

INTERVIEWEE: No, if anything they made it more difficult.

INTERVIEWER: How so?

INTERVIEWEE: Because they don't explain it in a way that you can use the textbook, they go the long, long route, and when they come back, joh, they never, they overwork, they just don't explain properly.

INTERVIEWEE: And they don't like give examples.

INTERVIEWEE: Ja, they don't [cross talk] gets explained for today, and you don't understand it tomorrow, they're not going to go back to explain it again, it's a new chapter. Every day a new chapter. You must [indistinct 19:28] So it's too much and there's not enough time to cover everything. You're not learning, you're just reading the book. And the books is for marks, obviously.

INTERVIEWEE: And we're writing tests for 2 whole periods. [Cross talk]

INTERVIEWEE: Yes you have to read the whole big book over again, if you can [indistinct 19:45] it's so full, but we don't understand what's going on. And then when you have to study or practice, you don't know what's going on, you'll be like I wrote this when? For what? [Cross talk]

INTERVIEWEE: Especially lunch time, lunch time, like certain [indistinct 19:59] but he sometimes explains now and then other times he didn't.

INTERVIEWEE: I wish my books were full, because you know like the [indistinct 20:11] in the day, I'm literally [indistinct 20:14] and 3 QM's asked me why, the thing is either teachers, the teacher's not in the class, somewhere apparently walking around, or the teacher's absent, or the teacher is just in class and just doing their own work. Literally.

INTERVIEWER: Okay, so you have afternoons where you have classes, and the teacher is at the school, but they're not in the class?

INTERVIEWEE: Or the teacher is not at school.

INTERVIEWEE: And they just ignore it, you know what, and then just you know, keep quiet, keep quiet while they're doing their own thing.

INTERVIEWER: Okay, so they will just come to class and not teach you anything?

INTERVIEWEE: Yes.

INTERVIEWER: And does it happen often?

INTERVIEWEE: Ja, often, well in my situation, often. And my Maths book is literally first term's work – I just haven't wrote anything this term. But I just have patience, there's my work, but no – just do your own.

INTERVIEWER: Okay.

INTERVIEWEE: But like sometime you know, like my Afrikaans teacher Mr Greyling, he doesn't teach all the time, but when it comes to exams, he sets the paper, you will definitely pass. He doesn't do like things that are hard or maybe like for example, when we do oral or maybe we're writing, he does allow you to actually speak English if you don't know a word or something. He understands.

INTERVIEWER: And that makes him a good teacher.

INTERVIEWEE: It does make him a good teacher actually.

INTERVIEWER: But do you learn anything in his class?

INTERVIEWEE: We do learn in his class, but we don't learn, we don't do work every day, like sometimes we get breaks, we go sit outside in the sun, we go sit with him and then we talk and talk and then tomorrow we working.

INTERVIEWER: Okay.

INTERVIEWEE: We don't work like every day.

INTERVIEWER: But when you have some sessions, will you be speaking Afrikaans, or English?

INTERVIEWEE: We speak in Afrikaans sometimes, sometimes we speak in English. It depends.

INTERVIEWER: Okay. Now I would like to know if you've got citizenship, where did you learn that issue of citizenship in the curriculum?

INTERVIEWEE: We don't learn about it.

INTERVIEWER: You don't learn about it?

INTERVIEWEE: In Life Orientation yes.

INTERVIEWEE: No, Ms Craig don't.

INTERVIEWEE: No. No, we learn about the good things of Orientation and things like that and how to be like [indistinct 22:15] like how to conduct yourself around people, things like that.

INTERVIEWER: But the word citizenship didn't come up?

INTERVIEWEES: No.

INTERVIEWER: So if I ask you can you describe what it means to be a good citizen, will you be able to tell me that?

INTERVIEWEE: From our own knowledge?

INTERVIEWER: Okay, from your own knowledge, what does it mean to be a good citizen?

INTERVIEWEE: It's following the rules and regulation of the country, knowing your rights [indistinct 22:41], paying tax.

INTERVIEWEE: [Indistinct 22:45] government. Voting.

INTERVIEWER: Would you guys vote if you had the opportunity?

INTERVIEWEE: Yes, because I want my country to be run by a good person and not someone that is, hey!

INTERVIEWEE: I don't think I would vote.

INTERVIEWEE: I wouldn't vote.

INTERVIEWER: Why wouldn't you vote?

INTERVIEWEE: I feel like there are a lot of people in this country and then just my opinion, and then [cross talk] and then it won't actually count.

INTERVIEWER: You think so?

INTERVIEWEE: Yes. I really think so. Because I mean people have been voting and then just…

INTERVIEWER: But do you know why things don't change? It's because most of, like there's 50 million people in our country, like only 10 million people will vote and the rest won't vote and that's why. Because you're not getting everybody's opinion in, so people think oh, our votes don't count. I don't know if any of you ever follow the American elections. They literally have exact numbers of how much people are voting for this, like it's 700 – 699. Like it goes like literally each person's vote counts.

INTERVIEWEE: [Indistinct 23:49]

INTERVIEWEE: Oh my word! I will not [indistinct 23:52]

INTERVIEWER: I hope not. So does the school have sort of awards for students who do good academically?

INTERVIEWER: Yes. They [indistinct 24:01]

INTERVIEWER: Last year.

INTERVIEWEE: Well not really, because at the schools I've been in, well I've been to new schools like almost all my life, you know like we just have prestigious events, prestigious like award ceremonies. Like you know, there in [indistinct 24:14] like people who actually get awards at school, they have no idea I'm going to get an award now, you know. And then just one assembly, where just everyone meets up and then yes, okay you got an award for this and that and that. Just, that's just it.

INTERVIEWEE: I don't mean to be rude, but I [indistinct 24:36]

INTERVIEWER: Okay no it's okay, just one more question. Are you guys happy at this school?

INTERVIEWEE: Yes, I'm very happy here.

INTERVIEWER: Are you happy here?

INTERVIEWEE: I feel I'm happy with the [indistinct 24:45] and teachers, like some people just…

INTERVIEWER: And the students?

INTERVIEWEE: Yes.

INTERVIEWER: And you? Are you generally happy at school?

INTERVIEWEE: I can't really say. I came like from a school in Jo'burg, and I transferred to a school up here, and then there was that first incident I've had before that's why I left, but at this school I'm happy.

INTERVIEWER: Okay.

INTERVIEWEE: I'm happy yes, like I like the people that's around me. I only like myself who have no, or actually if you look at me in a way and [indistinct 25:20] So I like the people that's around me and I like the teachers, so I'm really happy here.

INTERVIEWER: Do you, the last question, do you think that people are clicky at the school? Like will people of different races still speak to you?

INTERVIEWEE: Yes. Even with him.

INTERVIEWER: Why do you think that is?

INTERVIEWEE: It's because they feel that they belong in this particular group, so.

INTERVIEWER: And so they don't feel that they belong to the whole group, so people will still sit with their own [indistinct 25:46]

INTERVIEWEE: But I think, I really think – well from my opinion, sometimes clicking is actually a very good thing, because you know you belong. You know, for example we're in a tight clique and then I start being friends with you and then I just go and sit with other people. I'm want to feel like I belong. I think in the world we live in, in the generation we live and belong in and [indistinct 26:08] year, a good and a bad thing at the same time.

INTERVIEWER: Okay, so you would go to where you feel that you belong?

INTERVIEWEE: Ja.

INTERVIEWER: But as a school though, do you feel that you belong as part of the school?

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INTERVIEWEE: Ja.

INTERVIEWER: And you?

INTERVIEWEE: I feel a little bit that I don't.

INTERVIEWER: And you, you don't. What makes you feel that you don't belong here?

INTERVIEWEE: The thing is, as I've said, I've been to other schools and I've been to Model C schools, top of the class schools, but then you know, just many things have been impressed in me and then I ended up at this school. When I first came to this school, people were actually very ignorant, they were like why do you have an accent? You're black, you know everything going on like that. I'm like no, thing is I've been to white schools before you know, like all my life and then you know just it's who I am. I can't change my accent is the thing.

INTERVIEWER: Okay, so it's part of your identity and you feel because your accent and the way you've been socialised is different, that is why you don't belong here?

INTERVIEWEE: Ja.

INTERVIEWER: But the rest of you, well you went to similar schools growing up, so you understand and you feel that you belong here. Okay, go catch your bus.

INTERVIEWEE: Okay cool. Thanks.

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NAME OF FILE: CIT STUDY LO AFRIKAANS DE KRUINE 9, 10

ONDERHOUDVOERDER: Okay, so ek het 'n lysie van beleide van die skool. Ek wil nou net weet as jy weet of die skool die policy actually het? So is daar policies?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Is dit 'n harde dokument, of is dit net?

DEELNEMER: Ons het net in die beleid, in die gedragskode.

ONDERHOUDVOERDER: Oh in die code of conduct. Okay. En rassisme, is dit in die code of conduct?

DEELNEMER: Nee. Daar word nie melding van dit gemaak nie.

ONDERHOUDVOERDER: Okay, en geweld?

DEELNEMER: Geweld, ja.

ONDERHOUDVOERDER: Diskriminasie?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Onverdraagsaamheid?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Herwinning by die skool?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Lyfstraf?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Seksualiteit?

DEELNEMER: Ja.

ONDERHOUDVOERDER: Okay. So vertel my bietjie van die probleme wat in die gemeenskap gebeur.

DEELNEMER: Die probleme? Okay, soos ek nou kan sê so ons Touwsrivier het 'n baie geagte problemige mense, né, en werkloosheid, die syfer is baie hoog.

ONDERHOUDVOERDER: So is dit so 80%?

DEELNEMER: 80% kan ek sê, ja.

ONDERHOUDVOERDER: Joh.

DEELNEMER: En so wat gebeur in Witwatershoog, so wat gebeur nou die mense wat nou werkloos is beginne steel, inbraak, om iets op die tafel te sit en wat is daar nog? Ja, dit is basies al. Ek ken nou nie vir Touwsrivier, ek is nie van Touwsrivier nie.

ONDERHOUDVOERDER: Waarvandaan?

DEELNEMER: Ek is van Ashton.

ONDERHOUDVOERDER: Okay. En watter impact het die omgewing op die skool?

DEELNEMER: 'n Negatiewe impak, want as ons moet kyk na die groot werkloos syfer wat te hoog is, is daar mos nou 'n negatiewe impak op die leerders, want baie van hulle armoede speel 'n baie groot rol. Baie van hulle kom honger skool toe. Ons weet nie van dit nie, ons weet nie hierdie probleme. As jy eers 'n gesprek het met 'n kind, dan vind jy

uit waarvan af die kind regtig kom, so Ma-hulle is werkloos by die huis en daar's niemand regtig wat werk nie, en hulle lewe net van die sakke gelde. Nou ek het dit gehoor die kinders sê die meeste mense het sakke geld net so, en dit het nogals 'n negatiewe impak, en as ek moet dink aan, en baie van hierdie kinders, of soos later het ek gesien toe hulle van die laerskool af kom Graad 9 toe, daar is baie FAS gevalle. Alkohol sindroom ongevalle en...

ONDERHOUDVOERDER: Ja, Foetal Alcohol Syndrome.

DEELNEMER: Ja, net so.

ONDERHOUDVOERDER: So hoeveel leerders ly aan FAS?

DEELNEMER: Kom ek sê as ek nou moet vat Graad 8, ek kry nie vir Graad 8 nie, maar Graad 9, kom ek sê daar is so 10 of 12 sulke gevalle en hulle het mos natuurlik mos nie vaders meestalle, so daar's weer probleme wat hulle ondervind.

ONDERHOUDVOERDER: En dink jy you're equipped to deal with all of this?

DEELNEMER: Nee, ek dink nie so nie. Mens probeer, maar regtigwaar ons is nie opgelei of ons weet nie wat regtig om hierdie kinders te help nie. Okay, ons verstaan hulle, want ek ken die meeste van hulle, hulle is stadig, hulle doen alles stadig. So ek probeer nou maar ook aanpas by hulle en ook help waar ek kan.

ONDERHOUDVOERDER: Maak jy jou curriculum en jou planne vir die jaar, maak jy dit klaar as die leerders so stadig is?

DEELNEMER: Herhaal gou weer.

ONDERHOUDVOERDER: Sê byvoorbeeld jy het jou jaarlikse plan in Afrikaans, nou jy het heel stadiger leerders, voltooi jy altyd al jou werk of kan jy nie?

DEELNEMER: Ek kan nie. Ek kom nie by alles uit nie, want dit is mos nou van hulle wat net agter, en ek wil nie aangaan tensy hierdie stadige leerders ook nog nie op daai trant is om [onduidelik] te wees nie. Of wat doen ek baie keer, dan sal die sterk leerders, het ek eenkant, en die stadiges om die wat nou bietjie baie, of nie regtigwaar kan lees nie, vir hulle sit ek nou aan die ander kant, en so werk ons.

ONDERHOUDVOERDER: So die verskillende klasse?

DEELNEMER: Ja, so doen ek dit nou om by almal van hulle uit te kom.

ONDERHOUDVOERDER: Okay. Kom meeste van die leerders uit die omgewing hier?

DEELNEMER: Uit die gemeenskap uit, ja.

ONDERHOUDVOERDER: Okay, so dis nie te veel leerders wat van ver af ry of so nie?

DEELNEMER: Nee, dan het ons nou die 25, ek dink hulle is 25 leerders wat van Maatjiesfontein afkom. Maar die res is hier van Touwsrivier.

ONDERHOUDVOERDER: Okay, dink jy die leerders by die skool voel veilig?

DEELNEMER: Ek kan nie sê hulle voel veilig nie. Nommer 1, ons het nie omheining nie, hier is niks omheining nie. So wat gebeur elke dag, of sê maar een keer 'n week is hier vreemde gesigte – mense wat nie op die perseel behoort nie wat hier is. Wat ek in die week gehoor het is dat van die mense, of mense wat ons nie ken nie in die gemeenskap, drug dealers van waar af wat mos nou hulle tuiste hier gevind het, kom met skoolklere aan skool toe.

ONDERHOUDVOERDER: Waar kry hulle die skoolklere?

DEELNEMER: Ek weet nie, dit het ek nou in die week gehoor die hoof het vir ons gesê. Hy het gesien, want hy ken nie die gesigte, hy ken mos nou al die kinders se gesigte op die

skool, so hy ken nie hierdie gesigte nie. Ek dink dit was 2 gewees in skoolklere wat op die perseel was. So ek dink nie die kinders voel regtigwaar veilig nie, en selfs onderwysers voel ook nie veilig nie.

ONDERHOUDVOERDER: Ja, ek wil nou net vra oor die onderwysers.

DEELNEMER: Laas jaar was daar weer 'n geval waar ek staan voor my klas se deur, ek sien toe nou hierdie twee outjies wat mos nou aankom. Nou sien ek die een het ek weet nie of dit 'n panga is of 'n wat is wat hy by hom gehad het nie, maar so loer hulle by elke klas in, en ek voel toe dit is my kinders, alhoewel ek moet dink aan my veiligheid, voel ek ek wil by hulle weet vir wie soek hulle? Hulle kyk daar in die klas in maar hulle sien toe nie die een wat hulle soek nie. Toe is dit wat hulle hierdie ander twee seuns wat hulle gesoek het, in 'n ander klas is. Daai mense het heeltyd hier buite gesit. Ons het die polisie gebel, hulle het gewag tot die skool moet uitgaan, sodat hulle hierdie twee lede kan kry. So dis die goed wat hier gebeur. Hulle het vrye toegang tot die skool. Daar's geen hekke of omheining nie.

ONDERHOUDVOERDER: Dink jy die leerders voel tevrede met die skool? Want veiligheid is nou een iets, maar algemeen, is hulle tevrede met die skool?

DEELNEMER: Ek dink hulle is tevrede ja. Want hulle kry die beste onderrig of almal is.

ONDERHOUDVOERDER: En hulle kry ook 2 keer 'n dag [onduidelik] kos.

DEELNEMER: Ja, dit kry hulle.

ONDERHOUDVOERDER: Ja, soos sop of pap of siets.

DEELNEMER: Ja, soggens, veral eerste pouse is mos nou die pap, want lede [onduidelik] is mos nou in die koshuis [gelyktydige praat]

ONDERHOUDVOERDER: Kan die juffrouens ook iets van die kos?

DEELNEMER: Nee. Of ek weet nie, of ek het nou, ons het nog nooit niks van, ek weet nie. Ek het nou nooit daardie gevra nie.

ONDERHOUDVOERDER: Watter rol dink jy speel skole in voorbereiding van leerders om goeie burgers te wees?

DEELNEMER: Vir die grootmenswêreld?

ONDERHOUDVOERDER: Ja.

DEELNEMER: Okay, of kom ons, okay as ek nou moet begin, die kurrikulum waarmee mens besig is, dit leer hulle mos nou van of dit leer 'n kind mos om 'n goeie burger te wees en...

ONDERHOUDVOERDER: Spesefiek in LO?

DEELNEMER: In LO en Afrikaans, besigheidsstudies. Nou die dag het die kinders vir my gesê hulle meneer het vir hulle gesê, want toe ek vir hulle sê hulle moet stilbly, of ja, toe sê die kinders Meneer het nou net gepraat oor dit. Die vak Besigheidsstudie leer hulle ook om gedisiplineerd te wees, anders te respek, so ek dink die skool speel 'n baie groot rol as dit nou kom hoe om 'n kind voor te berei vir die grootmenswêreld, want ons leer hulle van waardes en al hierdie goed, leer ons hulle.

ONDERHOUDVOERDER: Dink jy die skool is suksesvol om dit te doen, om die kinders voor te berei?

DEELNEMER: Ek dink nie so nie. Want alhoewel ons hulle die goed leer, pas baie van hulle dit nie toe nie. As ons gaan kyk na ons leer hulle van as dit kom by LO, seksualiteit, al hierdie goeters, maar as dit nou kom by die keuses wat hulle moet maak, alhoewel ons hulle wat leer, die keuses wat hulle maak is nog steeds die verkeerde keuses wat hulle maak. Tienerswangerskappe is ook 'n probleem. Nadat ons vir hulle hierdie goed leer, of

hulle leer dit op die laerskool, en ons probeer ook om hulle voor te berei vir die wêreld daar buite, maak hulle nog steeds verkeerde keuses.

ONDERHOUDVOERDER: Hoe beïnvloed 'n skool se kultuur die soort burgers wat leerders word? So soms het jy skole wat heel streng is, en soms het jy skole wat 'n bietjie relaxed is, so hoe affect die skoolkultuur hier?

DEELNEMER: Die skool in die gemeenskap, dit is 'n vraag, hoe kan ek nou sê? Nommer 1, of die meeste van ons kinders in die gemeenskap, ons is maar Kleurlinge in die gemeenskap né. En ons almal is Christene, of die meerderheid en as dit nou kom by kultuur en die skool om hoe kan ek nou sê?

ONDERHOUDVOERDER: Dink jy die gemeente beïnvloed skool liewer as die skool die gemeenskap beïnvloed?

DEELNEMER: Kom ek sê ja, die gemeenskap beïnvloed die skool eerder as die skool die gemeenskap.

ONDERHOUDVOERDER: Okay, so meeste van die kinders is van die gemeenskap, en hulle is Christene, hulle is Kleurlinge, so hulle, ek sien in die oggende [onduidelik] die kultuur, so die kultuur van die gemeenskap en van die skool is een.

DEELNEMER: Ja, dis een.

ONDERHOUDVOERDER: Okay, wat verstaan jy by die term burgerskap?

DEELNEMER: Burgerskap? Ek is gebore in Suid Afrika, so die feit dat ek gebore is in Suid Afrika maak mos nou van my 'n burger, en dit, om 'n goeie burger te wees is om mense te respekteer, om te sien na bejaardes, en om net dit toe te pas, om ander mense te respekteer soos ek nou sê, om net al daai toe te pas wat onse ouers of onse grootouers ons ook leer.

ONDERHOUDVOERDER: Okay. Wat beskou jy as 'n goeie burgerskappraktyk? Jy het nou gesê vir bejaardes te versorge en wat anders?

DEELNEMER: Wat nou inpas by burgerskap? O jinne.

ONDERHOUDVOERDER: Nou dink nou aan 'n goeie burger, sou jy sê nou na bejaardes te kyk, miskien vrywillige werk, of soiets?

DEELNEMER: Vir die gemeenskap.

ONDERHOUDVOERDER: Okay, nee dis ook goed. Gee die skool toekennings vir leerders wat hoë akademiese presteer?

DEELNEMER: Ja, ons het 'n diplomaplegtigheid, dit kom gewoonlik af in Oktober, so dan kry elke leerder wat goed presteer het deur die jaar, kry dan erkenning vir dit wat hulle gedoen het in akademie en skool, so daar word erkenning vir hulle gegee.

ONDERHOUDVOERDER: En kry hulle ook toekennings soos hulle goeie gedrag toon?

DEELNEMER: Nee, ons het nou nog nie so 'n dinges uitgewerk nie. Ek dink dalk hul moet.

ONDERHOUDVOERDER: Ja, miskien, want you're putting emphasis on academic and good behaviour. So the next section we're going to be talking about teachers specifically. So dink jy die onderwysers by die skool onderrig op 'n wyse wat goeie burgerskap bevorder?

DEELNEMER: Ja. Ek dink so ja.

ONDERHOUDVOERDER: Okay, en watter verhouding sal jy sê, hoe is die houding tussen die leerders en die onderwysers?

DEELNEMER: Die leerders en die onderwysers, hulle het, ons dink 'n goeie verstandhouding. Die eintlike ding is waar die probleme inkom, ons kry mos nou hierdie

kinders wat disiplinêrre probleme gee, en sodra 'n onderwyser mos nou praat, wil jy mos vir jou groot hou, en dit is waar die hele alles, die probleem inkom. Maar daar's 'n goeie verstandhouding tussen kind en onderwyser.

ONDERHOUDVOERDER: En die onderwysers met mekaar?

DEELNEMER: Daar is 'n goeie verstandhouding, maar kom ek sê baie kere is daar ook mos nou, ons is by elke skool, want baie kere verskil ons van mekaar, en dan ontaard dit mos in [onduidelik], so ek stem nie saam met dit wat jy sê nie, en dan is daar baie kere, dan dink jy oplossings vir die probleem, dan is daar mos nou 'n hele negatiewe...

ONDERHOUDVOERDER: Watter soorte dinge sal vir jou maak dat jy nie sal, that you won't agree with, like what kind of things?

DEELNEMER: Kom ek sê nou, dat ek gou dink aan die goed waaroor die onderwysers nou nie saamgestem het nie. Kan ek nou vir jou sê wat voorheen gebeur het?

ONDERHOUDVOERDER: Ja.

DEELNEMER: Ek kan nou net aan dit dink. 'n Maand gelede was daar mos nou 'n grief gewees teenoor die onderwysers wat op die beheerliggaam dien, daar's 2 wat ons verteenwoordig, die onderwysers teenwoordig, dan is die ander die ouers.

ONDERHOUDVOERDER: En ek dink daar's leerlinge ook.

DEELNEMER: Ja, daar's leerlinge ook wat ook nou daar is, en toe het dit nou so gekom dat daar waar mense later omsend, skryf 'n brief omgekom hier's sekere onderwysers, en hulle het geteken want hulle noteer dat hulle die onderwysers wat hulle wil nou afhaal sonder enige [onderbreek]

ONDERHOUDVOERDER: Soos 'n petisie nou?

DEELNEMER: 'n Petisie ja. Sonder enige meetings wat hulle gehou het. So daar het 10 geteken, die ander 7 het nie geteken nie, so ons weet nie van wat of waaroor dit gegaan het nie. Tot vandag toe is dit nog nie heeltemal opgelos nie, en toe ons nou [onderbreek]

ONDERHOUDVOERDER: Het hulle toe nou redes gegee?

DEELNEMER: Hulle het niks redes gegee of wat nie, en tot vandag toe, ons wag nog vir Meneer [onduidelik] hy sê daar was mos nou nie tyd om, net om hierdie ding op te los, want dit veroorsaak ook mos nou gruwelinge en soaan.

ONDERHOUDVOERDER: Dink jy dat the infrastructure van die skool, soos all your equipment and things, dink jy dat dit help vir jou om die kinders goed voor te berei vir die werk wêreld?

DEELNEMER: Okay, kom ek sê as dit nou kom by die rekenaars, dis mos ingesluit by die werk né, rekenaars het ons nou eers omtrent 'n maand terug, het hulle die rekenaars hier ingesit.

ONDERHOUDVOERDER: Vir die hele skool?

DEELNEMER: Nee, dit is nou net vir die onderwysers. Ons het nie 'n rekenaarlokaal nie, so ek kan nie my kinders vat na die, daar is 'n rekenaarlokaal, maar ek weet nie wat is fout daarmee nie, niemand gebruik dit nie. So ek kan nie my kinders na die Lab toe vat, om wat te gaan doen nie? Navorsing te doen oor 'n sekere ding of wat nie. Kom ek sê white boards het ons mos in die klas nodig en al hierdie goed net om die onderrig weer 'n bietjie op te kikker en net lekker te maak. So dit is nogals een van die probleme.

ONDERHOUDVOERDER: Ja, want ek dink as hulle miskien nie weet hoe om aan 'n komputer te werk nie, en hulle gaan soek werk en dan kan hulle niks doen.

DEELNEMER: Of in die Biblioteek, as jy by die Biblioteek kom, is daar net een of twee rekenaars, en nou gaan ons vir hulle n taak om te tik, so die taak moet getik wees, baie van hulle kom skool toe dan het hulle maar geskryf, want hulle het nie geld vir printing of vir wat nie. So waar ons die kinders na ons eie Lab toe kon geneem het, waar hulle hier by die skoolgeld hulle inligting sou kry.

ONDERHOUDVOERDER: Het jy vir die hoof gesê van sulke probleme.

DEELNEMER: Ons het al baie kere daaroor gepraat, en as die kinders, die Biblioteek is nou oop, so dit gaan nou in die tyd gaan hulle dit nou regmaak dan kan hulle miskien daar pouses kan gaan te lees of hulle boeke uithaal, of so.

ONDERHOUDVOERDER: Mag hulle die boeke saam huistoe neem?

DEELNEMER: Ek weet nou nie hoe gaan hulle werk nie, of hoe hulle te werke gaan nie.

ONDERHOUDVOERDER: Okay, hoe hanteer jy sensitiewe en moeilike onderwerpe in jou klaskamer wanneer jy die leerder nou LO en Afrikaans leer? So hoe deel...

DEELNEMER: Hoe dra ek dit oor?

ONDERHOUDVOERDER: I could be mistaken, but I think there is one or two children who are homosexual at the school. And I think when one of them were in a focus group and there was a question that came up and the kids were just completely, they were like no, it's not allowed. So how do you actually teach these sensitive topics?

DEELNEMER: Dis nogal regtigwaar moeilik, of baie kere voel ek moet ek dit onderrig, maar ek moet, want dit is deel van die kurrikulum, dit moet iets raak of... Maar soos ek sê, dis moeilk en as ek moet kyk na Graad 8 en Graad 9, baie van hulle as ons nou praat oor seks, oor gays en al hierdie goed, lesbians en al die goed, dan is daar 'n paar van hulle wat mos nou ligsinnig en dit nou lag oor hierdie onderwerpe. Maar vir my, en soos jy sê, dis

baie sensitief, wat jy weet in die klas is daar mos nou hierdie kinders wat nou dit is, maar ek probeer maar voorbeelde maak van die ander mense, of hoe kan ek nou sê? Of forums of by die onderwerp kom, sal ek altyd vir hulle sê dit is mos nie dat ons nie hierdie goed ken nie. Ons ken mos dit, en ons weet, raak ons nou groot met hierdie goed as ons nou praat oor seks, gays en al hierdie goed. Ons moet leer om hierdie mense te respekteer, want hierdie mense het regte. So ek sal altyd sê hulle het hulle regte, ons kan nie diskrimineer teenoor hulle of wat ookal nie, veral as die kind in die klas is, en jy weet dat dit is... So ek sal maar begin om respek, ons moet hulle, ek het vir hierdie mense, ons moet respek het, so ons kan nie wat maak nie.

ONDERHOUDVOERDER: Ek het vir een van die meisies gevra in die groep as jy, ek het vir hulle so 'n scenario gegee, en gesê what if you see this girl sitting, everyone teasing this girl in the playground, shouting at her, everyone is teasing her because she's a lesbian, what would you do? How would you react? She said but the Bible says you're not allowed to do that, it's her own fault. So hoe sal jy nou reageer as 'n leerling nou vir jou soiets sê? Want ek het nie eers geweet wat om te sê nie.

DEELNEMER: Nee, of as ons nou praat van die goed wat in die Byblel ook, dit is nie toegelaat nie, jy's 'n man, jy's 'n vrou – jy kan nie 'n wat, 'n man nie 'n vrou wees nie. Dit is nogal 'n sensitiewe saak.

ONDERHOUDVOERDER: So dit is moeilik.

DEELNEMER: Dis regtigwaar moeilik, en ons het nou, ons het hier een gay meneertjie gehad ook nou laas kwartaal.

ONDERHOUDVOERDER: 'n Meneer?

DEELNEMER: Ja, maar hy is nou terug Ladismith toe, en die hoof het gewoonlik vir hom gevra om dit oor te bring, en dan was daar mos nou, mense het mos gevoel dat hoekom

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moet ek luister na hom, hy probeer hy's 'n vrou, of hy's a vrou, het jy hom so, so dis nogals 'n sensitiewe iets, ek weet regtig nie hoe om...

ONDERHOUDVOERDER: Dink jy dat jou opleiding vir jou goed, prepared you to teach stuff like this?

DEELNEMER: Nee, nee glad nie.

ONDERHOUDVOERDER: Sal jy miskien like om programme by te woon wat jou kan help?

DEELNEMER: Ja, nee, ek sal definitief dit geniet as ek.

ONDERHOUDVOERDER: Wat is die vernaamste discipline technique wat jy in jou klaskamers gebruik?

DEELNEMER: Kom ek sê dis, ek hou gewoonlik leerders in pouse, so ek straf hulle. Hulle kan nie gaan koshaal nie, hulle kan nie gaan eet nie. Maar ek voel ook sleg oor ek dit moet doen, maar ek dink die enigste uitweg is maar om hulle te straf, en as ek hulle laat gaan, gaan hulle mos, hulle gaan dit weer doen, so die meeste van die tyd voel ek jy bly pouse binne, of as ek jou nie pouse kry nie, wag ek jou op die laaste periode voor die klok lui, dan wag ek vir jou by die klas waar jy daai oomblik is.

ONDERHOUDVOERDER: Nou the next set of questions is about CPD programmes, about the Professional Development. You know like when you have workshops after school, or when the WCED invites you to attend workshops and stuff. So have you attended any CPD programmes in the last year or so?

DEELNEMER: Nee, glad nie.

ONDERHOUDVOERDER: Okay. And there was nothing that even happened at the school?

DEELNEMER: Nee.

ONDERHOUDVOERDER: Do have workshops for anything?

DEELNEMER: Ons het laasjaar het ons nou hierdie opleiding gehad van ACVV.

ONDERHOUDVOERDER: Wat is dit?

DEELNEMER: Die welsyn, ek kan nou nie op die dinges kom nie.

ONDERHOUDVOERDER: Waar was dit gewees? In Wellington?

DEELNEMER: Nee, dit was hier by die skool. Vir ons kom opleiding gee hoe om met kinders te werk wat miskien mishandel was.

ONDERHOUDVOERDER: O, die social worker.

DEELNEMER: Die social worker. Oe la la, ja, het ons opleiding gehad ja, hoe om sulke sake te ...

ONDERHOUDVOERDER: En het dit gehelp?

DEELNEMER: Dit het 'n bietjie gehelp né, want sodra, [onduidelik] sodra 'n kind na jou toe kom, en die kind sê die kind word mishandel en jy as onderwyser meld dit nie aan nie, is jy ook skuldig aan dit. So om met elke probleem ons meld dit aan sodat die social workers inkom.

ONDERHOUDVOERDER: En kom hulle in gereeld?

DEELNEMER: Nee, hulle kom nie gereeld in nie, dit vat – ek voel ons hier by die skool het nie nodig om hulle elke keer te bel nie. Daar moet mos 'n tyd kom wanneer hulle ook mos net voel hulle kom skool toe, of hulle kom. Ek meen daar is mos kinders wat sulke gevalle is. Hulle het mos hulle case files, kom skool toe, kom vind uit oor die kind se vordering,

kom vind uit oor wat. So die skool moet eers hulle bel, en dan vir dit ook 'n dag of twee voor hulle regtig by jou uitkom.

ONDERHOUDVOERDER: 'n Dag of twee?

DEELNEMER: Dit is die geval.

ONDERHOUDVOERDER: Sjoe, en kom die mense miskien van Worcestor of Wellington, of waar kom hulle vandaan?

DEELNEMER: Hier is mos nou 'n social worker hier ja.

ONDERHOUDVOERDER: In Touwsrivier?

DEELNEMER: In Touwsrivier en so nou en dan is hier mos nou maar mense wat ook mos nou, as [onduidelik] mos nou hierdie [onduidelik] ondersteun.

ONDERHOUDVOERDER: Okay. En watter soorte programme sal jy like om by te woon wat sal jou kan help om 'n beter onderwyser te wees?

DEELNEMER: Kom ek sê seminaar en goed om, of miskien meer om metodes om daai te leer hoe om jou klas te bestuur. Okay, jy kan, of jy probeer, maar as daar nog beter maniere is om dit te kan doen. En natuurlik ook hoe om met kinders te werk wat mos nou stadige leerders, want ons hier, ons was geleer, maar ons het nie hierdie opleiding gekry hoe om met hierdie kinders te werk nie. En dit is nogal seer om te sien dat jy nie veel kan doen nie, want die tyd is beperk. Jy sien? En wat nog? En soos jy netnou gesê het van hierdie sensitiewe kwessies en goed.

ONDERHOUDVOERDER: Seksualiteit.

DEELNEMER: Ja, as ons daai opleiding ook kan kry, sal ek dit ook waardeer.

ONDERHOUDVOERDER: En ek dink ook dat die learners will benefit.

DEELNEMER: Net so, ja, net so.

ONDERHOUDVOERDER: Okay so the next set of questions is about curriculum and text books. Do all the children at school have their textbooks?

DEELNEMER: Nee, nie almal van hulle nie.

ONDERHOUDVOERDER: So which textbooks do they have and which ones don't they?

DEELNEMER: In Afrikaans is daar net 2 klasse wat Afrikaanse handboeke het.

ONDERHOUDVOERDER: En vir Graad 8 en 10, 9 en 10?

DEELNEMER: Dit is al, kom ek sê Graad 9, dis nog Graad 9, die Afrikaans. So dis net 3 klasse, maar 2 klasse het handboeke waarvan die een klas dit, die handboeke saam met hulle dra, die ander klas, of die ander boeke hou ek maar in my klas so ek en die ander juffrou deel dit, so almal het nie handboeke nie.

ONDERHOUDVOERDER: Okay, en hoe affect dit die kinders? Like hoe doen hulle huiswerk?

DEELNEMER: Dit is die hele ding. Ons kan nie vir hulle huiswerk gee nie, want baie kere, of afdrukke, maar copies maak of watever, want baie kere is hier nie papier nie, daar's nie ink hier by die skool vir afrol nie, so ek dink dit het nogals 'n negatiewe impak op die leerders self, want ek kan, al wat ek mos nou net kan doen, Bladsy dinges, gaan doen jou huiswerk, jy het mos 'n handboek. So ons kan nie regtig huiswerk gee nie vir die kind in die eksamen te leer nie. Alles moet nou in die klas plaasvind.

ONDERHOUDVOERDER: Dink jy as al die kinders nou hulle handboeke het, dat hulle sal beter punte kry?

DEELNEMER: Ek dink stellig so. Ek glo so, en hulle kan hulle huiswerk gaan doen, want ons moet nou elke dag, soos vandag het ons nou nie klaargekry met dit nie, nou moet ons more verder gaan, waar die kind dit by die huis kon gaan doen het, so dis ook tyd wat in beslag gelê word, sien jy?

ONDERHOUDVOERDER: Okay. Is die handboek wat gebruik word om burgerskap en onderrig van toepassing op die leerders se lewens?

DEELNEMER: Die handboek? Is dit nou weer by LO en Afrikaans?

ONDERHOUDVOERDER: Ja, en Afrikaans, jy doen mos nou Afrikaans en LO, so?

DEELNEMER: Ja, ja, dit is definitief ja.

ONDERHOUDVOERDER: Okay, en wat sal jy byvoeg of verander om dit beter te maak?

DEELNEMER: Die handboek nou?

ONDERHOUDVOERDER: Die handboeke van LO en Afrikaans?

DEELNEMER: Ek sou, wat kan ek nou daar sê? Nee, ek kan nou nie meer verder dink nie.

ONDERHOUDVOERDER: Okay, nee goed. Vanoggend in die personeelkamer het one of the teachers said that the textbooks aren't always that great, so what she does is when she looks at the examples, she makes her own examples. Do you also do that?

DEELNEMER: Ja, ons doen dit ook. Ja ek doen dit, of ek sal nou miskien 'n ou boek kry by 'n ou onderwyseres van hoeveel jaar nie, net vir ander hulpbronne wat ek maar kan gebruik. So ek werk nie altyd net uit daai een spesifieke text book uit nie.

ONDERHOUDVOERDER: Okay, en ja, wel jy het gesê die handboek is relevant to the children's lives, they do understand it easily and whatever. I actually asked the children, I know you don't have all your textbooks, but if you did have a textbook, which one would

you like to take home, so they said Life Orientation. So is hulle baie entoesiasties in die klas?

DEELNEMER: Net so. Ja, veral as ons enige onderwerp ook behandel, dan is hulle, hulle geniet dit, hulle is opgewonde. Veral LO. Nou leer jy van dit, nou leer jy van al hierdie prente wat hulle in die boeke het, dit is nie nou van skaamwees, dat jy alles nou daar net so klein uit die grondwet.

ONDERHOUDVOERDER: Okay, en dan net so 'n algemene vraag, en heel veel mense kan dit nie eens beantwoord nie, maar wat beteken dit vir jou om Suid Afrikaans te wees? As ek nou sê beskryf nou in drie woorde 'n Suid Afrikaner?

DEELNEMER: Om 'n Suid Afrikaner te wees is 'n redelike demokratiese land, so dis 'n reënboog nasie.

ONDERHOUDVOERDER: Okay, miskien moet ek die vraag 'n bietjie verander. Kan jy vir my beskryf 'n tipiese Suid Afrikaner? Is dit moontlik?

DEELNEMER: Oor jou taal, of jou? Ek kan nie, ek weet nie, ek kan nou nie...

ONDERHOUDVOERDER: Nee, nee, dis goed, want ek het met die hoof gepraat en hy sê dis ook nie iets wat jy maklik kan sê, want die mense in Suid Afrika is so verskuif van mekaar, dat dis nie eintlik moontlik om te sê wat 'n Suid Afrikaner is nie. Soos jy kan nou sê 'n Engelsman is dit, 'n Amerikaanse man is dit, maar Suid Afrika is 'n bietjie, jy kan nie.

DEELNEMER: Dis nog verdeeld, nadat ons kan sê ons is 'n demokratiese land, ons is 'n reënboog nasie, maar nog steeds is daar verdeeldheid tussen die verskillende kultuurgroepe.

ONDERHOUDVOERDER: So miskien het ons nie 'n tipiese Suid Afrikaner nie?

DEELNEMER: Ja, dit kan wees, ek weet nie.

ONDERHOUDVOERDER: Ek dink dis n bietjie sad, want jy wil identify met jou land, maar ons almal het so 'n verskillende ervaring in hulle lewe, dat niemand se ervaring is dieselfde nie, so ons kan nie so bymekaar kom nie.

DEELNEMER: En wat my nogals baie kwaad maak is dat Suid Afrikaners nou Nieu-Zeeland ondersteun.

ONDERHOUDVOERDER: Ja, ja. Ondersteun jou eie land.

DEELNEMER: Ondersteun jou eie land, en dan is dit, nou vra ek vir hulle hoekom, jy is mos 'n Suid Afrikaner, jy het mos grootgeraak, en miskien is dit van die spanne wat miskien in apartheid grootgeraak het nie, toe jy gebore was, toe was dit mos nou al klaar 20 jaar gelede.

ONDERHOUDVOERDER: 20 jaar gelede.

DEELNEMER: Net so, maar hoekom? Nee, ek ken nie van rugbyspeel nie, dan sê ek maar jy is dan 'n Suid Afrikaanse burger, hoe kan jy watse land ondersteun en al hierdie goed?

ONDERHOUDVOERDER: Ja, hulle doen dit. Die Suid-Afrikaners het mos die swart blokkie hier op die gesig.

DEELNEMER: Ja, en al hierdie goed, so ek verstaan nie. Ek weet regtig nie hoor.

ONDERHOUDVOERDER: Okay, dankie. Dankie Nonna.

NAME OF FILE: CIT STUDY ENG BLOKOM HIGH TANDEM INTERVIEW

INTERVIEWER: Do you have policies at your school with regard to bullying?

INTERVIEWEE: [Indistinct 00:11]

INTERVIEWER: So you've got the code of conduct? Racism at your school?

INTERVIEWEE: Racism is also [cross talk]

INTERVIEWER: In the code of conduct. And violence?

INTERVIEWEE: Yes.

INTERVIEWER: And discrimination?

INTERVIEWEE: Yes.

INTERVIEWER: And violence?

INTERVIEWEE: Yes.

INTERVIEWER: And religious intolerance?

INTERVIEWEE: Religious as well.

INTERVIEWER: Okay, and do you recycle at the school?

INTERVIEWEE: Yes we do, but [indistinct 00:38]

INTERVIEWER: And corporal punishment, do you discuss that type of stuff?

INTERVIEWEE: No.

INTERVIEWER: And sexuality? Like is it okay to be?

INTERVIEWEE: Yes, we do have sexual talk sessions with them, although the kids are here, some kids have their own debate on it. But we do tell them about it.

INTERVIEWER: Okay, so tell me about some of the problems that happens in the community around here? Does the community experience the type of problems that you deal with?

INTERVIEWEE: I think the problems that are related to our school, first of all the ones that we really have a problem with in the school is that they don't work hand in hand with the community in order to fight it and our school has a history with regards to that, and it was especially the male educators are involved, they work with the children, and they try to talk with them and try [indistinct 01:52] with regards to that.

INTERVIEWER: Okay, it's not a problem. I was just asking what are some of the problems that you experience in the outside community?

INTERVIEWEE: Oh, okay. Gangsterism, and the use of alcohol and the substance abuse as well as the pregnancy.

INTERVIEWER: Really, like you have pregnant girls in the school?

INTERVIEWEE: A lot.

INTERVIEWER: What is a lot?

INTERVIEWEE: We have 23.

INTERVIEWER: 23?

INTERVIEWEE: Grade 8 and 9.

INTERVIEWER: But they're like 13, 14 years old.

INTERVIEWEE: Yes.

INTERVIEWER: 23 sjoe.

INTERVIEWEE: Currently there are kids that are coming in...

INTERVIEWER: And how do the problems outside in the community actually affect what happens at school?

INTERVIEWEE: Number 1 this use of alcohol, the learners they come to school drunk still, where we are facing problems where learners are not coming to write exams, Grade 12, then we have to go and look for them in their homes and when we get them, they are still very drunk. When they came here, they are still very drunk.

INTERVIEWER: And then what age is this? Is it like throughout the school?

INTERVIEWEE: From all the ages. Because there are many places that are selling liquor to youngsters.

INTERVIEWER: Is it like proper liquor, or is it Mkomboti?

INTERVIEWEE: No, not Mkomboti, this is not Eastern Cape, it's Western Cape, they are drinking beer, and these expensive whiskeys that we can't even afford.

INTERVIEWER: Where do they get it?

INTERVIEWEE: From their parents, they get money from their parents. I think the big boy once explained it that to the parents that when your child is doing something, you try to say that please do this, I will give you R50. I'll give you R100, then they collect those moneys then they make lik e a collection, then they buy whatever they want to buy. I think that has affected our school. And also this issue of gangsterism, because most it is done by these children that are not studying and they tend to wait, even now we're having the problem that our school is finishing on the 24th of June, but [indistinct 04:21] I think they are closing earlier than us. We now have the opinion that that will create more

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problems for our children, because there will be people that are waiting for them after school.

INTERVIEWER: Okay, and do you think the students feel safe at this school?

INTERVIEWEE: Ja, definitely they do feel safe in our school, because we are a good team of teachers that are saying to me that the learners now are safe, also after, during break time, there are teachers that are doing playground duties, making sure that learners are safe in terms of feeding scheme, in terms of the toilets and everything like that. So learners are feeling safe, that is why you will never find anything of gangsterism in our school.

INTERVIEWER: In the school?

INTERVIEWEE: Ja, inside our premises.

INTERVIEWER: So your school is part of a National Schools Feeding Programme.

INTERVIEWEE: Yes.

INTERVIEWER: And how many meals do the kids get?

INTERVIEWEE: They get 2, I think in the morning they do get the porridge, then also during break time, and they get food and milk and fruit that is there for them.

INTERVIEWER: Okay. And do you agree that the kids feel safe at the school as well as the teachers?

INTERVIEWEE: No, everybody is safe in our school. People know not just anyone can indulge what they want, they know what is the restrictions in terms of the area.

INTERVIEWER: Okay. So this study that I'm doing at the moment is about citizenship and behaviours and all that kind of thing. What is your understanding of citizenship? Okay, you're the LO teacher, I will ask you first. What do you understand by citizenship.

INTERVIEWEE: You know sometimes when you do a lot of things, then someone is asking you that question that you can so to go away please. But the term citizenship, I think it simply means that is those people that abide by the law, you see, or they abide by the law in terms of paying the taxes, in terms of respecting other people, in terms of like also respecting their environment, taking care of and of being responsible for your action – whatever action, they need to be responsible for.

INTERVIEWER: Okay, and what do you think, Ma'am, what is your definition of citizenship? You can't copy him.

INTERVIEWEE: What I know about citizenship you have to know who you are, in which country do you belong to, are you a South African, a Nigerian and if you are a particular citizen of a country, you must know your rights and what to do. And being a citizen or with citizenship who has accountability and responsibility. You must know what to practice and what to do if you belong in a particular country, for example don't kill and cut off a citizen of a particular country.

INTERVIEWER: That's a good answer, thanks. Okay so we're in a school environment and we send our kids to school from what, Grade 1, Grade R, what do you think is the function of school? What is the purpose of sending your kids to school?

INTERVIEWEE: Basically the child has to go to school in order to gain knowledge, information how a child is being raised or prepared for the future and how to stay in the outside world in future in the natural way.

INTERVIEWER: Okay, and what do you think the function of school is? What is the purpose of sending your kid to school?

INTERVIEWEE: Number 1, in Life Orientation I think what the definition that says of Life Orientation can run to the whole development of a child. So by sending your child to

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school, then you are trying to let that child to get exposed, so that when the child enters our school, then that child learns discipline in terms of being responsible. Because that child maybe he or she is not taking part in the house at home because maybe there's many, but when it comes to school, then the learners that maybe there are conducts that say that these learners they need to clean their class after school. So it think also by telling your learners, if your learners are at school, then you're also exposing that learner in terms of getting knowledge and discipline. Then after that, then that learner will be able to face the outside world, because at school also at well, we are teaching learners the issue of discipline and the issue of time and good management. That is why it is at some point that they tend to be there at the gate, said to me that learners are all at school before 8 o'clock, that is time management. Then that time management, it will be used after schooling. So if the child is at a tertiary institution, and if the child is then employed in any company, then still he will be using those skills that he acquired at school.

INTERVIEWER: Okay, perfect. Who do you think is responsible for teaching your, for teaching the kids in the school to be good citizens? Whose responsibility is it?

INTERVIEWEE: At school?

INTERVIEWER: Ja, the students, all the kids, whose responsibility is it to teach children, any children good manners or to be good citizens?

INTERVIEWEE: I think it's everyone's duty, like each and every teacher, even if you are in class teaching that child, but if you're seeing that child is doing something wrong, then it is your duty to speak with that child, because that is why our school is at the moment it's always like doing some of the skills for research, maybe for [indistinct 10:39] that the traditional children don't want [indistinct 10:42] then for other grades such as for RCL there is a camp that is done that is also like a leadership camp, then also for Grade 8 and

9 and the camp that is also done, I think that is also the motivational camp when we teach those learners how to become responsible for their actions.

INTERVIEWER: And what about the role of the parent?

INTERVIEWEE: Ja, that is also important, the role of the parents, because that is why the school is also having meetings at some point, where the principal is trying to speak with them in terms of parents, why it's important for them to be part of their child's growth and development.

INTERVIEWER: Okay, and who do you think is responsible for teaching children how to behave?

INTERVIEWEE: This is a part of parents' responsibility. The parents and the teacher and the community. Most of the time the child spends at the school from 8 o'clock up until [indistinct 11:52] the child is in the school, and in a sport maybe the child feels okay to be with the parents. [Indistinct 12:05]. So I think although the parents have their rules at home, but the rules [indistinct 12:22]

INTERVIEWER: Okay. Does the school have like an award system for the kids that do well in Academics? Like if they get the top marks in class, do they get awards and stuff like that?

INTERVIEWEE: Definitely yes. Yes, there is a programme of that nature that is done by the school. That is on when we are coming back this next term, then the school is doing that for Grades 8 up until 12, so all the top 10 learners, then the top 20, then those that have done their best in all the subjects. Then in Grade 12 also, there are awards that are given that we call the principal special award given not only to those who did very well, but to those learners who like survived in all the storms, for the learners that are here that do not have parents, maybe they have lost their parents, but have proved that they've

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managed to make it about their great choice, because there are like those awards that are given by the school.

INTERVIEWER: And do you have an award for kids who behave well? Like if you're like a good person, and you throw papers away, and you always greet your teacher and that type of thing, do you have an award for those types of students?

INTERVIEWEE: I see with us that one is too primary.

INTERVIEWER: Okay, so you only do it in primary school? Okay, okay.

INTERVIEWEE: Actually they must know how to behave, the kids know too fully, and he obviously knows how to behave amongst other children. That lesson was made at primary school..

INTERVIEWER: Okay.

INTERVIEWEE: After all I don't think we [indistinct 14:17], because if you give her maybe one, you are going to tell learners that it is part of our, that is also [indistinct 14:30]

INTERVIEWER: Okay, and do you think the teachers at the school act in a way that actually promotes good citizenship? The teachers themselves?

INTERVIEWEE: Yes. They do, because that is why I'm saying yes, because that is why I'm saying yes [indistinct 14:44] and everything that is like taking place at our school, then they are willing also to dealing with learners and assisting them with many things.

INTERVIEWER: I see that you have all these awards, so this is an arts and culture school, because you've got a lot of awards for like Eisteddfods and so the teachers really get involved with motivating the students to fix, you've got an amazing voice. You are part of the choir, aren't you?

INTERVIEWEE: I can't sing at all.

INTERVIEWER: What? I heard you singing at the, when you were with the Grade 10's, when we were standing and having assembly. Are you sure it wasn't?

INTERVIEWEE: No. It wasn't me. No.

INTERVIEWER: I was like I'm sure it was you, I mean to tell you that you sing really nicely.

INTERVIEWEE: No, I can't sing.

INTERVIEWER: Neither can I.

INTERVIEWEE: Maybe it was one of the ladies, ja.

INTERVIEWER: No, it was one of the teachers that had a plait.

INTERVIEWEE: Ja, that is [indistinct], she has got a good voice.

INTERVIEWER: I was just like wow! And the kids sing every morning, they sing their prayers, that's very nice.

INTERVIEWEE: Yes, teacher's choir as well.

INTERVIEWER: Really, do you have one, or you had one?

INTERVIEWEE: I have one that teachers are willing to do whatever, that they say it's like such a thing.

INTERVIEWER: And even if they have to stay after school [cross talk]

INTERVIEWEE: Last year we were having like a farewell of our deputy principal, he was here for many years, and the teachers they sing very nicely, when they sing that [indistinct 16:17] of that song that they were singing.

INTERVIEWER: That's amazing. So even if the teachers have to stay after school or what, extra hours, they will do it.

INTERVIEWEE: You know what I think at the moment in our area, this is the only school where you will get teachers after 3 o'clock, to 6 o'clock, to 7 o'clock, because the principal is leaving at 10 o'clock sitting with the Grade 12's that have kept him at the moment for final information for June, so the principal is like sitting here, but he's supporting those learners to [indistinct 16:49] Also some of the teachers.

INTERVIEWER: Wow, and where does the principal live if he's like taking everybody home?

INTERVIEWEE: He is living around here.

INTERVIEWER: Oh, so he lives around here? Okay. Do the teachers at the school generally get along with each other?

INTERVIEWEE: Yes, because at the end of each term, then the principal sees to it that there is a function that is done to socialise. I think he said at some point that at some point it's not easy as well then you end up like exchanging and doing this that you don't see like with the same eye as that one. Then at the end of the term, then there is the time so that people can chat alone then chat with what's wrong.

INTERVIEWER: And do you agree that the teachers generally get along with each other pretty well? That no one is going to box each other or shout and scream, or?

INTERVIEWEE: No, should we have a case like that, it is handled discreetly in meetings.

INTERVIEWER: Okay. But professionally, I mean socially in the world no one gets along with everybody, it's not possible. But professionally you guys work well together?

INTERVIEWEE: Yes.

INTERVIEWER: Okay, cool. And what is the relationship like between the students and the teachers? Do they get along, is there like a lot of animosity?

INTERVIEWEE: No, in both relationships it's good. Some even confide in their teachers, their educators if they have a problem they come.

INTERVIEWER: Okay, I get that. So you think that the students will trust the teachers more than generally their parents?

INTERVIEWEE: In most cases, in most cases, you get, if you are curious, you will find a learner confides, then the parents get that information through the educator, because sometimes they don't take their side. For example [indistinct 18:48]

INTERVIEWER: Okay. Okay now I'm speaking maybe to you more, and to you, because you teach Language. How do you teach issues that are of a sensitive nature? Like for example, I remember when I went to school, my teachers never spoke to me about sex, or about anything like that, because that type of stuff you don't talk about until you get married. So how do you discuss such sensitive topics like sexuality and homosexuality and all of this stuff?

INTERVIEWEE: Okay, at the moment let me start by saying there's a reason why these learners, they tend to do things, it is because of a lack of knowledge. They don't know these things, they are foreign, they don't share, they don't even speak with these things at home. But if I am going to, then what I do, I just like tell them prior before that lesson that if something will be said that you don't feel like it, if you're offending someone else in any case, but [indistinct 20:03] at the lesson, if like it's offending anyone. I think at some point we then, how are you supposed to teach, then you teach the ones, then the teacher then at some point that they become apparent. They teach them, give learners that upbringing to trust you.

INTERVIEWER: Okay. And do the kids come to you with issues like sexuality and do they come and talk to you about those things, like in private?

INTERVIEWEE: Sometimes, sometimes, like I always have a certain issue to commit my time. They are all.

INTERVIEWER: What, how do you deal with that type of issue? Like in your classroom when you have to discuss sensitive topics? Is it easy for you, do you find it difficult, or how do you do?

INTERVIEWEE: I think it is not easy. Especially if it is gender based.

INTERVIEWER: Okay.

INTERVIEWEE: For example I think it was about [Indistinct 20:55], a boy that came to me and seemed to be experiencing a change to [indistinct 21:02] and what people were saying. And I asked why did you [indistinct 21:09] And he said no, Ma'am, I did not feel well, and I kept nagging, why, why, why, and apparently he opened up and [indistinct 21:17] Now they all know why [indistinct 21:20] she said okay, go to Mr so and so.

INTERVIEWER: Okay.

INTERVIEWEE: And talk with him, because that is not my area. So if it is girls, they are open and even boys, if it's something that like, like if it is [indistinct 21:38] to go deep down it is the same, then you must decide.

INTERVIEWER: So you say that the boys, the men deal with the boys' issues, and the ladies – okay.

INTERVIEWEE: But you can see some of them are matured and can talk about it. I think the reason for that is just, you are also like putting yourself in a safe space.

INTERVIEWER: Oh, okay.

INTERVIEWEE: Ja, so that whatever that he hears, he don't hear that alone, then there must be someone else who knows that there is something like this. Because at some point you will [indistinct 22:10] learners and children when they are fed this, a teacher has said this to me when we were... you see?

INTERVIEWER: So it's to cover your back as well to make sure that someone else knows about it.

INTERVIEWEE: Because you must always act professionally, and all the time, don't have it that I know I'm doing this, and that will be [indistinct 22:31] because then the problems will start.

INTERVIEWER: But I mean I think it's also a bit difficult because you have to play teacher and parent, but you must also maintain your professionalism, and I think it gets difficult.

INTERVIEWEE: What you don't know this person that is like challenging, maybe she is challenging you based on what grounds?

INTERVIEWER: Ja. Ja. What is the main discipline technique you use in your classroom? Like this boy he just doesn't want to listen, and you've shouted at him 1000 times, so how do you deal with it?

INTERVIEWEE: At the moment there was like a technique, or the technique that we are using like of detaining them for a certain issue after school, the learners they will be there at the all, they will be sitting there a distance to each other, then the other one was like after school, then they will have to get some water and clean the walls of the school and they don't like that one to clean the walls of the school. They need also to use the broom, collect the papers.

INTERVIEWER: Okay, and they don't like that?

INTERVIEWEE: That one they don't like ja.

INTERVIEWER: And there's nothing else that you do in your class like while you're teaching and they're disrupting the class?

INTERVIEWEE: No, because the learners that are in your class you only have [indistinct 23:56] If that will be particular to them, some plan to also end up saying they're lazy or [indistinct 24:04] then you are just taking their time. So just they have to know to those ones that are not behaving very well, then after the period, then give it, because again taking out to your class is against the law. So you are depriving them their right to an education.

INTERVIEWER: And do you do the same thing?

INTERVIEWEE: I do the same, it's not easy. But one has to try. Maybe the teacher, we implement the disciplinary measures differently.

INTERVIEWER: It depends on the class, I guess.

INTERVIEWEE: On the class. But it is not, I can tell you, it is not easy to deal with the Grade 8's and 9's. Maybe the senior ones it is easier if they say no, and they will keep quiet and listen to the information.. But with the younger ones, ja, it isn't easy. And our disciplinary measures are not that effective.

INTERVIEWER: For that code?

INTERVIEWEE: For our age group. So one of the things to bear in mind our parents, it's not easy to have to time and again to call in a parent. Our parents are not having it good around them and they have other children, so it is not easy. You must also think about them, maybe even they encounter problems, every day, every day they must get

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reminded. So it is why for instance the juniors, maybe a child, that's difficult for me for the child to go outside, or you will speak culturally to the child, it is not fair to the child.

INTERVIEWER: But we have to do something.

INTERVIEWEE: But also remember, it is not easy. It is not easy.

INTERVIEWER: And do you discipline boys and girls differently? So what would you do to a girl?

INTERVIEWEE: I want to say it nicely, the boys are the most difficult.

INTERVIEWER: So what do you do to them?

INTERVIEWEE: Last week I had to send all the boys out.

INTERVIEWER: Out of the class?

INTERVIEWEE: I was only left with 2 boys. And they were sitting amongst the girls, and I think that was too difficult, I think [indistinct 26:27]

INTERVIEWER: No, but ja.

INTERVIEWEE: But they were the most, you know I had to take them out. [Indistinct 26:34] so that as I am teaching, they can hear what I am doing. [Indistinct 26:42]

INTERVIEWER: Okay, and do you discipline boys and girls differently?

INTERVIEWEE: Yes, because they are not actually the boys, if I detain like the boys, and girls at the same time maybe for not arriving early at school, then I give them the same thing. If I've said that they must wash the walls, then they do the same thing, and if I said they must wash the windows, then they do the same thing.

INTERVIEWER: Okay.

INTERVIEWEE: It's not something that is heavy. If I say that they must collect the papers, then they all collect the papers.

INTERVIEWER: Okay. Now you teach specifically Life Orientation, so this next set of questions is about the textbooks and the curriculum. Do you think that the curriculum covers issues of citizenship enough in the textbooks?

INTERVIEWEE: Ja, it does cover the issues of citizenship, but I don't think it's enough, because they should be doing more of the things for the Grade 8's and 9's, comparing to Grade 12, or it is that Grade 12 just has a portion of it, and then if you look at Grade 11, it's also a portion of it, but then the problem again it's as if you have an issue of time in Life Orientation, because there are only 2 periods a week. Then it's only 2 periods then there's only 1 period for content. You can't just cover everything – there's a lot to say but there's not enough time.

INTERVIEWER: Okay. And would you like more time? Do you think more emphasis should be put on it?

INTERVIEWEE: That is what I have said to my curriculum advisor when she was here at the beginning of the year, that it is a struggle that I was like fighting since last year, since I joined this department of Life Orientation, the issue of time. Because you plan and you see that there's a lot of things that you need to do, then in just 1 period you can't do what you want to do, because you give learners notes, then you give learners homework, then tomorrow you're coming, you can't finish marking that, then you still have to sign those notes, then you still have to do some revision. Ja, the time is not enough.

INTERVIEWER: Do you think that the text books are relevant to the students' lives, if they look in the textbooks they can identify with what's happening?

INTERVIEWEE: Most of the boys, what I do, I select in the textbook that I'm busy with in our different grades. Ja, I think the textbooks are good and relevant.

INTERVIEWER: And does all the students have their own textbooks in Life Orientation?

INTERVIEWEE: They all have, because that is what we did from the beginning of the year to do the steps for like counting the audit, you know the textbooks and we give that to each and every department, then [indistinct 29:36] do it like a storeroom where the department are storing their books, then where you have your stamp, how many, before the starting of the year, how many textbooks have you retrieved from learners, then how many learners at the moment are there, so that the store can know that now we are in shortage of these text books. But at the moment for Grade 8's, 9, 10, 11 and 12, then each and every learner they do have textbooks.

INTERVIEWER: For all the subjects, or only Life Orientation?

INTERVIEWEE: No, I'm just speaking of, as part of Life Orientation, I am just doing the Life Orientation. Yes, just Life Orientation.

INTERVIEWER: So you're happy with the textbooks and the curriculum, the only thing is the time issue.

INTERVIEWEE: Ja, I'm happy with the curriculum, because the curriculum is like, that is why I've said that when I joined that department, I got upset with the learners that I was a Science teacher, but I refused to just call from the single qualification can you please join the department of Life Orientation but I never had to threaten that goal. At home I was getting I was getting to the stage that from that day, it has changed from giving Life Orientation, but to become Life Skill. Where the skills are so much to master life, so if our learners or children don't have the skill to master life, they will definitely will not have [indistinct 30:55] So that is why I've changed it, the situation. That is why also in my

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classes also in my teachers, in our department, that is why I've said that I've changed a lot in this department. It is the learners who also said that, and they say in this day Life Orientation is like, it's like Science.

INTERVIEWER: Difficult, but it's good.

INTERVIEWEE: The manner in which you express, the manner which you teach, the manner in which you conduct your lessons, your planning, because if you present yourself well, then learners will also respect your classroom.

INTERVIEWER: Ja, absolutely.

INTERVIEWEE: That is why I'm also referring to the questions that you asked how do you deal with some of the questions, the topics.

INTERVIEWER: [Indistinct 31:39]

INTERVIEWEE: I don't have any problem, because I deal with those topics in Life, in Science as well where I deal with the human reproductive system, so they know how to play. Because at the beginning of the year, I set the platform, how do I like to and how do you like to, so that we don't have any problem during the course of the year. So you know that I don't like this, then don't it in my class. [Indistinct 32:05] So I first let them understand that being a teacher is very difficult. If someone disturbs you, then you get out of the way, [indistinct 32:13]. Then you have lost the lesson of that day. So that is why they always have respect in the class and they keep [intervened]

INTERVIEWER: Because you respect the lessons, they respect the lesson too. Okay, it makes sense. And you Ma'am, you teach English. Do you think that the English curriculum teaches issues of citizenship and values and behaviour good enough?

INTERVIEWEE: I think so Ma'am. Although we are always covering the grammatical of the language part of the subject.

INTERVIEWER: Okay, and you're satisfied with the curriculum in how it's set at the moment for English?

INTERVIEWEE: Yes, I am, I'm not having problems.

INTERVIEWER: Okay, and textbooks, do you think the textbooks are useful to the students? They can use it, they can engage it, it's easy for them to deal with?

INTERVIEWEE: Ja, they are easy, although the language is a bit of a problem, because it's not their mother language, because that I know, because they are doing it as an additional language. The group has English language learners [indistinct 33:29] it is a bigger problem, because it forms [indistinct 33:33] Afrikaans, and then when it comes to when they must learn English, that becomes a bit of a challenge, because a teacher won't get [indistinct 33:51] and I will also bring the parents as well, because that is too much on the shoulders of the child.

INTERVIEWER: Okay, so just because of the language barrier, that they don't get the full experience of what the lesson should be about.

INTERVIEWEE: But it's a good thing, the children are doing their part.

INTERVIEWER: Okay, and you feel that the textbooks are relevant as well?

INTERVIEWEE: Yes.

INTERVIEWER: The last issue which is the issue of PPV, do you get any training in any of your courses, as Life Orientation or English teachers, do you get like extra workshops either from the government or from your school?

INTERVIEWEE: Every time a new curriculum is being introduced, then we have additional workshop training.

INTERVIEWER: Okay, so when last did you go for a workshop training?

INTERVIEWEE: I think when CAPS was introduced, I went for [indistinct 34:50]. So there are other things, I'm not sure maybe whether it's going to be named or discussions, we do take some other training during the year, or maybe if we want the training without [indistinct 35:09] the opportunity to get a workshop.

INTERVIEWER: Okay, is that from WCED?

INTERVIEWEE: Yes, Ma'am.

INTERVIEWER: Okay, and do you also attend workshops for Life Orientation and stuff like that, like extra workshops?

INTERVIEWEE: Yes, yes, a lot.

INTERVIEWER: When last did you attend a workshop for Life Orientation?

INTERVIEWEE: That was last year, neh? Yes. That was last year I attended a workshop for the, I attended a workshop for the career and career choices that was here at UCT, the workshop, and I also attended a course for the [indistinct 35:51] for CAPS, for Life Orientation as well as [indistinct 35:55] choice and I've got to [indistinct 35:54] and for Science.

INTERVIEWER: Okay.

INTERVIEWEE: [Indistinct 36:02]

INTERVIEWER: So do you go out yourself and do it, or does the school arrange it, or does the WCED?

INTERVIEWEE: No, the school arranges it, arranged that for them.

INTERVIEWER: Okay cool. And if you could attend workshops, what kind of workshops would you like to have that could improve either your teaching or your understanding? Or are you happy?

INTERVIEWEE: No, I'm not saying, I can't just say that I'm happy at the moment, but there are many things that I'm learning from these workshops. Like also changes, the way [indistinct 36:44] the way in which I conduct my planning and my personal planning and there's the manner in which I teach that particular level in class, with most of those workshops I think have helped me. So that is why I always like a brilliant [indistinct 37:04] before whatever term.

INTERVIEWER: So you would just like more workshops?

INTERVIEWEE: Ja, more workshops yes, well it is like when you get also the information as well as the reporting.

INTERVIEWER: Okay, cool. And you Ma'am, is there any specific workshop that you'd like to attend, but you don't currently have, or you didn't currently attend?

INTERVIEWEE: No, I think all the workshops are currently related to the structuring. I am happy with them.

INTERVIEWER: Okay, and my last question, what does it mean for you to be a South African?

INTERVIEWEE: You now ask me?

INTERVIEWER: Ja, just generally. What does it mean for you to be a South African?

INTERVIEWEE: I think on that question of workshops, like now that I'm in a management position, then I think I will require to have like the workshop in terms of management.

INTERVIEWER: Management. Okay. So as your role changes, you'd like more workshops?

INTERVIEWEE: Ja, more workshops so that I can learn more what is management, how can I deal with it?

INTERVIEWER: Education management?

INTERVIEWEE: Yes, education management, ja. And also the issue of these, because at the moment we are working with the [indistinct 38:33] so more of those workshops, so that I can know better and more of these programmes.

INTERVIEWER: Ja, okay that makes sense. So what does it mean for you to be a South African?

INTERVIEWEE: It means that I've got certain rights, like [indistinct 38:55] then with regard to them, that we are grateful to be a South African, because if you compare South Africa with other countries, then countries, other countries they are still very far from what we have.

INTERVIEWER: Okay. And you Ma'am?

INTERVIEWEE: Since I do not have a choice, for me now in terms of the safety and the [indistinct 39:29] experience [indistinct 39:31] I am happy to be a South African, although there are things that need to be revised here and there, especially politically, but otherwise it's good to be South African, and I'm happy.

INTERVIEWER: If you had to describe South Africans in one word, both of you, what word would you use to describe it? I know this is a difficult question – what word would you use to describe South Africans in general, like all of us?

INTERVIEWEE: Us South Africans?

INTERVIEWER: Ja. It is difficult, I know.

INTERVIEWEE: I can't say.

INTERVIEWER: You can't say. No, it's fine, if you can't…

INTERVIEWEE: When I think of that, I think of whether I wanted to say like humble, but again…

INTERVIEWER: Why do you think it's so difficult to describe what a South African is?

INTERVIEWEE: It is because of some learning like things that for example you come across, because at some point it is South Africa that you are living in, it's still like, the structures of the discrimination that are done by people that's even older than us, because other children, youngsters, we don't even help those, but if you see like elders, they are still holding those grudges of Apartheid and discrimination.

INTERVIEWER: So you think it still divides things? Our country is still divided?

INTERVIEWEE: Well there are still people that I feel like that are discriminating others, though that they don't even know you, where are you coming from, who are you, what are you holding? You see? Why is it so difficult at some point to judge?

INTERVIEWER: Say what they are?

INTERVIEWEE: Ja.

INTERVIEWER: What were you saying about the dividedness?

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INTERVIEWEE: We will always be divided.

INTERVIEWER: But why, why can't we, what will help us to build social cohesion? Like what do you think the thing will be that will help our country to not be so divided?

INTERVIEWEE: Even if it is our home, I think they are also the ones [indistinct 42:12] what the children want, and what was the teacher's reaction to that? We are the ones who are bringing it into our children's minds that there is something that is racism, as it stands. So bear in mind those children are going to grow, and they are going to do the same things to their children as we are. We send them to multi-racialised institutions in order for them to forget about the history, but at our homes, we remind them about there is something like, look out for this, look for that [indistinct 42:52] It's not going to end.

INTERVIEWER: So it's not going to end?

INTERVIEWEE: No.

INTERVIEWER: Why do you think so? What is the thing that will bring us together that where all of this discrimination is just…

INTERVIEWEE: I think there was one person who tried to do that, and that is Nelson Mandela.

INTERVIEWER: I 100% agree. He said, what did he say? To hate, people are taught to hate each other, and love comes more naturally to a person than what it is to hate. You teach each other how to hate.

INTERVIEWEE: Ja, so again if we can get that type or sort of a leader that can lead us in one direction, and that then can get them to where I think he left the nation at the moment. Because I think a country is evaluated under its government. You can be good, like the middle-class, but if they are not doing their bit, then we will be rated according to them.

That is why I have given, I am coming back to that word that you have passed, how do I, one word, how do I give one word which will describe our life as South Africans.

INTERVIEWER: South Africans, ja.

INTERVIEWEE: For example I would say the selfishness. That is one word that I can say is that they are selfish. Because at some point if you knew that this, I'm making a comparison of that, if it was so [indistinct 44:34] Nelson Mandela found guilty of using the state's money, then he was going to say that no, find the [indistinct 44:42]

INTERVIEWER: Ja, pay back the money.

INTERVIEWEE: Yes, but what is our current president doing? He is going to court, plans to deny, plans to do what and whatever that he is doing, and it's not making him a better person, you see. But he is only opening like give homes, so we should find it also in our hearts not to cast him again with our votes, you see? So that itself is also bringing like a less efficient in the leading party that is ANC at the moment.

INTERVIEWER: So you think that if we have good leadership and we can all unite under one leader, that that would bring social cohesion and that would bring us together?

INTERVIEWEE: Exactly.

INTERVIEWER: Okay, that's actually so. But what I found at this school when I asked the students in the questionnaire, I think maybe I should send you a copy of the questionnaire, I asked them when you're 18 and you have the opportunity to vote, will you vote? And then they say no. But so how do you [intervened]

INTERVIEWEE: They youth have lost the confidence, they have lost the confidence in our country. I think they are disappointed. They are not getting out what they have been told.

INTERVIEWER: Okay.

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INTERVIEWEE: That is what you are doing to our children. And that is totally answered by them.

INTERVIEWER: Okay, because now they lose confidence in voting for their leaders, but on the other hand we need these leaders, so we need to instil in them that they need to vote for change.

INTERVIEWEE: Yes, but others, they don't see any use for us to vote. Because if you feel now the political parties, now they are doing their manifestos, then when the elections are done, then you will never see them again. You will see them again after 5 years from now, when they will be doing like these local elections. So there's no use for them to vote.

INTERVIEWER: They don't trust their leaders?

INTERVIEWEE: Well it's been a while that our complaints, also the teachers, but in the government, or maybe, ja, that is the government, they don't take us seriously. When was it when the president says that each teacher must have the laptop? When was that? Long ago things were even mentioned, but they are good on saying whatever it is with their mouth, but they don't do what they are saying, you see. Now we are sitting with the issue of increments, you can just do the 0,5% increment, that is R200 or R100. Then if you can take a look, like in a bigger scale, who is very important? The teachers. Because we are dealing with the different types of behaviours, and that is why you will tend to see that after retirement, then you will see that the life of a teacher becomes very miserable. Spending 10 years in teaching, that also affects your brain. Because you are always shouting in classes, no, remember lots of meetings, then you will need to be accountable for that, the learners they are not at school, then you need to account to that and everything is done by us. So we are shaping the nation, but the government doesn't see all that, and they don't even say. Now teachers are facing there's a problem with if you

want to buy a house, then you must [indistinct 48:23]. What the government is not like doing that as if these are belonging to me as a government, then what must I do as a government so that my people cannot suffer as other people? If you look previously, even if you go to my home town, that is Somerset East, there are still nice houses there that were built by the apartheid government, building for its people, you see. People that were working for that government, that government said that you just go and choose where do you want to stay, then I'll build that house from scratch. You see? Now places that are there that were built from that government, so if you can see, even though there was apartheid, but at some point, if you're working for the government, then they were…

INTERVIEWER: Looking after you.

INTERVIEWEE: Now we're also like suffering from the medical aid scheme that is GEM. My wife I think she said that the father exhausted all of it every time of the year, so it simply means that from now onwards, then you have to take money out of your pockets.

INTERVIEWER: Or you must never get sick.

INTERVIEWEE: Or you must never get sick. These are the issues that they know, because they are saying that this is the scheme for government employees. But what is government doing? So if you are delving deeper on that, then you will find out that this scheme does not belong to government. Someone already they received the [indistinct 49:55] people, outside people then they are owning that, so they are there to get benefit or to get profit out of us.

INTERVIEWER: Ja, I hear that the trust in the government and the confidence in the government is gone.

INTERVIEWEE: Because if they [indistinct 50:12] they were building entrusted us, it was going to be easy to teach learners or to impart that to other people.

INTERVIEWER: But it's difficult when you yourself don't trust the government.

INTERVIEWEE: Because where are we going to still have confidence in that I count, I count, I count, I count, you see?

INTERVIEWER: And you want to feel like you belong to your government, and you don't.

INTERVIEWEE: So there's no sense of belonging to the government.

INTERVIEWER: Okay. All right.

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INTERVIEWEE: Yes, I'm not too old.

INTERVIEWER: Okay, and the subjects that you're qualified to teach?

INTERVIEWEE: Afrikaans and English, but I teach Life Orientation and History as well.

INTERVIEWER: Okay and History as well. And you teach English as well?

INTERVIEWEE: Not, I have already taught it, but I have not this last 2 years of my programmes, also I don't have time for it.

INTERVIEWER: Okay, so you do Afrikaans, LO and History in the FET, or the IFP phases, the Grade 8 and 9's?

INTERVIEWEE: Grade 8, 9 and 10.

INTERVIEWER: And where did you graduate from? Stellenbosch?

INTERVIEWEE: No, University of Free State.

INTERVIEWER: Oh. I think you're the only one that we've interviewed that is different, everybody is from…

INTERVIEWEE: Ja, I said in the lit which I had to tick off, all the universities are there, except my university.

INTERVIEWER: Okay, so the first thing I want to speak about is the policies. Sometimes policies are either written out or they are just implied. Do you have a policy about bullying at your school?

INTERVIEWEE: Yes.

INTERVIEWER: Okay, and racism?

INTERVIEWEE: Yes.

INTERVIEWER: And violence?

INTERVIEWEE: Yes.

INTERVIEWER: And discrimination?

INTERVIEWEE: Yes.

INTERVIEWER: And religious intolerance?

INTERVIEWEE: Yes.

INTERVIEWER: Recycling?

INTERVIEWEE: No.

INTERVIEWER: Okay, and corporal punishment?

INTERVIEWEE: Yes.

INTERVIEWER: Sexuality?

INTERVIEWEE: Yes.

INTERVIEWER: Okay, so is this in your code of conduct, or is it like specific policies?

INTERVIEWEE: It's specific policies. I think it's more in the code of conduct, because everything is just mentioned there. It's not specifically written, no it's written about it, but it's not because we don't, in our school, really get to do with all these things.

INTERVIEWER: Okay.

INTERVIEWEE: So it's mentioned as a caution, but it's not really because we don't have really these problems in our school, or very seldom.

INTERVIEWER: Okay, tell me what are the problems that you experience outside in the community? What are some of the problems?

INTERVIEWEE: Social?

INTERVIEWER: Social, ja.

INTERVIEWEE: Definitely people without work, definitely alcohol abuse, yes, very much so and yes, family problems, like divorcing, problems within the house between parents.

INTERVIEWER: Like domestic violence?

INTERVIEWEE: Domestic violence yes.

INTERVIEWER: And drugs? Is there any drug issues?

INTERVIEWEE: We know about drugs, but it's not part of our lives. It's not part of the children's life. I spoke to my Grade 8's last week before that about drugs, and their eyes were open and they were, they didn't know really about drugs. So that's a good thing.

INTERVIEWER: It is.

INTERVIEWEE: One said yes, they saw somebody smoking dagga in Bella Vista, but it's not something that they get to know every day or experience every day. But definitely. And poorness, yes. Because of work, because of alcohol, they get their pay every Friday and then they just drink it.

INTERVIEWER: Is there a high level of, are there any students at the school that experience Foetal Alcohol Syndrome?

INTERVIEWEE: Yes, there's one.

INTERVIEWER: Okay.

INTERVIEWEE: That I know about, that definitely is one, yes. But it's also not something that happens regularly.

INTERVIEWER: Okay, so does any of what happens in the community impact the school in any way?

INTERVIEWEE: Ja, the things definitely is of the poorness, and ja, because sometimes I told the other person that I try to help children, because a Grade 8 little boy, I just scold him and scold him because he didn't wear a tie, and he has to be in full uniform, and then I realised but he can't afford it, so then we quickly made a plan and I gave him a tie and he put it on and then it was over and gone and so there are, and there is a fund in the school if we know about somebody that doesn't have a jersey, or a blazer, can't afford a blazer or something, then we can help them.

INTERVIEWER: And how does this fund work? Do teachers support the fund, or is it students?

INTERVIEWEE: No, it's from outside. It's like parents and community, part of the community, it's different places or…

INTERVIEWER: Does the church help with it?

INTERVIEWEE: Yes, the church is also yes, part of it. Different churches, and then definitely for example the community of CFJ and de Keur, all this big companies, they also they give money and then it's in a fund, and then we work from there.

INTERVIEWER: Okay, and do the school sort of manage the fund?

INTERVIEWEE: Ja, it absolutely, it goes through a system. You have to go there and explain and the person, or I can go and tell them and then they will follow it up. But I can't

just draw money and say I want to use it for that or that child. Because they have to know what, and how it's going to be used and whatever, or they buy the jacket from the clothes bank and then give it to the child or whatever.

INTERVIEWER: So you think that students feel safe at the school here?

INTERVIEWEE: Oh yes. Yes, very much so.

INTERVIEWER: And teachers as well?

INTERVIEWEE: Oh yes. I taught at [indistinct] Sekondêr.

INTERVIEWER: Ja, I've been there, Mr Barley.

INTERVIEWEE: Mr Barley, ja, for 3 years. I gave English to Matrics, and that was in 1994 and that boycott time, I had hell. Safe? They came in with gas and rubber bullets, it was that time when.

INTERVIEWER: Oh my God.

INTERVIEWEE: Oh, it was terrible, I had a miscarriage because of absolutely the violence, the teachers, the children. Oh it was terrible that time. Amandla, Amandla, oh it was terrible. But anyhow.

INTERVIEWER: Well are you in a better now?

INTERVIEWEE: No, everything is better and because our world changed, so everything is different now.

INTERVIEWER: How would you, what is your understanding of the word citizenship? If you think of citizenship, what is the first thing that comes to mind?

INTERVIEWEE: If you live in a city or town, Ceres, then I'm part of Ceres. And that means that I belong to Ceres and I'm part of Ceres, so it's very important that I then be part of the

community and do everything which is part of the community and fit in and I belong to Ceres. So I have to keep Ceres' name and that then influences my social life, it influences my school, it influences and works out to different ways.

INTERVIEWER: Okay, so as you belong to Ceres, do you feel you have a responsibility towards Ceres as well?

INTERVIEWEE: Yes, of course. Yes, and then as a teacher, I also have to be part of Ceres and do it in a good way. Be a proper citizen and have a good name, and so that the children and the parents can respect me. That's very important.

INTERVIEWER: No, of course. How can schools play a role to teach students how to be good citizens?

INTERVIEWEE: It's really, that's a difficult question.

INTERVIEWER: Okay, do you think it's the school, or whose responsibility do you think it is to teach students how to be good citizens?

INTERVIEWEE: Their parents firstly. Discipline starts at home, and good manners starts at home. And citizenship starts at home. We can carry on with it, and we can improve it, but I can't start in Grade 8 to learn them manners. I can't start in Grade 8 for the first time to learn them what is discipline. It doesn't work like that. So I can carry on in school and many times I will speak to them about Fridays when all the farm workers come down and then they just throw down all the papers. It looks horrible at the end of a Friday night, or a Saturday about 2, 3 o'clock, and then I speak to them, and I tell them have you seen they will stand next to a dustbin or a bin and they will throw just the banana peel on the floor on the street and not in the bin? Is it right? Then and that's the only way you can, by showing them examples, and telling them for example, what is the difference? Why not throw it in the bin? Why do you want to do that? And is it fair then that the municipal

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workers have to 3 o'clock and 4 o'clock on a Saturday, have to clean up after other people? That's not fair. You have to look after yourself, and that's what, it starts in your school by not throwing papers after you went to the Snoepie and just, what they do, some of them, just where they sat, they put down their chips packet or their Coke tin or whatever. But then I say why? Why do you want to do that? When are you going to learn, when are you going to try to be better?

INTERVIEWER: Absolutely. Does the school have awards for students who actually do well academically? Like academic colours or something?

INTERVIEWEE: Yes, we do have academic colours, and we also have for example, if somebody did something good or well during the week, for example they picked up a cell phone, or did something, then they get a badge for excellence for the week.

INTERVIEWER: Okay, wow.

INTERVIEWEE: Ja, and or they did something which somebody notices

INTERVIEWER: Like a good behaviour?

INTERVIEWEE: A good behaviour or something at the sports day, a lady fell, an old lady and one of our black boys got up and he helped her and he helped her up with the steps, and somebody just mentioned, and nobody really saw it or spoke about it, but it was mentioned on Facebook and then I went to the principal and I said listen, don't you think he deserves it, because this is something he did out of his own? And that's what we want, people like that. And then he got that, and so definitely ja, they've got, we've got a prize giving at the end of the year, so they get diplomas and they get yes, certificates and they get, yes, cups and whatever.

INTERVIEWER: How do the teachers discipline in the school? Because now we don't have corporal punishment anymore. So how do you discipline in your classroom for example?

INTERVIEWEE: I'm strict. I like to have fun and jokes, I'm a teacher like that, but they know when I work they have to keep quiet, and discipline isn't as easy as it was years before, it gets more and more complicated. And sometimes you feel that you do not win, because it's really frustrating when you speak to a child and he backchats you, and everything which you try to tell him for his sake, he backchats you. And it really is difficult, I will just say I'm not going to go into an argument with you and I will send him out of the class, and I said you can come back when you feel that you did something wrong and you're going to say that you're sorry.

INTERVIEWER: Okay, so there are repercussions?

INTERVIEWEE: Yes.

INTERVIEWER: But every teacher has their own different.

INTERVIEWEE: Yes, they have their own discipline, there is detention, I don't really put a child on detention, I try to do it on my own. But if there's something like there's still something, or something bad, then I'll go further. Then I will phone the parents, and I will tell them this and this happened in class and I don't think it's right.

INTERVIEWER: Are the parents cooperative?

INTERVIEWEE: No, that's one of the big problems in our whole school society throughout South Africa and I hear this this from every school. Parents take more the side of their children, and they don't back the teachers. Not everybody, others say yes it's fine, it's not allowed, my child is wrong. But others, they don't want to face the consequences. It's

horrible for them, or they are just ja, but it's that and that but this is that, and so they won't say okay I'll talk to him this afternoon, I will make sure that he gets punished or whatever, and that's what we need more, is parents that are backing our teachers, because the children are quickly to run home and say oh Ms that did that and that and that to me, or spoke that way to me, but they won't tell their parents what they did or what they said or whatever. And so the parents rather listen to the children, and won't come to me and say what happened? What's your side of the story? So it makes it difficult for teachers, really throughout South Africa.

INTERVIEWER: You're absolutely right. So what do you think the function of the school is, sending the kids to school, what is the purpose?

INTERVIEWEE: Okay, firstly academically to get them out of school to prepare them for the future to get a good job, to be able to do something with his life, not to just sit at home and waste his life. And then definitely small things, like learning discipline, respect manners, all those things are very important in life. Any social behaviour, things like that is also, that's why I said I can't start with it, but I can build on it. My children, my Grade 8's they're not allowed to say to me Dankie, just dankie, nee, they have to say dankie Juffrou. Because I tell them that they won't just say ja to your parents, you will say ja Mamma of Ma or whatever, so why are you talking like that to me? And now the Grade 8's help each other when somebody just says and then they say ja, Juffrou. So they are helping each other already, because it's in their mindset now I won't allow them to talk like that to me. But that just helps them, okay if they come at the shop they're going to say dankie Tannie, or whatever.

INTERVIEWER: In a way create social cohesion?

INTERVIEWEE: Yes, definitely, but…

INTERVIEWER: Will allow them to work together very well, because they help each other.

INTERVIEWEE: Ja, then they would help each other and then they later it just sits there okay, I can't just say yes. Ja, nee. Things like that, and sometimes it's like scream at you and then I just say would you talk like that to your parents? No. Now why were you talking like that to me? And then they think about it. Ja, it's not fair. Why are they talking like that to me?

INTERVIEWER: Okay, so you teach Life Orientation and Afrikaans. Do you think that the fact that you have a smaller class helps to get to the kids, like the information that you give them, they can actually get it and understand it, and you can engage with the kids better?

INTERVIEWEE: Yes, definitely. It's always 32 about, but it's not so small, but it's not 40's or whatever, like other schools, but yes definitely. Because we know all the children by name, which is very important, and you know more about each child so their background, or if there's problems or that kind of thing, and definitely it is, it's just, there's a better atmosphere in the class, because I can sit and I can talk to them and they will talk back, and they will tell their stories and they will, where I think in a big class, they just get lost.

INTERVIEWER: Ja, and you can't engage with them?

INTERVIEWEE: You can't, no way. No, you can't, that's impossible. Where now I can listen, or a child will come to my table and tell me something, and if it's a big class, you're just rushed to get through everything and to, there isn't time just for interaction.

INTERVIEWER: Do you think the teachers at the school operate in a way that promotes good citizenship?

INTERVIEWEE: Oh yes, very much so.

INTERVIEWER: And do they get along with each other, or are they like petty?

INTERVIEWEE: No, no, we've got a wonderful staff. Really, really. Everybody isn't everybody's best friend, which is normal, but definitely. We laugh a lot and we cry together and if somebody… ja, we've got a wonderful staff.

INTERVIEWER: And what is the relationship like between the students and the teachers?

INTERVIEWEE: Wonderful. Really, we've got a Facebook, Charlie Hofmeyer, and some old scholars said there it's very important the way, he will always remember the way that everybody knew his name and that they connected to him and it was part of his life. And I think it's very important even because we do sports, I'm at the first netball team now at this stage.

INTERVIEWER: I used to love netball, I love it.

INTERVIEWEE: Ag. And yes, the first and second, and you just learn to know them in another way, you know different things about them. That's also very important, they come to you if they've got a problem, because it's a one to one situation, and it seems like that is also very important.

INTERVIEWER: Specifically looking at Afrikaans and Life Orientation, it's obviously sometimes very sensitive topics a teacher, like homosexuality and equality and discrimination and racism and all of this stuff, do you find it difficult to teach these things?

INTERVIEWEE: No, no, no. Not, no I don't. I think I'm too old for that. I call a spade by name, and I will tell them, and I will tell them about this, and even about if you're going to get a baby, I tell them. What's the use of throwing away of your life? Your parents' life. You're 15, you're 16.

INTERVIEWER: Like unplanned pregnancies?

INTERVIEWEE: Yes, absolutely. I tell them that you aren't ready for that. Your body isn't ready. You're not fit to be a mother. I know, I talk straight to them, and I won't go into gory details, but I will tell them it's not, your parents don't have to look after that child, and I will tell them why must the child suffer, you come back to school or carry on whatever, and that poor child as to stay with an Ouma or with somebody or whatever. Why? That child didn't ask to be there because you don't think what you do. And you, and I'll tell them, you just say it's because the boyfriend says ek gaan jou los as jy nie seks het my vanaand nie. Then you want to do it just to keep, and tomorrow he leaves you in anyhow, or he tells all friends about it. I talk about that and I tell them that. So I will use the example and say what is the use of it? And how special it is that when you're finished with school and you're ready for a baby, and you're happily, and you can look after him financially, or talk about, I don't have a problem if two boys are together, as long as they behave themselves, and as long as it doesn't happen, okay it doesn't happen in school, but it must be discreet. It's not something that everybody talks about, or it's really something, and it's everybody's choice. But ja, so I'm very open about these things.

INTERVIEWER: But how does that sort of, doesn't that create tension between like the Christian ethos of the school? Like we've been to a lot of schools and some of the kids will say blatantly it's wrong to be homosexual, and I will tease those kids or I will tell them that this is not right, the Bible says this is not acceptable.

INTERVIEWEE: No, they will say it in class, one or two children will say it, I don't think it's right, because the Bible says it, but there's never, for example if there's a boy in the class that we can see is not, they won't refer to him or be nasty to him. No, no, no. But, and I want children to speak freely. I want them to speak freely about things and they will say for example, my nephew is in a relationship with another guy and how they handle it or whatever but, and I want them to say I don't think it's right. Because it's their choice,

and I then tell them, it's everybody's own choice, as long as you behave properly and respect him for what he is.

INTERVIEWER: Absolutely. What is the main discipline technique you use in your classroom? You said you don't use detention?

INTERVIEWEE: I don't really use detention. I will keep them quiet, try and keep them quiet. If it comes to back chatting, then I will send them out of the class and say you can go out and come back when you feel that you know you've done wrong, come and ask me, tell me that you're sorry, or if, and then I said that if there's really something bad, then I will phone their parents.

INTERVIEWER: Do teachers at the school attend any CPD programmes, like in-training programmes, or professional workshops or anything like that after school?

INTERVIEWEE: Yes, not a lot, but the department sometimes definitely come to the school or it's at the other school, and then we have to go there.

INTERVIEWER: Okay, and when was the last time you had one?

INTERVIEWEE: No, I don't think this year they had one.

INTERVIEWER: Okay.

INTERVIEWEE: No, no, they had one for Life Orientation. Yes, she was here.

INTERVIEWER: Was it the CAPS one, or just like generally?

INTERVIEWEE: No, it was the CAPS one, yes it was CAPS, but also generally, because, ja, ja, because she spoke, no everybody had to go even if you don't give Life Orientation, yes. So it was about, ja, about everything and yes, it was short, but everybody had to listen to it and it was general.

INTERVIEWER: Was it helpful?

INTERVIEWEE: Yes. It wasn't wow, but yes, it's nice sometimes to just hear something new or okay you know about it, but then you just think about it again.

INTERVIEWER: Okay. What kind of CPD programmes would you like to have that you don't currently get?

INTERVIEWEE: I think if there's some, I don't know if there's anything, but sometimes you feel that children get more difficult and difficult and always to cope with them isn't so easy. Because, ja, how to discipline them and after so many years in teaching, I believe I can, but sometimes you just feel I can't go on any longer and that I really pick up from a lot of teachers throughout, everywhere, because children change. Okay, they've got more freedom, that's fair. But it's up to a point and it also depends on the school. If you're in this school, then you behave like the school wants you to.

INTERVIEWER: So the school culture affects you?

INTERVIEWEE: Ja, and I'll tell a child, if you behave like this, go and look for another school, then you don't have to be at Charlie, because you're not a Charlie. You don't behave like it.

INTERVIEWER: Is that what you call them? Charlies?

INTERVIEWEE: Yes. And I say, then we don't want you here. It's not really, but I...

INTERVIEWER: Ja, so you threaten their sense of belonging?

INTERVIEWEE: Ja, I say go and look for a better, you can, or they say why do we have to do this? Why? Other schools don't have to do it, or whatever. Then go to the other school. Nobody told you to come here, it's your own choice. Go to any other school. That's your choice.

INTERVIEWER: Ja, okay, it's interesting that you threaten them with their sense of belonging, because that is an important thing to feel to feel out, and you don't want to.

INTERVIEWEE: Yes, then they realise yes, of course, I have to, I can't just do my own way and go on on my own way.

INTERVIEWER: I've got like 2 more questions. Do you think that the curriculum sufficiently covers issues of citizenship in Life Orientation and Afrikaans?

INTERVIEWEE: Yes. I do.

INTERVIEWER: But do you think that what is in the text books for example, is relevant to the kids' lives?

INTERVIEWEE: Yes. Definitely. Yes, I think more and more yes.

INTERVIEWER: Okay. And what would you do to change the curriculum to make it more effective to teach values in Afrikaans and Life Orientation?

INTERVIEWEE: They could bring in things like good manners, how important manners are. The way to behave. What is the use of, you see but everything is covered, you have just to expand it and if we're busy with recycling or whatever, then you have to talk about why do you want to throw papers? Why do you want to throw bottles when you go up to the water and the nice water stream? Why do you want?

INTERVIEWER: The responsibility.

INTERVIEWEE: Yes, you know if you're the teacher, then you have to expand and tell them and for example if it's with sex in class or whatever, you have to tell them why do you want to do it when you're in Grade 8 and you're not ready? What are you going to do now if you've got a baby? You're not ready, the father is not ready, or whatever, you have to talk about it. What are you going to do at home? Will you ever come back? You're just

throwing away your lives. The poor baby… So you just have to make a bigger picture of everything.

INTERVIEWER: Okay. And do you have enough textbooks at the school for all your kids?

INTERVIEWEE: Yes, we do, that we're lucky with.

INTERVIEWER: Last question, what does it mean to you to be a South African?

INTERVIEWEE: I'm proud of South Africa, I will never leave South Africa.

INTERVIEWER: And what are the things that make you proud?

INTERVIEWEE: Everything. From my language Afrikaans, from being part of Ceres, being part of South Africa, being part of Charlie Hofmeyer, everything is important to me. Like all the sport is important to me, even rugby or Netball is part of South Africa. I'm proud to be part, we've got a wonderful country. But I think we need a better…

INTERVIEWER: Leierskap?

INTERVIEWEE: Leierskap, we need definitely a better Parliament, we need more structures on the go. Because I'm not proud of that. And that is something if I speak to somebody about it, anybody from overseas or whatever, that's the first thing that comes up. Yes, what's going on in South Africa? Remember the crime, everything comes from above. It's because there's not work, it's because there's corruption, so it flows through, and if it starts, that's the same, if your principal is steady, then it goes well in the school, it flows down. If the same, in your country, if you've got somebody that you really respect, it flows down to the rest of your country, and that's very important.

INTERVIEWER: And how would you describe the average South African, like in terms of behaviour traits? Like just for example, all Americans are conceited, whatever, how would you describe South Africans?

INTERVIEWEE: Most of them are proud South African. But I find it that there are more and more getting negative. Or wants to leave the country, because of what's happening above in the parliament and that makes them negative, and that's sorry, because we can't lose good people and South Africa, I think we've got such a good lot of people in South Africa, really good people with high qualities, and that's cultured and enthusiastic oor die lewe en positief en alles, maar nou is dit besig om mense te maak wat nie is nie, so nou kry ons crime, ons kry inbreek wat nie vir ons lekker is nie, ons kry die ontsettende werkloosheid wat kinders beïnvloed, wat jou beïnvloed, wat alles, so alles, daar word nou al hoe meer negatiewe goed in ons, kom deur na ons land toe. Which I don't think have to be there, or you will always get crime, but it's just too much. We have to stop it in a way, or make it less.

INTERVIEWER: Okay, and do you think the schools can help with that? Schools in general?

INTERVIEWEE: Ja, you can. It's the way that you definitely teach the children, it's the way that you build a child, and, but I must tell you, there are children that it will help, and there are children that it won't help. But they won't listen, they are not interested, and you can do what you want to.

INTERVIEWER: What role do teachers play in transforming a country to a positive end?

INTERVIEWEE: Only through the children. The way they live, the way that they teaching, the way that they tell them, because remember, if you're in a classroom, you tell them about what happened to you when you went to the Kruger National Park. You tell them about the experience that happened there. Or they broke into your car last night. Now you come to school, you talk about that to the kids, because it's a small class, so you can do things like that. You talk about that and then you start with crime and why do we have

crime? So all the things just goes out, it's like in water, it makes bigger, bigger, bigger circles.

INTERVIEWER: Ripple effect?

INTERVIEWEE: Ja.

INTERVIEWER: Oh, so you agree that teachers play integral roles?

INTERVIEWEE: Yes, they do for sure, and but it doesn't help. If the teachers were gods and they do everything they have to and try their best, and then everything up falls down, whatever part. Then it makes it difficult also for the children to learn something and then to say but why? He does it, why can't we do like that? If he is doing that or he says that it's right, why can't we do it? And how do you explain it? How do you explain it?

INTERVIEWER: Okay, thank you very much for all …

INTERVIEWEE: Judge them about it, that's fair, everybody has his own rights, that's fine, but if I talk about out of religion retrospective, then I tell them if we, what we do in our school, then we go out to our home and then it also goes out to Ceres. Right, if you behave, for example there's a rape outside in Ceres, but it's one of Charlie Hofmeyer children that did the rape, it influences the school, because every newspaper is Charlie Hofmeyer. So that's very important.

INTERVIEWER: So it's the sense of belonging, the sense of wondering now if everybody feels the same?

INTERVIEWEE: Ja, it goes to Charlie Hofmeyer is a bad school. And it's one that did it, and it's one that stole, or whatever. So you must think before you do something. It's not always so easy when you're young, especially.

INTERVIEWER: Ja, absolutely. Thank you Ma'am, I hope you…

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NAME OF FILE: CIT LO CHARLIE 8, 9, 12

INTERVIEWER: Your name is?

INTERVIEWEE: Umari.

INTERVIEWER: How do you spell that?

INTERVIEWEE: U M A R I.

INTERVIEWER: Okay, I don't want to get your last name, this will be anonymous. And your occupation is a teacher, right? And your highest qualification?

INTERVIEWEE: PDTE.

INTERVIEWER: Okay, and your years in this role? Teaching, what you do now?

INTERVIEWEE: Third year.

INTERVIEWER: Third year, and your years in teaching totally?

INTERVIEWEE: Fourth year.

INTERVIEWER: Fourth year. And which subjects are you qualified to teach?

INTERVIEWEE: Life Orientation and English.

INTERVIEWER: English. And you teach that now?

INTERVIEWEE: Yes.

INTERVIEWER: To grade 8 to 12?

INTERVIEWEE: I give English to 8 and 9 and 11 and Life Orientation for the matrics.

INTERVIEWER: Okay, you don't do Life Orientation for everybody?

INTERVIEWEE: No.

INTERVIEWER: Oh, it's just for the matriculants? Okay, and where did you graduate?

INTERVIEWEE: Stellenbosch.

INTERVIEWER: Okay. So basically I've just got a few questions to ask you,[indistinct 01:12] you don't understand or if you feel comfortable to speak in Afrikaans, just say.

INTERVIEWEE: Okay.

INTERVIEWER: Okay, so does the school have clear rules or policies about bullying at your school?

INTERVIEWEE: No.

INTERVIEWER: No. Okay. And racism? A policy?

INTERVIEWEE: Well I've never seen it. I've heard of it.

INTERVIEWER: Okay, no that's fine. And violence?

INTERVIEWEE: Yes.

INTERVIEWER: And religious intolerance?

INTERVIEWEE: Yes.

INTERVIEWER: Do you recycle?

INTERVIEWEE: No.

INTERVIEWER: And corporal punishment?

INTERVIEWEE: No.

INTERVIEWER: And sexuality? In terms of choice and...

INTERVIEWEE: I don't know.

INTERVIEWER: Okay. Tell me about the problems in the outer community, like that the school is based in, like drugs and teenage pregnancies – is this quite high?

INTERVIEWEE: Yes. And I think violence, if I listen to what they tell me, stories that they tell me what happens in their communities. And it's normal to them, ja like one guy threw another one with a brick and it's normal. I would say violence.

INTERVIEWER: And how does that affect what happens in the school?

INTERVIEWEE: This is normal. I think that they think it's normal to behave like that. They're not shocked about you know, they seem sort of desensitised against it.

INTERVIEWER: Sjoe. So how do you think students might feel in terms of safety at the school? Do you think the students themselves feel safe here?

INTERVIEWEE: I've seen nothing like that yet.

INTERVIEWER: Okay, perfect. So what do you think the function of schools are? What is the function of sending your kids to school?

INTERVIEWEE: To teach them basic subjects and different departments, obviously to enforce morals and stuff as well but I think often parents think that teachers have to discipline their children – we're responsible for their discipline and we're responsible for, like we have to educate them not only in subjects, but also their manners and that's something that they should actually do at home.

INTERVIEWER: At home, okay. So you think that the moral aspect is the parents' responsibility?

INTERVIEWEE: Yes, I think our school is morally based, but I think we do a very good job on that side. I think parents often expect like we should just handle if their children don't have manners. We should deal with it, and then like this one teacher had a problem with a boy and she called the parents and he said that that's how they are at that age, you know, the hormones. But I felt that's not an answer at all.

INTERVIEWER: Ja, so you must just handle it.

INTERVIEWEE: And I don't think that is appropriate.

INTERVIEWER: So do you think sometimes there's like tension between how the parents educate their kids and when it comes to school, it's like a different?

INTERVIEWEE: Yes.

INTERVIEWER: Okay. And the interest of your school is a Christian one, so you use, okay, no that's perfect. How would you define citizenship? Like burgerskap?

INTERVIEWEE: Well we did in Life Orientation responsible citizenship, like when someone who obeys the law, who wants to create a decent environment, ja.

INTERVIEWER: Okay. And what is your view on voting?

INTERVIEWEE: Voting, I think everyone should vote.

INTERVIEWER: Okay. What would give as an example of a disciplined practice, like something that you do?

INTERVIEWEE: Like something that I do?

INTERVIEWER: Ja, as a good citizen?

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INTERVIEWEE: I volunteer work.

INTERVIEWER: Volunteer work, okay, perfect. And is anyone in the school involved in volunteer programmes?

INTERVIEWEE: There are a few of them, but like my matric class I asked them have any of them ever done volunteer work, and no one.

INTERVIEWER: Are there opportunities for them to do it?

INTERVIEWEE: Yes, there are, there are a lot of opportunities, the school has a PSV that also goes on outreaches. I know this year there are a few of them going on an outreach, but like out of their own, none of them would ever say oh, I want to go and volunteer, but if you had to add or want them to help, they would never, out of their own unless they are forced.

INTERVIEWER: Do you think that it's something that should be put in the curriculum? Like we have all of these ALOE outcomes and whatever, and that volunteerism should be one of them?

INTERVIEWEE: I think so.

INTERVIEWER: Okay. How can schools play a role in advocating for good citizenship?

INTERVIEWEE: I think all that a teacher really can do is be an example and share your stories, because as soon as you start teaching them from a textbook and say you must do this, you must do that, then they immediately like shut down. Then they don't feel like they really want to go the other way. Like when we spoke about volunteering in my class and those spoke, as soon as we turned to the textbook, it said okay, what is a responsible citizen that they all were like [articulation]. So if I tell them stories of what I've seen or

what I've heard of people, then they are engaged. But the thing is if the textbook says listen here, you have to do this and this and this, then they are like put off.

INTERVIEWER: So do you think there's a problem in the way Life Orientation is set up?

INTERVIEWEE: Yes. It's very boring first of all. Very boring. I like it, I really love Life Orientation, but if I have to, if I never share any personal experience, it would be the most boring subject there is.

INTERVIEWER: So how would you do it like to do it better, because I mean obviously…

INTERVIEWEE: I think one of the things is that they should get teachers who actually want to teach it and because Life Orientation is just giving to that person who has a free space, who does need the extra subject, so if they hate it, it's a waste of time for them, they don't go through any effort, they don't do any effort and they don't share stories and they don't try to make it interesting, because to them it's just something that they have to do. I think that you need to get people who actually want to do this.

INTERVIEWER: And you did say that you think parents are ultimately responsible for teaching kids manners as opposed to teachers?

INTERVIEWEE: Yes.

INTERVIEWER: Do the school have like awards for students who do like really good in academic?

INTERVIEWEE: Yes. Erekleure.

INTERVIEWER: Erekleure? Okay. That's honours, their honours, ja.

INTERVIEWEE: Ja, like half honours and then when you, I don't know what when you get the full honours. One is a tie and one is the lyntjies so onder die baadjie, ja.

INTERVIEWER: Oh ja, soos 'n trek, ja, ja. En wat van as hulle heel goed hulleself gedra? Good behaviour?

INTERVIEWEE: We have got a Charlie [indistinct 08:12] badge that we hand out on Mondays and that is for someone who like did something that almost everyone kind of noticed, like a [indistinct 08:23] teacher can nominate someone like I was going to get things out of my car and he came out of nowhere and helped me or whatever, or [indistinct 08:31] I needed someone and then he volunteered to help me, then they get that. Although in the staffroom we, when something like that happens, you do like pigeon [indistinct 08:43] say listen, I just want to say you guys know that he is a problem, but yesterday this and this happened, he helped me, so that's very nice.

INTERVIEWER: And do the students appreciate it?

INTERVIEWEE: Yes. Yes. Like the other day in the hall, one of them during some or other rugby match, like this [indistinct 08:58] guy and we were playing at another school and he started picking up the papers that was lying around, and they made him stand up and everyone was like joh, zafeel great, Charlie, it was really cool, ja.

INTERVIEWER: Oh wow.

INTERVIEWEE: Everyone was so proud. It was…

INTERVIEWER: No, because I think it's important that it's part of the school culture that they honour students who do good at the academic, but also good behaviour, because it's equally important to acknowledge them, you know.

INTERVIEWEE: And always like to give them credit for doing something, because we always just say just pick up, you never, look how it looks in this place, look how it looks. And then there, like the values that our school has, like they say they are so sick of it,

because they keep on telling us you need to have respect, you need to have [indistinct 09:40] you need to have this and this and this, but we never say sjoe guys, well done. Good grades, obviously you guys do have help if it's done, we just telling them what to do the whole time, because some of them are not valued if they...

INTERVIEWER: Do any of the students ever get to sit with you and make a policy? Like when you have like maybe a discipline policy or a policy of violence, or any policy? Do students ever get input on that?

INTERVIEWEE: I don't, I maybe think the student council do, but not with me. Not like when we have a general staff meeting, but I think they have some meeting concerning that they would have an input if where and have [cross talk]

INTERVIEWER: Okay who does the student council consist of? Is it like?

INTERVIEWEE: Seven boys and seven girls.

INTERVIEWER: Okay, like from Grade 8 to 12.?

INTERVIEWEE: No, only matric.

INTERVIEWER: Only matric, okay.

INTERVIEWEE: And then we have a few of our which are from Grade 8 to Grade 8 11, I think that's 3 in each grade and they, I won't say they're like mini-student council, but ja, they have a very small role, but they get the bag and they go to I don't know, meetings at other schools about I don't know, politics maybe. I'm not involved with that.

INTERVIEWER: And I saw that all the students actually have a name tag, it's quite nice. Where did that come from?

INTERVIEWEE: Mr Matthews that he likes to connect a name with the face. As soon as you see a face, everyone has a name in the school.

INTERVIEWER: A matter of there's an identity that you've got. Also when they walk out of school, people, like it's an identity.

INTERVIEWEE: Yes. Yes and I remember when I was doing my practical 1 teacher said, I'll never forget it, she said that she walked past one of the learners that she really knew and he didn't even apply, but she knew his name and she was like hello Henry of wat ookal, and she could see on his face that he was like how does she know my name? And even some of them are matrics, I will say okay Anita, let me just quickly finish and she will say do you know my name? And then I will be like ja. So I can see to them it's very important.

INTERVIEWER: It's like someone is noticing them?

INTERVIEWEE: Yes.

INTERVIEWER: And it's welcome, it comes out I'm also like what? I used to teach science at the International School in Cape Town, and you know in one class in one class, one class in, one class out. Really, I had no time to, and I'd say to that child who was like oh no, but you don't know, I'm not the favourite, and I would, you know the naughty one, and you like the exception, but the quiet ones that you actually like, but they just sit there. You don't know their names, and then I feel so bad.

INTERVIEWEE: I taught from Grade, like year 7 to 12, and throughout there were always siblings, like brothers and sisters and then I would look at them and then call them on their surnames because I know you part of the family, but I don't know which one you are.

INTERVIEWER: Okay, so the next set of questions is about the teachers at the school. Do you think that the teachers at your school operate in a way that promotes good citizenship?

INTERVIEWEE: Mmm. Yes.

INTERVIEWER: Because obviously you [indistinct 12:38] the ethos of this school, but they really like to enforce it, they live it?

INTERVIEWEE: I wouldn't say like to an exceptionally high level, all of them, but most of them do.

INTERVIEWER: Okay, and do the teachers get along with each other?

INTERVIEWEE: Mmm, yes.

INTERVIEWER: Like you know you see some bickering?

INTERVIEWEE: Ja, there will always be [indistinct 12:58], I always tell me students that grown-ups are exactly like you, your work basically is exactly like there are cliques, there are bullies, there are mean ones, there are lots of things, but they get along really well.

INTERVIEWER: Okay, on a professional level everybody?

INTERVIEWEE: Ja, I mean I have this end of the term syndrome theory that this is when everyone gets a bit [articulation] so we are there now.

INTERVIEWER: I'm tired now I'm writing reports. We've added 52 comments, I don't have anymore adjectives.

INTERVIEWEE: We are there now, so there you see a different side of them, and they are a bit edgy, but pretty much we get along very well.

INTERVIEWER: And how will you choose your clique? Like you're coming to a school, and you're like…

INTERVIEWEE: They know, I'm not a clique. I'm on the other side. We have a, our staffroom is like in a circle, everyone is on the one chair on the closed side, and I like sat on that chair from the first day up to this day, they all say it's my chair.

INTERVIEWER: Okay, and how will you describe the relationship between the students and the teachers at the school?

INTERVIEWEE: I think it's good. I think they get along really well. Obviously there's the kids who have their raves with all the teachers, no matter whatever, but further on they get along very well. There's never been like, I've never seen like people veer into them where I thought oh my word.

INTERVIEWER: Okay, and does the infrastructure of the school allow you to teach issues of citizenship very well? Like do you show them videos, do you, and you have the equipment to do that?

INTERVIEWEE: Yes. I like momentum is like, I thought a lot about it by then, because our school doesn't do that, and I think we should do that more.

INTERVIEWER: Just to let you know there's an organisation that's in Cape Town, I guess, but they do like actually drive out to like far places, it's the organisation called OASIS, and they're a group of Down Syndrome children and then sometimes after the age of 15, 16, they can't be in the schools anymore, so they're just like there. Like this. So it's like an organisation that gets them together, so they take the, they go and collect recycling at different places, so they get to drive in the mornings, it's like a job, so they wake up early in the morning and they get dressed and they even come to the university and they come and fetch the paper. And they are so excited, because it's their job. You know, and they

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get to know who you are, and they take the paper and they make all sorts of arts and crafts, they recycle it and the money goes to them for their payment.

INTERVIEWEE: And I should think if we're part of that, I mean my matrics now are like [articulation], but if you start it at like Grade 8 or there, and by the time they are matrics, they themselves want to do it. I think if you start, you're not going to get the matrics to do it and get thrown into it now.

INTERVIEWER: But if you start them at a young age, I think then we can have them grow.

INTERVIEWEE: I think it's that feeling, they need to get that feeling of what it feels like to actually help someone.

INTERVIEWER: Yes.

INTERVIEWEE: Like when we spoke about volunteering, I was like why would you volunteer? And they were all like why would you volunteer? And I was like have you never really helped someone and you've had that feeling?

INTERVIEWER: No, we'll work on that. Okay. How do you deal with sensitive or difficult topics, like things like racism and sexuality? Especially as a Christian school, just to give you an example, we were at another school out in Kuilsrivier, and it's also a Christian school, they pray in the morning, it's an amazing school, but they're a small, very poor school. And I spoke to the teacher and I went like so how do you deal with issues of homosexuality? And she was just like well we're Christian school, but the curriculum is asking her to teach, so how do you do this?

INTERVIEWEE: I, like if I'm a Christian as well, but I have respect for the other, for example in my matric last year and his religion [indistinct 17:01] and I asked him about, in front of the class, I asked him, he loved talking about it. Tell him about religion, tell him

how they work and I think even though for example [indistinct 17:11] the right thing, I would never put my personal opinion and say, I will say if you are Christian, then you would do this, but if you are Muslim, you might believe this, and if you are... Because I feel that they are that appropriate age to make their own choices.

INTERVIEWER: So you don't think that how the teachers teach, or the opinion of teachers actually matters to the child?

INTERVIEWEE: I think it does matter and I think that other teachers definitely do influence them in that way. I try not to, but for example luckily there are Christians, but poor people come here should know that, but there are other religions as well, and I think that we sometimes just ignore that we are all Christians. And ja, I think some teachers try to enforce their personal beliefs, Christianity, too much. If I was in Grade 9 and I was a Muslim, and someone would like try and force me to be a Christian like that, I would immediately like for them to do something else, because I would just go the other way, because when you push me, I don't like it when people try to force me. Again I think sometimes some of the teachers get too excited about their religion that they try to force it on the others.

INTERVIEWER: And so for example if it's like a holiday for Hindus or Muslims or whatever, like Christmas is for Christians, is there any mention made of it? Like to say oh hi, this is the, the Hindus are celebrating Diwali or something like that?

INTERVIEWEE: Never. Never.

INTERVIEWER: Never. Is it something that maybe I don't know...

INTERVIEWEE: It's something, they should mention it. They should, I mean even easily, like I'm going to ask this guy about if it's interesting to learn what they do, when they have holidays, what is allowed to eat when they're fasting and whatever. It was very

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interesting, that even the other learners were like what, what? Because they don't know either. And to say general, if it's general knowledge to the rest of the class, everyone is interested, but they are cool, because they will never mention it, I have never heard them speak of any other religion.

INTERVIEWER: Okay, I will keep you up like 2 minutes. CPD programmes, do you have any like teachers training or teacher workshops happening at the school?

INTERVIEWEE: No.

INTERVIEWER: Is there anything that you would like to have happen at the school, like types of workshops that you would want?

INTERVIEWEE: Yes, like I would think discipline workshops.

INTERVIEWER: Discipline workshops?

INTERVIEWEE: Yes, especially for younger teachers and there should be an opportunity like for example [indistinct 19:43] workshops because it's something, like everyone does it, but there should be where you get like a vacant little, I don't know what, a booklet that says listen, there are courses happening, like psychology, or how to fine-coach or whatever and then you can say if you want to go. Because there are, I would like to get courses.

INTERVIEWER: But even the Cape Winelands department like coming around and saying there's this workshop?

INTERVIEWEE: No, I've never heard of anything. Like in the other building we had CAPS running it, at [indistinct 20:17] and that was it.

INTERVIEWER: Wow. And is there any sort of, anything relating specifically to citizenship or values in education, apart from discipline, that you would like to attend training in?

INTERVIEWEE: I think so. Especially, like what is the [indistinct 20:34] especially because like Egypt to my Life Orientation. I heard about it the first time when I had to teach it. I never heard about it actually. I didn't know what happened.

INTERVIEWER: They didn't mention it at all in university?

INTERVIEWEE: At university either. Like when I thought it's possible to visit, I was like what? I've never heard of it. Not at school, not at university, so II had to...

INTERVIEWER: Okay, I've got one more question to ask you maybe. It's just about curriculum and textbooks, do you think that the curriculum sufficiently covers issues of citizenship, or is there, do you think it's just too basic, or?

INTERVIEWEE: No, I think it's very basic. I think they should make it more practical in some ways. Like have them have to do more field work in Grade 12. Have them – we when we were in Grade 12, we had to do like someone, there was a notice still in the paper we had to do the certificate, blah, blah, blah. And were all wow why do we have to do it? And now I think it's actually understandable why we had to do it, because they have never volunteered. I think there should be like they have to do like 2 hours volunteer work. I have the person time it and in order to [indistinct 22:03]

INTERVIEWER: And do you think that the text books, the life orientation text books, all the English ones that we teach, are they relevant to the students' lives?

INTERVIEWEE: No. Because they are all about South African and Apartheid and the names are never Jannie or June, or Dude, it's always like Sipho [articulates]. I can never

pronounce the names. It never just people and Fini are going to the shop. It is like [articulates] is going to a hunt. It is too, it's made too South African, they're trying to enforce us. It's always coloured people or black people, it's always [indistinct 22:40] busy with African summits or [indistinct 22:41]. Nothing that can help you. Damage for a dead cow. I mean these, to those people the cow or everything is their livelihood, but I must say when I see those dead cows [indistinct 22:51]

INTERVIEWER: So you don't identify?

INTERVIEWEE: I can't identify at all with it

INTERVIEWER: The thing that is also about South Africa is what does it mean to you to be a South African?

INTERVIEWEE: I don't know.

INTERVIEWER: Okay, are you proud to be a South African?

INTERVIEWEE: Yes, yes. I will never leave.

INTERVIEWER: Okay, and what makes you proud?

INTERVIEWEE: I think we have a very beautiful country and we have a diverse group of people and we have so many opportunities and we've come through so much. I just, I really like South Africa, I never, all of them want to leave. All of them I would like okay, who is staying in South Africa for ever?

INTERVIEWER: Ja, I actually find this as well when I ask the students and they're like ja, you go into [indistinct 23:31] the same from what do you want to go and do?

INTERVIEWEE: And then they can't, they just have this idea of going overseas and not going, I mean at this point in their life they are not affected about whichever politics. It

does not affect them there. Zuma is not affecting them. But when I ask them, they will say Zuma, they have no idea what they're talking about. So I think it's what they hear and what they see, and then they just.

INTERVIEWER: Reproduce the same statements.

INTERVIEWEE: Yes.

INTERVIEWER: Okay. I think one more thing. If you could describe South Africans in one word, what would it be?

INTERVIEWEE: Lekker.

INTERVIEWER: Okay, thank you.

NAME OF FILE: CIT STUDY WITTEBOME ENGLISH TEACHER

INTERVIEWER: So you're a teacher at the school – what is your highest qualification?

INTERVIEWEE: I have a BA in HDE.

INTERVIEWER: And where did you complete your education? And how long have you been in the current role that you're doing now?

INTERVIEWEE: I've been here 25 years.

INTERVIEWER: 25 years, and did you start your teaching career here as well?

INTERVIEWEE: Ja.

INTERVIEWER: And you teach English to Grade?

INTERVIEWEE: 12, 10 and…

INTERVIEWER: Okay, so you teach across the spectrum. The first set of questions as regard the policy would either be combined in the code of conduct, or it could be like specific qualities. So do you have a policy that you got for bullying at your school, and racism? Violence, discrimination, were you [00:01:00.02]?

INTERVIEWEE: Yes.

INTERVIEWER: And you do it cycle? And do you have a discipline policy?

INTERVIEWEE: Yes.

INTERVIEWER: And sexuality? Do you instruct anything about sexuality at all?

INTERVIEWEE: [00:01:13.17]

INTERVIEWER: Okay, and how do you effect the [00:01:14.04] policies of?

INTERVIEWEE: I think the policies sort of come into play when there's a need for them, you know what I mean? It's not something that we maybe engage with all the time, unless there's a need, or there's an issue that comes up and it needs to be handled in a particular way.

INTERVIEWER: Okay. First tell me a little bit about the problem you experience in the community in which the school is situated.

INTERVIEWEE: I don't know how relevant that is, because a lot of the children don't come from this community.

INTERVIEWER: Okay, so which areas do they commute from?

INTERVIEWEE: They come from all over. I mean there at the last time the Chinese school in Cape that we looked at was something like over 70 odd Chinese schools, so they are commuters.

INTERVIEWER: All right.

INTERVIEWEE: You know being over [00:01:55.26] the permanent, they come from as far as Macassar, Hout Bay, some from the area, but very few that are staying direct. They come from all over.

INTERVIEWER: And so you don't think that any of the problems experienced in the community is that school at all?

INTERVIEWEE: I think that most communities have the same problem, but I think that the students, the children that we get here, the range is so diverse that there's no way to be sure that you know, it's the same for everybody. There are sort of [00:02:30.02]

INTERVIEWER: Okay, so you think, how do you think the students feel in terms of safety at the school? You think that they feel safe here?

INTERVIEWEE: They should feel quite safe at the school. They had a couple of incidents in the past couple of weeks that has actually set them back quite a bit.

INTERVIEWER: Like what?

INTERVIEWEE: We had an incident where a parent performed and had actually beat up a couple of the kids at the terminus. [Cross talk] The children were teasing each other at school and one of the girls sms's her father to say that she was being teased and so the parent met her after school and went down, I mean it happened at school, but okay, it was ja... After it was, and sort of sorted the children out in their own, and it does spill over to us, because you know, it, going back to school and what happens the next day and I cannot guarantee that [00:03:29.23] safe when they go down take their [00:03:30.28] do stuff like that. It's the first time that something like this has happened, and it has happened with a Grade 8 child, so it's a whole new thing that we, ja...

INTERVIEWER: Every year with a grade 8, it's like a new, ja, new issues coming in. But do you think that generally your students are happy at the school?

INTERVIEWEE: Not generally, yes I think they should be.

INTERVIEWER: Right. What role do you think schools have to really ready students to become good citizens? To become employable and to be part of the socio-economy?

INTERVIEWEE: I think schools play a major role, but I think that the home that the child comes from is an equally important role, because it's not something that school can do on their own. Because a lot of the issues and problems that we have in terms of, you know children sort of being motivated and developing a work ethic and stuff like that, that needs

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to be a partnership between parents and teachers and we can't be laying down the law here and not getting support from home. So I don't think that is something that should solely be placed in the laps of schools.

INTERVIEWER: Okay. And do you get a lot of support from your parents?

INTERVIEWEE: Not as much as we would like.

INTERVIEWER: Is that grade specific or is it just general?

INTERVIEWEE: I think it's just general? I think it's just general, because if I look at the Grade 12's and I see, I'm quite concerned about their lack of motivation and their just lack of interest and how it's too much effort to do what needs to get done and we need to do the bare minimum and we don't want to do more, we don't want to do, if it's not a mark, we don't want to do it, you know that standard?

INTERVIEWER: Okay. Does the school, do you think, and this is a general question that school culture affects the type of behaviour students develop?

INTERVIEWEE: Yes.

INTERVIEWER: Okay. What is your understanding of citizenship?

INTERVIEWEE: That's a very broad question. It can be lots of things, but essentially if it be your responsibility if you want, if you contribute to the pass of a greater system or whatever, you know there are certain things that must be expected of you, even how you will say if you are a citizen of a particular...

INTERVIEWER: Okay. Certain responsibility?

INTERVIEWEE: I think so, and accountability is a, because you can't expect to be considered part of a whole if you're not conforming to what is expected of that situation.

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INTERVIEWER: How do the teachers interact with each other, are they quite, do they get a long quite well?

INTERVIEWEE: Yes, i think we get along fairly well. I think wherever people working together, there's bound to be differences and I think that generally you would find.

INTERVIEWER: And how would you describe the relationship between teachers and students at this school? Do they get along and is it quite respect, a lot of tension?

INTERVIEWEE: I don't think. I think there have been 1 or 2 cases, there's a little bit more than there needs to be, but I think generally they are okay. I don't have, I mean I can speak for myself. I don't have huge issues, major issues with the children, and I don't think they have major issues with me either.

INTERVIEWER: Okay. Do you ever attend CBB workshops? Like professional development and soft skills, or CAPS related?

INTERVIEWEE: Ja.

INTERVIEWER: When was the last time you attended?

INTERVIEWEE: It was the beginning of the year.

INTERVIEWER: The beginning of the year, and the WECD?

INTERVIEWEE: Yes.

INTERVIEWER: Okay. And is there anything specifically that you would like to attend that you don't currently receive?

INTERVIEWEE: Yes, there are one or two subject related things that I think I could do with you know [00:07:13.25]. But I've already addressed that with my subject advisor.

INTERVIEWER: Okay, that's perfect. And so particularly with regards to the textbooks, do you think that the textbooks are actually relevant to the students' lives?

INTERVIEWEE: I think for English yes, I would say of the, you could get skills that they can use beyond school and the text books that we teach from is always genuine stuff. But it, you know it's up to them if they willing to open themselves up to it and take it.

INTERVIEWER: Okay. And do you think that a teacher has enough soft skills to teach kids how to be good citizens, or do you think it's just content?

INTERVIEWEE: No, I think the subject that I teach lends itself to teaching a wide range of things, not just grammar.

INTERVIEWER: Okay. So you think that your subject does have the ability to transfer skill?

INTERVIEWEE: Yes, because you can talk about anything, and you can discuss anything, and you can write letters about anything, and you can analyse people from different angles and all of that kind of thing.

INTERVIEWER: Okay. Is there anything that you would add and change in your text books, or do you think that they are up to standard?

INTERVIEWEE: Man that is a difficult question because there's so, there's such a wide range of text books, I don't use one text book in particular. I prefer to get my own text books. If I have it covered in my book, covered in my classroom then it's lots of text books and I don't stick to just one, I find what I find relevant to each, and that is what I use.

INTERVIEWER: Don't all the students have text books at the school?

INTERVIEWEE: For English ja, yes. They all have exam text book, there's a shortage, well not shortage, we've talked, the book is not available in print for [00:08:59.13] of the Grade 10's but everybody has a text book.

INTERVIEWER: Okay, and then other subjects, do you know?

INTERVIEWEE: Yes. They should have.

INTERVIEWER: They should have all of the text books?

INTERVIEWEE: Ja.

INTERVIEWER: Okay. Do you identify in any way with being South African?

INTERVIEWEE: Yes, I have to.

INTERVIEWER: How do you have to?

INTERVIEWEE: Because I think it's a large part of who you are. I mean you can't deny how you do things or what's important to you or what you value you know, looking around you every day without acknowledging that it's South African essentially. I mean you can't drive in the captain without [00:09:38.13] you know what I mean?

INTERVIEWER: Ja, are you proud to be South African?

INTERVIEWEE: Yes, I think so.

INTERVIEWER: Okay, and if you had to describe South African like in a sentence or a phrase, what words would you use to describe it?

INTERVIEWEE: I think that based on people who have been here and have been [00:09:59.12] and have an opinion and like friends and so on and that kind of interaction, they essentially say, and I need to take that into account that South Africans are unusually warm and friendly. I do think South Africans are also very lazy. But I think that there's

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just a warmth and a, people are just nicer here I think. Overseas they're like other kinds of things that I wouldn't want to have to engage with every day, because everybody doesn't [00:10:37.08] they know the things they miss. Ja, about being here. You know how easy people are and how welcoming they are and how they love to entertain and it's not an issue and stuff like that, whereas overseas things doesn't actually work that way. You know people regard you as imposing on them all the time, I don't know. That's one of the things.

<u>INTERVIEWER:</u> Is that all you can say?

<u>INTERVIEWEE:</u> Ja, that is it.

NAME OF FILE: CIT STUDY WITTEBOME HISTORY TEACHER

INTERVIEWER: The questions will be about policy. Policy at the school, safety at the school, citizenship and then your relationship with the other teachers of the school, and about curriculums and text books. So you teach [indistinct [00:00:19.29], which history, is it for SET or for ISPG?

INTERVIEWEE: ISPG. Senior phase.

INTERVIEWER: Oh, okay, G.

INTERVIEWEE: Or senior phase and SEG.

INTERVIEWER: Oh SEG.

INTERVIEWEE: Ja, they must change it, it's not GSC anymore

INTERVIEWER: Ja, I see. And how long have you been teaching at this school? Mr Esau said 36 years for himself..

INTERVIEWEE: And the truth?

INTERVIEWER: 35 years.

INTERVIEWEE: Then I'm 34.

INTERVIEWER: 34 years? So the school is [intervened]

INTERVIEWEE: Why do you think I'll be like 34 years? That sounds troubled.

INTERVIEWER: No, it's not, it's just because I'm surprised that your school as such a low staff turnover.

INTERVIEWEE: That's good, not the [indistinct [00:01:08.19]

INTERVIEWER: No, because if you look in most schools, the [indistinct [00:01:12.22] rate is crazy. So you've been a history teacher for that long?

INTERVIEWEE: Well History and something else, other subjects.

INTERVIEWER: So 34 years in teaching as well.

INTERVIEWEE: If it is 34.

INTERVIEWER: And which subjects are you qualified to teach?

INTERVIEWEE: Afrikaans as well.

INTERVIEWER: Afrikaans and History.

INTERVIEWEE: Mmm.

INTERVIEWER: And you only teach History at the moment?

INTERVIEWEE: Yes.

INTERVIEWER: And where did you graduate from?

INTERVIEWEE: UWC.

INTERVIEWER: And your highest qualification?

INTERVIEWEE: [Indistinct [00:01:46.20] specialisation in senior management.

INTERVIEWER: So the first section is about policies at the school, do you have a policy for bullying at your school?

INTERVIEWEE: Yes.

INTERVIEWER: And so this could be either a specific policy, or in your code of conduct?

INTERVIEWEE: In the code of conduct, we definitely have.

INTERVIEWER: Okay, and racism?

INTERVIEWEE: Not a specific policy, I don't think so, but it's part of the code of conduct.

INTERVIEWER: Okay, and violence?

INTERVIEWEE: Yes, that's also part of it.

INTERVIEWER: Discrimination?

INTERVIEWEE: All dealt with in the code of conduct.

INTERVIEWER: Okay, and you do recycle at your school?

INTERVIEWEE: Recycle? Yes.

INTERVIEWER: And do you have a separate discipline policy?

INTERVIEWEE: It links with the code of conduct.

INTERVIEWER: And how effective do you think these policies are? Do they actually work?

INTERVIEWEE: Well I mean nothing for me is cast in stone. It's a working document, you know, irrespective of whether it's the policy or not. Change happens all the time and so you [cross talk]

INTERVIEWER: But is it effective in terms of what you're supposed to do, what policy expects you to do as well?

INTERVIEWEE: Ja.

INTERVIEWER: Tell me a little bit about the problems around the school, in the school community?

INTERVIEWEE: Well most of our children are standing in.

INTERVIEWER: Okay, so it's the commuters.

INTERVIEWEE: Correct, it's not the community school, it's more a commuted school. Some learners are resident in Wynberg. I would say problems are drugs in the community.

INTERVIEWER: Okay.

INTERVIEWEE: I would, probably the dropout of learners living in Wynberg.

INTERVIEWER: Okay.

INTERVIEWEE: That's rolling.

INTERVIEWER: Why would, what causes the high dropout rates?

INTERVIEWEE: Well dropouts can be what, Grade 8, Grade 9, could be because of discipline issues, or maybe drug related, because of family.

INTERVIEWER: Okay, and how does this impact the school? Obviously it means your numbers if your Grade 8 and 9's would [cross talk]

INTERVIEWEE: Ja, obviously, obviously by the time they get to Grade 12 or Grade 11, you would no longer have 200, you will have 100, you know.

INTERVIEWER: Do you think that the students feel safe at the school?

INTERVIEWEE: Yes, I think the majority, yes, I do. I would think so, I mean that would be a big problem coming to school and not feeling safe. I mean I never had, I can't say that

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somebody came and said Miss, I'm not safe today. Or every day. You know there probably are maybe times when you feel unsafe, but normal, everywhere, general things. I don't think they fear.

INTERVIEWER: Okay, and do you think that students are generally happy to be here?

INTERVIEWEE: Yes, I think so.

INTERVIEWER: What role do you think schools have to prepare children for work and employment and to be out there?

INTERVIEWEE: Well I can say this for sure, it can't just be academic. There must be etiquette, manners, how do you carry yourself out there. A lot has to do with a relationship with other people.

INTERVIEWER: And do you think the school helps students to develop those skill in order to be successful citizens?

INTERVIEWEE: It does help, but I don't think enough emphasis is on that.

INTERVIEWER: Okay. So how would you go about it apart from the curriculum?

INTERVIEWEE: You see because the curriculum is so hectic and curriculum orientated that there hardly is signs, except maybe for the people who have [indistinct [00:06:16.25] I think the extremes that things I will touch on, do touch on.

INTERVIEWER: So how would you define citizenship? What is your understanding of citizenship?

INTERVIEWEE: Citizenship can be very broad. I, the fact of residenceship, I would think not just belonging, but also loyalty and vice versa and maybe taking care of [indistinct [00:06:55.29].

INTERVIEWER: So are you saying it's like a relationship between the state and [cross talk]

INTERVIEWEE: I would think that the state, like the citizenship be there for the state, the state must be there to cater to maybe all their needs, in all their needs.

INTERVIEWER: Okay. So you did mention that the school would like to advocate citizenship better to the students, but the time is an issue?

INTERVIEWEE: Yes.

INTERVIEWER: Okay. No, that's fine. Does the school have awards for students who do well in academics?

INTERVIEWEE: Yes, we do.

INTERVIEWER: Okay, and do you have the same awards for students who behave well?

INTERVIEWEE: Not really. Can I just say, I don't see why people must be rewarded for behaving well.

INTERVIEWER: You don't think so?

INTERVIEWEE: No.

INTERVIEWER: Don't you think it creates a mindset in that if they do good, it's good for [cross talk]

INTERVIEWEE: I think it must come within.

INTERVIEWER: But how do you instil that?

INTERVIEWEE: No, what do you mean instil?

INTERVIEWER: So you encourage them to be good citizens. Because now obviously you're giving the child an award for [cross talk]

INTERVIEWEE: Okay, but now you're talking about citizenship?

INTERVIEWER: Ja, citizenship in itself.

INTERVIEWEE: Now that is why I thought you asked me about privately and I said yes they get rewarded but not specifically citizenship.

INTERVIEWER: No, but I mean citizenship also includes good behaviour.

INTERVIEWEE: Yes, yes.

INTERVIEWER: And so my understanding is that if you incentivising academics.

INTERVIEWEE: Yes?

INTERVIEWER: So won't it work the same with behaviour?

INTERVIEWEE: Well if you separate it from citizenship, then it's a different issue here.

INTERVIEWER: Okay.

INTERVIEWEE: You're linking it to citizenship there, I didn't think.

INTERVIEWER: So you don't link it to citizenship? Good behaviour with citizenship? Okay.

INTERVIEWEE: Do you understand what I'm saying? Because how are you, if you link it with citizenship, how is everybody going to be rewarded? [Cross talk] in the school here, then you must narrow it down now. So if you narrow it down at school... I think it's, I don't see how you must reward it for that, except that it must be instilled in you, but that would come from home.

INTERVIEWER: So it's the parents' responsibility?

INTERVIEWEE: I would think the parents are as responsible as what we are.

INTERVIEWER: Okay.

INTERVIEWEE: It shouldn't just be up... Because the parents have different ideas.

INTERVIEWER: They do.

INTERVIEWEE: And vertical ideas, and so depending on the vertical ideas of the parents, that would be carried over to the children, and they have their own mindset, based on what the parents think. Some may, and some may rebel to the way of thinking of the parents and go another route. But how do you get all people on the same level and ideas? So that is regarding to...

INTERVIEWER: So that is the problem, it's not something that's possible.

INTERVIEWEE: I don't think unless there's drastic change.

INTERVIEWER: Change?

INTERVIEWEE: Change in [indistinct [00:10:27.23]

INTERVIEWER: So you say we can have [cross talk]

INTERVIEWEE: Look it depends also what, look we're like a democratic country.

INTERVIEWER: Ja.

INTERVIEWEE: So which means people have their own ideas, their own thoughts, their whatever. If I'm thinking another ideology where I'm saying it comes from the State, if you look at the communist country, if you look at socialist, you know I'm saying there are

other measures coming from the State to make sure that people, that is where I'm coming from. Which means if I'm looking at home, I mean how do you do that?

INTERVIEWER: So social cohesion starts with the state being an example to leadership?

INTERVIEWEE: I think the state must set an example.

INTERVIEWER: Do you think teachers at the school act in a way that promotes good citizenship? Do you think in terms of the good behaviour?

INTERVIEWEE: I would think it's a difficult question, because I can't think for them. But from my experience, that's why I'm saying it comes down to the individual, and it comes down to the state once again and I'm going to tell you why I think so. Because people have their own ideas and whatever and many people react to the way other people are.

INTERVIEWER: Okay.

INTERVIEWEE: And so because they react to, in the way maybe currently to, take operations, there obviously you've got to have the loyalty prior to, you don't say, it's difficult to…

INTERVIEWER: Okay, so if you state, it doesn't set an example. Citizens could easily follow that bad example?

INTERVIEWEE: Yes.

INTERVIEWER: And then it causes tension.

INTERVIEWEE: And of course my, like I say, it must be difficult for people to keep their mindset that these are the principals, irrespective of what other people are doing or whether my [indistinct 12:21] my state, my government and whatever, this is how I'm expected to be.

INTERVIEWER: Okay.

INTERVIEWEE: You're not saying the individual thinking and principal, some people it can easily clash with, as they get a part of that attention of your behaviour, and not pat focus to their own principles.

INTERVIEWER: Do the teachers get along with each other at the school, or are they quite clicky?

INTERVIEWEE: I would think people do get along. I think so.

INTERVIEWER: And how would you describe the relationship between the students and the teachers?

INTERVIEWEE: A difficult question.

INTERVIEWER: Is there a lot of tension on [cross talk]

INTERVIEWEE: No, I don't think so. It works both ways.

INTERVIEWER: Okay.

INTERVIEWEE: I think it works both ways actually.

INTERVIEWER: Is your classroom set up in a way that will encourage kids to sort of engage well with each other and promote good behaviour and good learning environment? Do you think your classroom is set up well in terms of that?

INTERVIEWEE: Well it's not ideal, but workable.

INTERVIEWER: Okay. And how do you deal with the topics in your lessons? For example now the issue of apartheid, like if issues of sexuality does come up on both types of things? Race and identity, which is quite sensitive to many people. How do you deal with the topics in the classroom?

INTERVIEWEE: Well maybe because I'm a history teacher, it's not a problem for me. I know how to deal with it and to talk about it.

INTERVIEWER: Okay, so how did you develop the skill? Was it just over time that you developed the skill, or is it like something that you learned when you were studying?

INTERVIEWEE: No, it's something that you develop, I mean as you mature and you have a different mindset and I think that is more, maybe that is more of a tool that you use, it's not something that someone can teach you really.

INTERVIEWER: Okay.

INTERVIEWEE: I think it's just a tool that you develop over time, as you get older and so on, ja.

INTERVIEWER: And what discipline technique do you use in your classroom?

INTERVIEWEE: Well, I have a lot of patience, and so I like talking and making the child understand, you know where the child maybe went wrong and then come back to interview, like maybe have a one on one. If I have a problem with a particular child which I don't know, a one on one rather than in the classroom setup.

INTERVIEWER: Do teachers at the school attend PPD programmes or workshops?

INTERVIEWEE: Ja, they're supposed to.

INTERVIEWER: When was the last time you attended one?

INTERVIEWEE: A workshop?

INTERVIEWER: Whether it's curriculum related or soft skills?

INTERVIEWEE: [Indistinct 15:42] I have one.

INTERVIEWER: Okay, and did the unions arrange it, or was it [cross talk]

INTERVIEWEE: No, sub [indistinct 15:54] ja.

INTERVIEWER: Okay. And what kind of programme would you like to have that you're not currently doing, what type of workshops would you like to have?

INTERVIEWEE: Like WCE? Or anything else?

INTERVIEWER: It's fine, or do you feel you have the skills with which to cope in your environment?

INTERVIEWEE: Well I have, I'm coping, I'm coping… I'm just trying to think now what else do I need, because I just make a plan.

INTERVIEWER: And is there anything that's relevant to behaviours or good citizenship that you would like to attend? Anything in that space? Discipline or anything like that?

INTERVIEWEE: Not really at the moment.

INTERVIEWER: Okay, no fair enough. Do you think that a history text book for example, covers issues of identity and citizenship enough?

INTERVIEWEE: Well they only really cover identity in Grade 11. I think Grade 9 you can bring it in a bit. And that's it.

INTERVIEWER: Okay, so it's quite limited?

INTERVIEWEE: It is limited, yes.

INTERVIEWER: Is the text books relevant to the student's lives, do you think? Because I mean they do international history, they do what…

INTERVIEWEE: Yes, they do, they do, many learners complain that they're doing European history and not South African history, some would prefer more South African history and not European history, but I think you should have a mixture of both.

INTERVIEWER: But if you had to break it down to percentage, how much European and or international, how much local?

INTERVIEWEE: Well maybe you can even it out a little bit ja, for Grade 9, and yes it's okay, I would think yes, maybe so 50-50%.

INTERVIEWER: So you think that the text books are okay, there's nothing that you would actually want to change at the moment I learners text books?

INTERVIEWEE: I guess I can't say what I'm thinking. I don't know where this is going.

INTERVIEWER: No, it says, that's why I didn't ask you your name or anything, it's just it will be a History teacher at the Cape Town school fair if it is quoted.

INTERVIEWEE: Okay.

INTERVIEWER: Your name or like I gave you the ethics forms to your principal and to Mr True. I cannot use the name of the school, name of any teacher, I'm not allowed to do any of that, so whatever you say, only I will know that it was you, because I did the interview, but when it gets written up, no one's name is…

INTERVIEWEE: Okay, but you do need my permission neh?

INTERVIEWER: Ja, absolutely.

INTERVIEWEE: Okay. Right. I really think almost this, that the textbooks that shifted and it's mostly covering and focus on Black history and not the other race groups.

INTERVIEWER: Okay. So you're saying [intervened]

INTERVIEWEE: I think it should be fair, I think it should be…

INTERVIEWER: Equal?

INTERVIEWEE: Ja.

INTERVIEWER: In that regard.

INTERVIEWEE: Ja.

INTERVIEWER: Does that make it difficult for you to teach it?

INTERVIEWEE: No, it doesn't make it difficult. It's just really, they just make you realise that they're pushing another angle of history.

INTERVIEWER: Okay, and you're obviously, you've been a teacher for many years – can you tell me a little bit about the shift, like obviously you've had, you went through enough textbooks, I can't even imagine. How has the shift affected you? Because obviously now you were educated before 1994 and your education was obviously politically from a very different perspective. You went to UWC and it was specific races that went to that school, that went to that university – how does it, when you had to change [intervened]

INTERVIEWEE: Now this is why I'm mentioning what I just did, because most of the black history content is examinable, I mean if I look at Grade 12. But if I look at Grade 11, there's also mainly South African Afrikaners, very little of the so-called Coloured race history. The only place where they really cover that is in Grade 12, where they talk about your UDF and your community and your civics organisations and stuff like that. The rest is all other political parties. They focus on ANC or PAC or you know that section.

INTERVIEWER: Do you think that is like, it's subliminal bias?

INTERVIEWEE: I don't know if people never had it before or what? I won't say it's bias if they don't know, or obviously it comes from the Education Department. They sit and they talk about it and they decide what must be in. Yes, teachers do have had an input, but I'm not sure if it's regarding race, ever.

INTERVIEWER: No, you must have a reason to bring this up, that's why I was like it's quite interesting, especially in the History syllabus, and that they totally focus on history and like orientation where the soft skills is, because it's like the messages that is like being sent to the textbook, the students obviously take that as a Bible, you know, it's like that is actually what happened, and that's why I'm asking you what your views are of the textbooks, because you say biased, it will sort of, students will become biased in their thinking as well if this is what you're pushing all the time. How do you identify with being South African? In what way do you identify with being South African? Or do you?

INTERVIEWEE: I just live my life and I live in South Africa, and I'm expected to be loyal to the government.

INTERVIEWER: But there's no, you don't have any South African identity? You think you're living here because you live here, so you're a South African citizen, but there's nothing else about you that you would say South African?

INTERVIEWEE: (Laughs)

INTERVIEWER: No, it's fine, it's…

INTERVIEWEE: No, you're asking me am I proud?

INTERVIEWER: Ja, well indirectly.

INTERVIEWEE: Oh… Ja, I'm here and I make the best of it.

INTERVIEWER: Okay, if you had the opportunity to go elsewhere, would you?

INTERVIEWEE: I don't think so.

INTERVIEWER: So what would make you stay?

INTERVIEWEE: What makes me stay is because I'm not someone that gives up and runs away. I will bear it.

INTERVIEWER: And things will get better?

INTERVIEWEE: I'm not saying that. God is not always giving on the other side.

INTERVIEWER: That's interesting, you're the second teacher that said that at the school. Okay, thank you very much.

NAME OF FILE: CIT STUDY LO TEACHER WITTEBOME

INTERVIEWEE: I was in that category of excellence.

INTERVIEWER: Then what is the criteria?

INTERVIEWEE: You have to be excellent.

INTERVIEWER: Yes, but how do you measure excellence?

INTERVIEWEE: Excellence?   Your relationship with integration in the school, your relationship with learners, your relationship with staff, your drive, your passion.

INTERVIEWER: And someone else nominates you for it?

INTERVIEWEE: It has to be someone else, it has to be the staff, the principal, the parents, the learners.

INTERVIEWER: Wow, so that's quite an accolade.

INTERVIEWEE: Ja, I know and…

INTERVIEWER: And so who won?

INTERVIEWEE: Oh, someone at a special needs school, which would have been me. Someone at a special needs school. Because I mean they sit with 8 learners, and what they can do, and what, you know it's so unfair to put that into one category.

INTERVIEWER: Ja, I was just going to say how can you put abled and disabled in the same category?

INTERVIEWEE: Ja, and I mean he looks after 8 children and he does music. Music therapy. Now I mean what you can achieve with that, I mean obviously it's far more visible.

INTERVIEWER: Absolutely.

INTERVIEWEE: But anyway. And so, oh well, at the end of the day.

INTERVIEWER: You said your highest qualification is Honours?

INTERVIEWEE: It's B Ed in, well I've got the B Ed is considered an Honours in obviously Education, I didn't go any further in the Psychology and Maintenance.

INTERVIEWER: Okay, and then 35 years in the [indistinct]

INTERVIEWEE: 35 years.

INTERVIEWER: I heard that fight today and teaching as well. And the subjects that you're qualified to teach?

INTERVIEWEE: Geography, which was my first love.

INTERVIEWEER: Do you still like it?

INTERVIEWEE: Absolutely, I trained and the neighbours that you just met with the red jersey now, he was an ex-pupil and then he came in here and I trained him to the level, this geography has always been at the top level at the school, we've never had a failure until last year we had for the first time in 35 years, one person who failed Geography, I was so upset about that. But anyway, he was very [intervened]

INTERVIEWER: A matriculants? Shame.

INTERVIEWEE: Ja, they could have cleaned, absolutely clean, until last year. But anyway, that's Geography.

INTERVIEWER: And what else, what other subjects?

INTERVIEWEE: Life Orientation.

INTERVIEWER: And Life Orientation. And you teach LO as well?

INTERVIEWEE: Ja, I teach LO.

INTERVIEWER: You don't teach any other subjects, because you do the counselling at the school as well, right?

INTERVIEWEE: Yes. And Phys Ed.

INTERVIEWER: And Phys Ed? Wow. And you graduated from?

INTERVIEWEE: Well undergrad at UWC and post grad at UCT.

INTERVIEWER: Okay. So the first section of the interview is about policies. Do you have a policy about bullying at your school?

INTERVIEWEE: Yes.

INTERVIEWER: Is that the one that you gave me the other day, right?

INTERVIEWEE: Yes.

INTERVIEWER: The outlining of the policy. And then racism?

INTERVIEWEE: You see that's not my portfolio, so that belongs to the RCO, and so I am not clued up on their racism policy, but I developed this policy, so I know this one.

INTERVIEWER: And violence?

INTERVIEWEE: Violence I have.

INTERVIEWER: And discrimination.

INTERVIEWEE: Now you see that obviously goes together with the RCO, which is not on my...

INTERVIEWER: Okay, and religious intolerance? Sometimes it's in the code of conduct.

INTERVIEWEE: It's all in the code of conduct, but it's not, you know...

INTERVIEWER: It's not a specific policy.

INTERVIEWEE: It's not like I've taken it and I've developed it to a point where they must pledge and all of that, you know what I'm saying?

INTERVIEWER: Ja.

INTERVIEWEE: So it's not at that point.

INTERVIEWER: And you do recycle?

INTERVIEWEE: Yes, that, the bottles, paper and all of that, there's a policy for that. An actual policy for that. Ja, so this is what I've shown you and this is what we've pledged, and this is what we do. So what I'm saying is it's not developed like this.

INTERVIEWER: Okay, and do you have a discipline policy?

INTERVIEWEE: Definitely. I mean that's my policy.

INTERVIEWER: And sexuality?

INTERVIEWEE: That's my policy as well.

INTERVIEWER: How effective are they? Do they work?

INTERVIEWEE: Well it's been, each one of these that I've ticked off, I've workshopped with the staff. So nothing else has been done with the staff, and so that's why I can't tell you about racism and I can't tell you about religious intolerance, and discrimination at the

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school, because no one has ever workshopped with the staff. But these other portfolios I've worked.

INTERVIEWER: You've done it, so you know.

INTERVIEWEE: Ja, so there's actual policy which was put in place, which was accepted by the staff and so ja, so it cannot be disputed, because it's minuted and agreed on.

INTERVIEWER: Okay, so they can't say it didn't happen?

INTERVIEWEE: Ja, so that is…

INTERVIEWER: What are some of the issues that happens around the school, like some of the social problems that is referred in the community?

INTERVIEWEE: In the community itself, well in the community it's drugs, unemployment, gangsterism, they belong these little gangs etc, it is the, well they complain to us a lot about the loitering of our kids.

INTERVIEWER: Just standing around here?

INTERVIEWEE: Standing around and smoking and spitting before they come into school and there's a couple of houses on the side of the school where that little drive, where they index people for everything and every day they must go and clean up cigarette tops and spit and whatever, because obviously they have children smoke dagga. They have a tendency to want to. So ja, so we have, and this old man opposite complains a lot about the noise, so our issues would be what you find everywhere else, and then of course they have the prostitution just on the other side of the main road, which is infiltrating this area as well, because the main road now is a hub of drugs and prostitution.

INTERVIEWER: Do you actually see them when you drive around like that?

INTERVIEWEE: Yes, absolutely.

INTERVIEWER: Oh my gosh, you would think it's only at Sea Point, but it's actually right here.

INTERVIEWEE: Ja, this is now the, this is the filthiest part of Cape Town now, exactly in this area from Wynberg down to [indistinct]

INTERVIEWER: Wow.

INTERVIEWEE: It's the filthiest part of Cape Town.

INTERVIEWER: And how does it impact the school?

INTERVIEWEE: You see it comes into the school, because I mean they bring it from over there, they get involved. That's why our children get involved in drugs, because I mean the drugs are sold through the fences, and all of those issues there. I know that there are a few girls involved in, I see one or two of my ex-pupils involved in the prostitution on the Main Road.

INTERVIEWER: Are you serious? What do you do about it?

INTERVIEWEE: They out of school, they dropped out, they obviously are supporting themselves, they justify. You know I called one girl in one day and had a sit down with her and asked her what she was doing and why is she? And she said no, but she's in the [indistinct] she's not a prostitute or anything like that, she's, you know, so oh fair enough, and she's got this three this 3 day course in this massage course etc, okay, so I know what type of massage they do.

INTERVIEWER: You pay a lot of money for that massage.

INTERVIEWEE: Okay, so there's nothing we can do about it. There's some brilliant kids, their reasons are they have to support their drug habits. So the drug habits are related to that. And then they have their pimps and all of the violence that goes with it, so violence [indistinct]

INTERVIEWER: And how do you think the students might feel at the school in terms of safety? Do you think they feel quite safe here?

INTERVIEWEE: I don't think they feel 100% safe, because of the, I think our biggest social issue which we're getting judged on, is the fact that there is a transport interchange where 8 schools convert if you know what I mean. So 8. The [indistinct] is very much young people hormones. It's very much the aggression, their emotions, their drug taking, their belong and all of those issues, and so if they get together, and there's been an issue at their school involving something saying something about how it overflows, and there are these arguments or there are these groups who stick together and cohesion, so all of those things. So we're very in that Voortrekker, Plumstead, Wittebome, Wynberg, Immaculata, the kids coming up out of the school and obviously Wynberg Boys and Wynberg Girls to a lesser extent, because their parents come and pick them up after school. But it impacts on the primary school which means now we have still opposite us, all their children moving up and then there's the private school, the church school just along the railway line on that side.

INTERVIEWER: Which school is that?

INTERVIEWEE: That is Shilowa.

INTERVIEWER: Shilowa?

INTERVIEWEE: Ja. But I mean so we have our feeder, our very feeder school now from opposite, who are mainly made up of community kids getting involved in this high school mentality already.

INTERVIEWER: So by the time they get here, they are already part of it.

INTERVIEWEE: Of all this kind of, and they hang out with them, so they're lost already before they get here. They know the ropes.

INTERVIEWER: Do you think the kids are generally happy at the school? Do you think they are quite satisfied with coming here?

INTERVIEWEE: I would say so, yes. I would think that not all of them may feel safe, because then I wouldn't have all these services helping me. I wouldn't have a Child Line, Faith Line, Life Line and social workers, etc [indistinct]

INTERVIEWER: And all of these things, ja.

INTERVIEWEE: Ja, if it was a completely safe environment. So I feel that they need that general atmosphere that they are safe, but they come from their dysfunctional and disjointed backgrounds and they don't have tools to separate it. They come into the school and drag it in and it triggers.

INTERVIEWER: Okay so the school has to…

INTERVIEWEE: So as soon as it's triggered, it's not safe, because if a child is constantly on guard, it triggers, and so that is why I have the services in the school, because I know the triggers are there all the time.

INTERVIEWER: Okay, what role do you think the school has in creating good citizens? What is the role of the school?

INTERVIEWEE: I think that by the time children gets to me, Grade 11 and 12, we have very valuable discussions around issues either from the textbook, how I get the concepts of that in my lesson, I get the concepts out of that lesson, out of that text-book, which needs to be covered when whatever it is, and then we have discussions around it and it's brought in, but there's no formal teacher for next year type of thing. It's all on creating value. It's all about creating of adding value. It's also, so the learners will come into my class and they know, they don't even take out a pen or a book. Some of them do to make notes of what I'm saying to really want to absorb it, and really want to think about it later, but it's all about discussion. It's all about...

INTERVIEWER: So your LO lessons are quite structured and quite funky and that you bring home the concepts that the students need.

INTERVIEWEE: Ja, what they need to know. I mean that's what it's all about. For me it's orientating them for life, it's making sure that they carry those lessons through with them for life.

INTERVIEWER: And that would make them employable and that would make them...

INTERVIEWEE: I would think so, I mean just to give you an example, we get instruction, we get a common paper to a task, a project, and I change that. Although it's common and we obviously do it, I change, I include a CPUT application form for instance to give you an example, where I put an example. I just want to show you how I deliberately deviate with it more from the children...

INTERVIEWER: Than what is asked, or what is expected.

INTERVIEWEE: I want to give them a skill, so let's say for instance these are their tasks, all right? So their first task is matric and beyond, but in their matric and beyond, and this is a top pupil, but she failed on filling an application form. Everything else is perfect. Now

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if I didn't do this or include it for them to fill in a proper CPUT application form with what's expected, how it's expected, then who was ever going to help them? They can do everything else, budgeting and everything else, but they don't complete a form properly. So okay, they taught them the block letters, the black pens, don't make things not exactly applicable, don't leave it blank, I mean, but filling in a leader undertaking without an ID, so now that thing we're never going to get again, because I'm going to go with that, and I'm going to give it back to them, feedback to them etc.

INTERVIEWER: So basically you think that's what currently in the curriculum is not preparing students enough to be…

INTERVIEWEE: It's done, but its too, a teacher who doesn't have experience isn't going to know that the concept is there of matric and beyond, and even with Edna Ruth setting up the common things, and she's very experienced, the vital thing, and here I prove it, is that a student who can get 100% doesn't really understand an application form, and doesn't engage with it the way it should be.

INTERVIEWER: So it should be more practical.

INTERVIEWER: It should be a more a practical thing, so I include it. I take out what they put in, and I changed it and included an application form for 15 marks with an explanation, with their programme, with all their documents, this document isn't even certified, I mean that's just another thing that should have been done. It should have been come to me and we should have sit here and certified it. So therefore she lost so many marks, etc, you see on just an application form. But do you see what I'm saying? For me if all their documents are here, you know what, they come years later they come back to me and [indistinct] they've lost so much, they don't have reports, they don't have ID, and I filed all of these things, and I send John to the recycling room, we have projects that go in the box for do

between 12 and 15 projects, so that doesn't get thrown away for 3 years. So within 3 years, if they come, their box will be stacked in a room, and they can simply withdraw that box and take out their documents. That's how efficient it is, and many of them do come.

INTERVIEWER: Wow.

INTERVIEWEE: Because that's how practical it is, but as I say, here's a learner who can score 100%, but she failed on an application form.

INTERVIEWER: So the practical aspect is lacking quite a bit?

INTERVIEWEE: If you don't have the experience and know what you want from, it's part of matric and beyond, but look at the kids, no one even concentrates or focuses on these issues. I mean if you do it at school where you kind of, where your first application who helped you?

INTERVIEWER: No, I got half of it wrong. People like sent it back, please add this, please add that, ja.

INTERVIEWEE: Well my kids, if I send in a batch of 30, which I do, application forms to CPUT, the lady at the desk says she knows already, that I don't even have to check it, and she would tell me, because not one will go back. They will all be filled in the way she wants them filled in, they will all be done correctly

INTERVIEWER: So do you take them to town?

INTERVIEWEE: I take it away myself. I take the whole batch.

INTERVIEWER: Okay. How would you define citizenship? What is your understanding of citizenship?

INTERVIEWEE: You see for me it's all about - first of all knowing your rights, knowing our constitution, being aware of issues that are of discrimination, knowing your limitations, understanding people, being involved in outreach, making sure that other people know what you know. Making sure that other people share your knowledge and train them to get them, because I mean we all just follow a path and a journey, so constantly there's a cycle and you need to be part of that cycle. You need to be part of everything is a cycle in this universe, and you need to be part of the cycle whether it be resources, be aware of, whether it be the food you eat, your fitness, so I teach them about balancing [indistinct] citizenship as well. So I bring it in, and so you're not an island, and so therefore anybody who [indistinct] you have to engage, you have to make sure you build a bridge with that person, that means citizenship.

INTERVIEWER: Okay so you've got quite a broad view of citizenship, which is great, because you've included the political and the social and the economic and all of the aspects which is quite good, I think that is the best answer I ever got. How do schools play a role in advocating this citizenship? Now this is one example, the one that you gave of the application forms, teaching them a skill – do you think it's the teaching of skills, the imparting of skills that would help them to be better citizens, as opposed to just giving them content which is like back-up?

INTERVIEWEE: I definitely feel it. I don't know what your guidance at school was like with Life Orientation?

INTERVIEWER: No, it was a free period.

INTERVIEWEE: Do you know why? You see, and the thing is for me it was, because we were educated by very traditional Afrikaners and for them everything was red-tape and by the book, and you need these notes, so you come into the room, and the boards are full

and you have to write down these notes about certain issues and rules and things, I don't remember a single thing about them. All I know is all I ever did was write notes, you see? And for me I said that will never happen in my class, and that's why it's strange if a guy just comes along and ask me for a notebook. I freak. I say a notebook? If you want to see a notebook, then go somewhere else, because I am not a notebook person. My children must learn, they must have practical things, they must understand. I can give you notebooks, I can go into my class, put a slide up because I'm capable of doing that, and let them write, and so that you can have a notebook. But don't come to me and ask me. Children do have notebooks, because it's very organised. What happens is that at the beginning of each term, they get their list of the things that they must have. I don't know if I've shown it to you?

INTERVIEWER: No, it's what? Like a stationary list?

INTERVIEWEE: Yes. And this of [indistinct] exercises which my classroom has. So to Grade 11, at the beginning, Page 15 at the beginning, you do this at your pace. If you hear me talking about studies fields, you go and do this exercise, that activity in your text book. I don't do it with you etc. At the end of the term you come and show me, I want it completed at the end of the term, but you have the whole term to do, and if I'm not there you have a list. You carry on, because I'm not there, so just [indistinct] No time wastage, time that you manage it, I'm not there for 10, 15, 20 minutes most lessons, but you have something to do. So they do it. They follow that.

INTERVIEWER: That's quite, all right, so it is skill based then.

INTERVIEWEE: Yes, and just to come back to what else, another practical example. Now the department gives like a project which I must use and I take it and I use another project.

I will say, let's say, let's just take from here, so this is my second one. They must do voluntary work.

INTERVIEWER: Okay, I was going to ask you about that. Do your students do any voluntary work?

INTERVIEWEE: Ja, so they go out and they produce, they must research 3 things, 3 organisations and then they must tell me, like this one were they did [indistinct] old-age home etc with some of the girls. So then you research, write up your research, choose one and tell me why you honed in on that one specifically?

INTERVIEWER: And do they go to these places?

INTERVIEWEE: Ja, there must be proof. They must hand a portfolio in, they must have proof. They must have what they have done, and there must be photographs. Now children's homes you can't photograph so the people must write a letter, a motivational letter how long they served, what they did, what their duties were, when is their next appointment, when can they come back, how often can they come back?

INTERVIEWER: Good. And what is the role of school in advocating good citizenship? I mean whose responsibility to teach them to be good citizens?

INTERVIEWEE: Every teacher.

INTERVIEWER: Every teacher?

INTERVIEWEE: I think every teacher in the school, but every parent obviously, but you ask specifically within the school. Ja, every person, I think it's every person's duty.

INTERVIEWER: Okay, so it's not just like the LO teacher's responsibility to do it?

INTERVIEWEE: Ja, it shouldn't be. It shouldn't be seen that it's like only in LO where you teach manners and citizenship.

INTERVIEWER: Okay. Tell me what the teachers at this school. Do they get along with each other?

INTERVIEWEE: Generally yes, there are 2 camps.

INTERVIEWER: Okay, that's interesting. 2 camps, okay which camp are you in?

INTERVIEWEE: Which camp am I in?

INTERVIEWER: Ja.

INTERVIEWEE: I'm in a universal camp. There is a group of people I must say, I don't really enter the circle deliberately. Because they choose to always be very judgemental and critical about people and everything that I stand for. Everything that I uphold, they break down. So in other words they come in and say okay, you look very pretty today in your pink. Which you know, because men don't wear pink.

INTERVIEWER: Says who?

INTERVIEWEE: No, no, no. That would be a comment. No, you walk into a group like this and that's the first comment. Okay? So then it just slides down from there, and so for me that is just you'll meet this person. Maybe you must interview him, the English department. Oh, he breaks down a group in the school, he breaks down in that little clique he has, but I'm so glad that some people have walked away, and they have gravitated towards what's right in the school.

INTERVIEWER: It's always, there's always that one person that disrupts the whole apple cart.

INTERVIEWEE: Oh no, you'll meet him. You will meet him.

INTERVIEWER: So do teachers relate well generally with each other in the school then? Apart from them?

INTERVIEWEE: That's just, it's a small little clique of [indistinct] in the group, and I gave up, this was the staffroom before, and that was my class in the staffroom. It was a beautiful room and it had everything, the inclination was Geography, it had light tables and map sections and resources and research area and so, and the children were creative and they could paint on the walls and you must either tell them [intervened]

INTERVIEWER: What happened?

INTERVIEWEE: No, I gave it up for a staffroom. This was the staffroom, so I said I will swap my classroom, because we need to be together, but then I want everyone together in the staffroom. And we provided tea and everything, so those people would come up to that room, come fetch their tea and go back, they wouldn't stay, so that camp had to remain, because we had a very separated staffroom. We had this as the female staffroom, and upstairs we had the male staffroom. So I broke up the separateness in our politics. I said look, we can't co-exist and be separate in the school, because even a traditional school, this was the girl's entrance and that's a boy's entrance.

INTERVIEWER: Oh ja, ja.

INTERVIEWEE: You see? And so the school was in a setup like that by a very chauvinistic principal and it was said that men must be upstairs and the women downstairs.

INTERVIEWER: And the school culture just remained like that?

INTERVIEWEE: Ja, and the toilets, that was at the back for the men, and only the ladies would use this, but you know, so that culture, we had to break in our new policies.

INTERVIEWER: And what is the relationship like between the students and the teachers? Do they generally get along well as well? Do the students trust their teachers?

INTERVIEWEE: I think they do, there are some teachers that they dislike terribly, because they just don't trust them. It's terrible. 3 teachers in the school I have constant complaints about.

INTERVIEWER: But what are the characteristics that makes them awful?

INTERVIEWEE: They will say nasty things. They will name call, you're a vetkop, 'n domkop, not vetkop. Domkop and you're stupid and things like that. So if you call a child, if you label a child like that, you're going to get a reaction, so I think it's the name calling, you get so frustrated, so you just call the child a name. Awful letters from children, awful letters of what teachers say to them.

INTERVIEWER: Sometimes we think that we've moved past it, and we actually haven't. Do you think that the classroom at the school is set up in a way to teach these soft skills and citizenship values, is it set up as well?

INTERVIEWEE: No. Old school, small classrooms, cramped, it reflects society, it reflects the congestion within the areas and everything else. It's dirty, it's unappetising, it hasn't been brightened up and so it simply, and that's why they will add to everything. They will add to the graffiti of the desk, with the engravings on the desks, the writing on the walls etc, because it reflects the area they come from, it's not a new model, it's not something new, it's not something better, you see? It's too cramped, the rooms are too small for 40 people.

INTERVIEWER: And how do you deal with sensitive topics in your class, like for example sexuality?

INTERVIEWEE: No, that's a very open talk about [cross talk]

INTERVIEWER: Oh, you don't have any issues?

INTERVIEWEE: In my classes I can talk about anything, the child can raise their hand and say look, and feel safe to do it.

INTERVIEWER: Why is it so easy for you to do that? And some teachers struggle?

INTERVIEWEE: No, some kid can open in the classroom that feels so safe, that they can say look, I'm experimenting with another girl. In my discussion one time we had a discussion, and then she put up her hand and then she can say, and others will say Sir, but, so am I still going through to that mental stage, or am I still finding myself? Because I'm not 100% sure why I'm so attracted to a specific girl out of all women, and so will you feel safe to discuss something like that in class or another child put up their hand and say once we've discussed sexuality and contraceptives, so I got the chip injected, you know, and it will keep me safe, it will keep me from falling pregnant for 3 months. And I'm loyal to my boyfriend and he's loyal to me, so obviously it's safe, etc. But then she will have decided that just in case someone else wants to know.

INTERVIEWER: Okay, so it's the culture that you create in the class itself. And you create that environment to make them feel safe and they know this, and it's constant throughout your lesson, so they feel safe to walk up to you? So that means that that makes it easier for you also?

INTERVIEWEE: Ja.

INTERVIEWER: Okay. What discipline techniques do you use in your classroom? Like a child who doesn't listen, or who doesn't operate, what do you do?

INTERVIEWEE: You won't believe me, in that I lose my temper once a year in [indistinct] I never [indistinct] ever in a classroom. I lose my temper once a year, and then it must be, it's deliberate to make my point and it's always going to be at the class. And they are shocked, they are so shocked that reports through the whole Grade 12 sort of people don't play with me. And I actually will use a swear word which they don't associate me with. My voice is being raised, they don't associate me with, telling you that you fucking bastards and you know, and [cross talk]

INTERVIEWER: Ja, but it's a shock, like a shock.

INTERVIEWEE: But I do it in shock value once. Then carry on. This will be the first and the last time that I will be subjected to this, and it will never happen in my class again, and the next person who dares forget, will see the other side of me, because there is no way I will allow you to disrupt me, my lessons, or my classes ever, and I will throw everything at you. And so then that, and I mean it's, like yesterday, or no, the day before Daniella Davids [indistinct] they got the big version, so anyway so and they came back here and they said Sir, we just want to ask you, and we thank you for everything you've done, even the day you lost your temper with us, because that set the record straight as to just how you are overstepping, over-confident essentially. We were overstepping and we didn't realise what we were doing. You see? So even for that, they...

INTERVIEWER: Ja, it was also a learning for them.

INTERVIEWEE: It was learning, and that's the way they interpret it. And I said but you know, I must apologise. She says you had the right, you as a teacher here have the right, because we were out of line, and it was a lesson for us, and if it didn't happen, where would we have ended up, because this is how we act in other classes. We talk while the lesson's going on. We make as if we know those things and we continue with our conversations,

which shouldn't happen. So I mean, so and she, it was unbelievable to think that David was the spokesperson, David came to me as well and I said but what about the other teachers, all the other teachers? He said the lessons you've learned no-one ever could have taught us, you know.

INTERVIEWER: Wow.

INTERVIEWEE: Because I asked them why do they blame all the other teachers? I mean you've come back you're at UCT now, you're doing well, you're on your way, how they even got green cards for America now to go and study. Yes.

INTERVIEWER: Wow.

INTERVIEWEE: I said that's how bright they are. And they came here, they were flying yesterday, they came the day before and so they came just to come, I had to come, the last thing that you do, they had to tick it off.

INTERVIEWER: Wow.

INTERVIEWEE: That's when I felt I made a difference.

INTERVIEWER: You prepared them.

INTERVIEWEE: Ja, and they are going places. I'm still sitting here, but they are going places.

INTERVIEWER: But my question is also you didn't use the curriculum, you used your own intuition of what you thought the kids needed to know, and that makes a difference.

INTERVIEWEE: It's still the integration. I will always stick to the curriculum, but it's the integration in the curriculum. It's the practical integration. It's also living it. I teach Phys Ed and I teach health, and I teach proper eating, and so I teach properly. I recycle, so I

bring my bottles once a week and I recycle it in the bin which I have organised. I talk about saving paper. I will cut a paper in half and give them, and make sure that every envelope, I will them look, why must you throw that envelope away, because if 6 million of us throw away an envelope, it's 60 trees, and it's only an envelope. I said it's not only an envelope. You see? So they will see me saving every bit in that fashion, whatever paper they leave in the room, and I only copy so many, if you want an extra copy, you really have to come and beg, because why did you waste that? Why did you throw away your copy? Why did you lose your copy? But I mean that's not lived everywhere, but for me it's important to live it. So I think that integration, practical integration.

INTERVIEWER: So you said that obviously the practical aspect needs to be integrated more into the curriculum and that's what you do in your classroom?

INTERVIEWEE: Yes.

INTERVIEWER: So do you think that the curriculum is sufficiently covered, issues of citizenship in the class, in the textbook, at least?

INTERVIEWEE: You see it's the opportunities are given. The opportunity is there. Ja, but you can't stick to a textbook. You see the opportunity of citizenship is there, the opportunity of making a difference is there, but if you're going to be the teacher, the one hour you will have, you only have one hour and if you're going to be the person who comes in with that textbook, and follow the textbook, you've lost your opportunity.

INTERVIEWER: Do you think the textbooks are relevant to the students' lives?

INTERVIEWEE: They are outdated, because you must remember that it's from 3 or 4 years ago.

INTERVIEWER: So it doesn't keep up?

INTERVIEWEE: It doesn't keep up at all. I mean for instance, one great thing with like things as having a Zapiro kind of workshop for Grade 11's and 12's, and his political mind and his extraction and how he produces what he produces, and why he needs to conscientise people like that, and suddenly that just created for them a new dimension. Something else again. A new political way of thinking.

INTERVIEWER: Thinking, ja.

INTERVIEWEE: But they now relate where the comic was implemented, now they actually look at something, because they've been exposed to it.

INTERVIEWER: So it's again the practical element.

INTERVIEWEE: The practical element of it. But I mean what I'm saying is now why I brought Zapiro up, so his political thing, he will have something today about let's say about Vuwani Municipality and school burning etc, so if you just look at, even take that one minute just today to look at that, just conscientise yourself as to what is happening. Just look at the cartoonist and what he's bringing to the fore, so what I'm saying is just do that, and a textbook can't do justice to that. The textbook would have 5 years ago's information. So it can't do justice to what's happening now.

INTERVIEWER: Okay. To be relevant to their life now.

INTERVIEWEE: To now whatever, you see, to make them aware. It makes them aware of case studies and things of 5 years ago, and automatically it's switched off. They weren't conscious about these things 5 years ago, give them something now to conscientise them. So with other books you need to be more online, more integrated, more kind of, and how are you going to get that right? You can't. A textbook is a textbook.

INTERVIEWER: What does it mean to you to be a South African? How would you describe South Africans? That question, that question that no-one can answer.

INTERVIEWEE: I think it comes back to I think, I'm going to throw it back at what I'm doing as a South African.

INTERVIEWER: Okay.

INTERVIEWEE: I'd rather then watch it, because that is what I am and then that is my contribution and that is what I, making a contribution and so that is basically what I'm going to place my answer in looking at that.

INTERVIEWER: Okay. No, absolutely.

INTERVIEWEE: It is always to remain positive and always to be that positive citizen, and never to allow children to yes, there are limitations and point out limitations, yes, if there's a discussion around them worried about Malema and his party, and the growth of the party and what's happening, yes, open it up. Let's talk about it. Let's, why don't a few of you join and then come back to me. Join the youth group and see what it's all about, and get the information for yourself, because I haven't, I can't talk about it, so therefore I'm not going to criticise it, I'm not going to say and I'm not going to make a judgement if it's right or wrong. So I don't know, I hope you get what I'm saying.

INTERVIEWER: No, I understand that you, citizenship for you is who you are and that is your contribution to being a South African.

INTERVIEWEE: That's right, okay.

INTERVIEWER: No, it's a very difficult question. People can't always answer it, and that is also indicative of our fragmented society, that we come from different backgrounds, we

have different views of things, we're not a united country, we don't have a common vision on things. Some things, but most things not.

INTERVIEWEE: No, seeing that you have now gone so far already and you've met so many people, and you obviously now have a very good opportunity to create an opinion about what South Africa means to you as a person, so I mean how would you?

INTERVIEWER: How would I describe it? First of all I actually remove South African from my identity, so when you ask me who I am, I'm a girl, I'm Indian, I was raised in Cape Town, I lived overseas for God knows how long, so that is my identity. South Africanness, it changed too often to form a concrete part of my identity, so when people ask me where I'm from, I will say Cape Town, not South Africa.

INTERVIEWEE: You're right.

INTERVIEWER: My sense of South Africanness is also still developing, because I don't have a sort of a concrete thing to hold onto. Like when I ask the students about, I'm now telling you for instance, I ask the students tell me about what it means to be an American? Describe Americans to me, and they could rattle if off, and British and Spanish and the people, and they could tell me, they could literally list characteristics. And then I said so and South Africans, and they are like...

INTERVIEWEE: Yes, South Africans, it's all rugby support...

INTERVIEWER: And then one girl says we're very violent. And I was like... And then it started coming up that there was nothing positive. It was all the problems, and then it was, in the class, it was very interesting, because there were a group of coloured kids, and a group of black kids and a group of foreigners. And they all had this different sense of what is South African, and I said this is exactly it. We are so fragmented that this whole common vision in our textbooks, this whole common vision thing, it's not working. Like

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we need to know that it's okay to be different. We unite in the fact that we're all born here, we all live here, we all co-exist here, but that's okay, that's as far as it ends. You know what I mean, we've got common values, but our sense of self are different. So maybe we shouldn't be asking the question: What is your view of being a South African? It could be if there's 50 million people in the country, we're going to get 50 million different answers, and that is okay.

INTERVIEWEE: Interesting, you know, because for me it's always my, it's interesting that you say you're Indian first, and you've now, but you know what, it's interesting for me, because people in my circle and even here, and parents who come here, will always first bring out the Irish in them, and the German in them, and everything else in them. So they first make sure that people understand oh no, we've got Irish blood, or we've got this blood or that blood or that blood. And initially I was like that. I was okay, when people talked to me, I was very proud of my German roots and my English roots, and I never really gave any recognition to my grandfather who was from St Helena, from the island of St Helena. In fact the more I researched and thinking that he was there at the same time as Napoleon, suddenly the breakthrough came upon me and I realised what if he was a descendant? What is then the sum of that blood? What is the sum of someone who is, it's far more recognisable historical. I'm not saying good or bad, I'm just, it's historical.

INTERVIEWER: No, but it's a sense of belonging.

INTERVIEWEE: Belonging than just being only German or just being English. And suddenly then that whole thing changed, and I now no longer kind of look at the roots and I'm no longer interested in other roots; my research is all about the other part of the family that I'm part of, that no one talks about and no one mentions it, and here is this person, who is actually real, my grandfather is real, I mean absolutely look at him and he's

an interesting kind of, you just sense that there was this absolute majestic figure, and that's what, like a tall build, and you know…

INTERVIEWER: But it's the sense of belonging, when you say people are famous, they try and show you where they fit in, where they belong.

INTERVIEWEE: Ja.

INTERVIEWER: So you don't think they are loose cannons. People underestimate that feeling of belonging. That is why we have gangs. That is why we have all of these kids, it's that fundamental feeling of belonging that we all want, and South Africanness, it's too, it's not concrete enough.

INTERVIEWEE: No. We don't belong.

INTERVIEWER: Ja, exactly, so we don't belong there yet. Once it's concrete and that will be in maybe 20, 50, 100 years from now, once it's a concrete thing, then we can identify with it. At the moment we can't.

INTERVIEWEE: No, I get it, I do get it because there are a few teachers on the staff who like to say, who actually ask the children are you coloured, must I speak coloured to you?

INTERVIEWER: Ja, exactly.

INTERVIEWEE: What does that mean? It goes through my body, it shocks me, because I mean are you, is there a coloured culture, is there a difference, if you, do you classify yourself, and then the kids will say yes, I'm coloured, I speak Coloured.

INTERVIEWER: That is the thing of schools, so they forget that they are reinforcing and they're reproducing the sameness. If we want to get away from this racialised way of talking and describing ourselves, like you said I'm discovering myself as Indian first, why must I put race there? Why can't I say I'm a female, I'm of brown skin, I've got dark hair?

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Why do I put race first? It's because we're so racialised in our talking, but that is also the roll-up schools, stop using the racialized language. Like if you go to other countries, when you fill out forms, they hardly have what race are you? Hardly ever do you see what race are you? But here, it's a, yes, and it's a required field. It's a required field for everything, for a job, for this, and I'm like if you want to move away from the race thing, why are you keeping the race thing in? The language of race in?

INTERVIEWEE: The BEEE might have it. Because you must still [indistinct] we must still make sure that we're separate. We must make sure [cross talk]

INTERVIEWER: Ja, we can't move away from race because they keep using the language, they keep reinforcing it, teachers keep using that language, so the kids grow up with that. I think that this generation is so racist, because of how the family is reinforcing it and how schools are still reinforcing that sameness. And then they want to know why we're so violent? Like apartheid has gone, but we're still racists. It's because the schools are doing this to themselves. It's the teachers that's doing it themselves.

INTERVIEWEE: And they are there, I mean I get so many comments from kids because Coloureds, why are they, but Coloured in a derogative sense, it's become like the K word. You see? In that sense, that's what it equates to in my mind, calling a person Coloured.

INTERVIEWER: So they feel embarrassed of where they belong, so they have identity issues when they say I am Coloured, I don't want to be Coloured, because it's a bad thing to be Coloured?

INTERVIEWEE: No, that's the point I'm trying to make. But anyway, that is [cross talk]

INTERVIEWER: No, but this is the whole thing, like speaking about South African, because people can't answer you, because they don't identify with it. Because if you ask them, so describe yourself to me - the first thing is race. The first thing is either race or

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religion, actually, the first thing that comes out. And you're like it's because those things are concrete and it's almost like as if you can't change it, no matter what you do, you're always going to be that way, you can't change it.

<u>INTERVIEWEE</u>: But it wasn't in my mind at all when I answered you, because I'm so conscious about looking at the person, you know I'm so conscious.

<u>INTERVIEWER</u>: Me also, it went way over, but… [interruption] This interview is actually over.

Appendix H: Bill of Responsibilities

A BILL OF RESPONSIBILITIES FOR THE YOUTH OF SOUTH AFRICA

Preamble

I accept the call to responsibility that comes with the many rights and freedoms that I have been privileged to inherit from the sacrifice and suffering of those who came before me. I appreciate that the rights enshrined in the Constitution of the Republic of South Africa are inseparable from my duties and responsibilities to others. Therefore I accept that with every right comes a set of responsibilities.

This Bill outlines the responsibilities that flow from each of the rights enshrined in the Constitution of the Republic of South Africa.

My responsibility in ensuring the right to equality

The right to equality places on me the responsibility to
- treat every person equally and fairly, and
- not to discriminate unfairly against anyone on the basis of race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language or birth

South Africa is a diverse nation, and equality does not mean uniformity, or that we are all the same. Our country's motto: !KE E: /XARRA //KE, meaning "Diverse people unite", calls on all of us to build a common sense of belonging and national pride, celebrating the very diversity which makes us who we are. It also calls on us to extend our friendship and warmth to all nations and all the peoples of the world in our endeavour to build a better world.

My responsibility in ensuring the right to human dignity

The right to human dignity places on me the responsibility to:
- treat people with reverence, respect and dignity
- be kind, compassionate and sensitive to every human being, including greeting them warmly and speaking to them courteously.

My responsibility in ensuring the right to life

The right to life places on me the responsibility to:
- protect and defend the lives of others
- not endanger the lives of others by carrying dangerous weapons or by acting recklessly or disobeying our rules and laws.
- live a healthy life, by exercising, eating correctly by not smoking, abusing alcohol, or taking drugs, or indulging in irresponsible behaviour that may result in my being infected or infecting others with communicable diseases such as HIV and AIDS.

My responsibility in ensuring the right to family or parental care

This right expects me to:
- honour and respect my parents, and to help them,
- be kind and loyal to my family, to my brothers and sisters, my grandparents and all my relatives.
- recognise that love means long-term commitment, and the responsibility to establish strong and loving families.

My responsibility in ensuring the right to education

The right to education places on me the responsibility to:
- attend school regularly, to learn, and to work hard,
- cooperate respectfully with teachers and fellow learners and
- adhere to the rules and the Code of Conduct of the school.

and concurrently places on my parents and caregivers the responsibility to:
- ensure that I attend school and receive their support

and places on my teachers the responsibility to:
- promote and reflect the culture of learning and teaching in giving effect to this right

My responsibility in ensuring the right to work

This right carries with it the responsibility for all learners, parents, caregivers and teachers to:
- work hard and do our best in everything we do.
- recognise that living a good and successful life involves hard work, and that anything worthwhile only comes with effort.
- This right must never be used to expose children to child labour.

My responsibility in ensuring the right to freedom and security of the person

The right is upheld by my taking responsibility for:
- not hurting, bullying, or intimidating others, or allowing others to do so, and
- solving any conflict in a peaceful manner.

My responsibility in ensuring the right to own property

The right to own property places on me the responsibility to:
- respect the property of others,
- take pride in and protect both private and public property, and not to take what belongs to others.
- give generously to charity and good causes, where I am able to do so.

My responsibility in ensuring the right to freedom of religion, belief and opinion

The right to freedom of conscience requires me to:
- allow others to choose and practice the religion of their choice, and to hold their own beliefs and opinions, without fear or prejudice.
- respect the beliefs and opinions of others, and their right to express these, even when we may strongly disagree with these beliefs and opinions. That is what it means to be a free democracy.

My responsibility in ensuring the right to live in a safe environment

This right assumes the responsibility to:
- promote sustainable development, and the conservation and preservation of the natural environment.
- protect animal and plant-life, as well as the responsibility to prevent pollution, to not litter, and to ensure that our homes, schools, streets and other public places are kept neat and tidy.
- In the context of climate change, we are also obliged to ensure we do not waste scarce resources like water and electricity.

My responsibility in ensuring the right to citizenship

The right to citizenship expects that each of us will be good and loyal South African citizens. This means that we are responsible for:
- obeying the laws of our country,
- ensuring that others do so as well, and
- contributing in every possible way to making South Africa a great country.

My responsibility in ensuring the right to freedom of expression

The right to free expression is not unlimited, and does not allow us to:
- express views which advocate hatred, or are based on prejudices with regard to race, ethnicity, gender or religion.
- We must therefore take responsibility to ensure this right is not abused by ourselves or others, to not tell or spread lies, and to ensure others are not insulted or have their feelings hurt.

Conclusion

I accept the call of this Bill of Responsibilities, and commit to taking my rightful place as an active, responsible citizen of South Africa. By assuming these responsibilities I will contribute to building the kind of society which will make me proud to be a South African.

education
Department:
Education
REPUBLIC OF SOUTH AFRICA

NATIONAL RELIGIOUS LEADERS' FORUM

Cape Peninsula
University of Technology

Q.	
G.	
No.	

School Statistics Sheet

1) Number of students and teachers

Grade 8		Classes:	Teachers	
M:	F:	No.	M:	F:
Grade 9		**Classes:**	**Headmaster**	
M:	F:	No.	Y/N	M/F
Grade 10		**Classes:**	**Deputy Headmaster**	
M:	F:	No.	Y/N	M/F
Grade 11		**Classes:**	**SGB**	
M:	F:	No.	Y/N	
Grade 12		**Classes:**	**SGB Members:**	
M:	F:	No.	No.	

2) Facilities

NO.	OPTIONS	Happy ☺	Sad ☹	Do not have	Comment
1	The classrooms				
2	The toilets				
3	The sports field				
4	The library				
5	The computer labs				
6	Tuck shop				
7	A secure fence				
8	Enough textbooks				