Curriculum and national identity in South Africa: Examining the representation of national identity in the public school curriculum

By

Tshegofatso Lekitlane

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Supervisor: Dr F.G. Wolmarans

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What a journey it has been and at times it felt like the end was not in sight. I started my masters' journey with a sparkle in my eyes and a heart filled with so much enthusiasm and I was ready to grab the bull by its horns. This journey was a difficult one, one filled with many hardships and tears along the way.

I dedicate this dissertation to my late mom, Jerminah Lekitlane who passed away tragically in 2020, I started this masters' journey with you by my side and I am thankful for your love and constant support.

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It took me a bit longer than I had anticipated, but I am finally here, standing at the finish line, bruised, and battered, but not broken.

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Full name: Tshegofatso Lekitlane

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ABSTRACT

The importance for a country to have a national identity that is inclusive and a representation of all citizens is pivotal. National identity in post-apartheid South Africa has risen to the top of the national agenda. However, the creation and adoption of national identity in a country such as South Africa is complex and this is because South Africa has a society which is immersed in diversity. Thus, the task of creating a national identity that is inclusive and aware of diversity is important. National identity in South Africa is aspirational. It details who we as a country wish to become. It encompasses the national values and ideals that should reside in the hearts of South Africa's people. However, for these national values and ideals to reside in the hearts and minds of citizens, they need to be taught. Thus, educational spaces (i.e., curriculum) have been identified as avenues that will enable this to take place.

However, because of its inspirational note, defining national identity in South Africa is difficult. This study uses the preamble of the Constitution as a blueprint in defining national identity in South Africa. This research study sought to examine the national identity markers which were categorised using this blueprint. These markers were furthermore used to examine the curriculum to investigate how and if so, how efficiently, aspects of national identity are covered in the curriculum, by focusing particularly on the Grades 8–12 Life Orientation and Grades 8–9 Social Sciences. It is through this examination that curriculum was identified as being mostly successful in teaching learners about national values and ideals (i.e., national identity).

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ACRONYMS AND ABBREVIATIONS

CAPS	Curriculum Assessment Policy Statement
NCS	National Curriculum Statement
OBE	Outcomes Based Education

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CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION

In South Africa, many aspects of life in general, such as work, social life, arts, education and so forth are still tainted by the legacies of apartheid which continues to discriminate against people primarily on race, class, ethnicity to name a few. Exclusionary policies and practices introduced by colonialism and formalized by the apartheid regime not only shaped the country but also shaped the people of South Africa. South Africa's history is dominated by racism, sexism, apartheid, colonialism and as a result every sphere of society from the economic to the political and social have been greatly impacted.

Granting that freedom and democracy were granted in 1994, the country however continues to face overwhelming challenges. The dawn of democracy in South Africa paved the way for an era of policy reform aimed at removing the injustices and inequalities of the past.

South Africa's democratic dispensation granted citizens access to education which through upward mobility may contribute to the alleviation of various forms of oppression. Additionally, individuals are presented with the social capital for advancement through education as opportunities within the realms of the political, social and economic become accessible. Among others, identity construction is significantly impacted by this educational attainment through the manifestation of different forms of capital. However, what role does identity play? The new educational aims seek to reflect interest in the welfare of both individual students and the society to which schools are responsible. Henceforth, understanding the concept of identity and the basic dynamics involved in the formation and functioning of identity (individual and collective) is of utmost importance especially in the South African context.

The sector which is the specific focus of this study is the education sector. This is because education has been identified as a tool of development and advancement. However, it renders itself useless if it has been shaped in a way that does not take into account the social realities of a country. South Africa is a very diverse society and

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therefore, the educational sphere, in particular its curriculum, needs to be a heterogeneous and create educational institutions that are heterogeneous where various social identities are able to interact and in return are shaped and influenced by the educational system. The classroom is a place where contact is made across the lines of different social identities. Therefore, curriculum is an ideal context to study and teach the essence of national identity to learners. The South African National Curriculum Statement is geared towards equipping learners with knowledge, skills and values for self-fulfilment and meaningful participation in society as citizens of a free country. Consequently, the main principles of the South African curriculum are human rights, inclusivity, environmental and social justice, through infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution (Booyse & Du Plessiss, 2014:101).

This study looks at national identity which is a form of collective identity. The study seeks to examine the intersection between national identity and the Curriculum and Assessment Policy Statement in South Africa. Particularly, examining the representation of national identity in the Public-School Curriculum.

To examine the representation of national identity in the public-school curriculum, this study will firstly discuss identity in its personal and collective form. This study focuses on national identity (collective identity), particularly, South Africa's national identity, the Preamble of the Constitution is used as the template of South Africa's national identity markers. The Curriculum and Assessment Policy Statement will be examined through the use of the national identity template provided by the Preamble of the Constitution of South Africa. Two subjects will be examined through the use of the national identity markers, particularly the Life Orientation Grades 8-12 and Social Sciences Grades 8-9. These two subjects have been chosen as they are compulsory subjects, with Life Orientation being compulsory from grade 4-12 whilst Social Sciences is compulsory from grade 4-9. The school grades chosen for this study are high school grades and the reason for this is because these grades are school leaving grades and they thus prepare learners for life beyond high school.

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1.2 IDENTIFICATION OF RESEARCH THEME

Curriculum in this study is regarded as a policy statement and as a form of policy expression. Essentially, this is a public policy study centred on curriculum study. This study considers aspects of curriculum content in South Africa, with the specific unit of analysis being the Curriculum Assessment Policy Statement (CAPS). CAPS is a single, comprehensive, and concise policy document, which has replaced the Subject and Learning Area Statements as well as the Learning Programme Guidelines listed in the National Curriculum Statement (NCS) Grades R–12 (Republic of South Africa [RSA], 2019). Curriculum as a policy artefact refers to policy documents enacted by authorities which represent the official curriculum and demonstrates a nation's educational priorities (Du Preez & Simmonds, 2014:4).

A school curriculum is an ideological statement which expresses values, beliefs as well as aspirations. The South African NCS is geared towards equipping learners with knowledge, values, and skills for self-fulfilment and meaningful participation in society as citizens of a free country. Consequently, the main principles of the South African curriculum are human rights, inclusivity, environmental and social justice, through infusing the principles as well as the practices of social and environmental justice and human rights as defined in the Constitution (Booyse & Du Plessiss, 2014:101). This study argues the importance of national identity and examines how it is presented and taught to learners through the curriculum. Through arguing the importance of national identity, it is important to understand identity and its components.

Bilgrami (2006:2) argues that identity is both subjective and objective, while the "former denotes how one conceives oneself to be, and the latter denotes who a person is according to certain biological facts". There are several contextual factors that hinder or promote the creation of identity. Identity in this context can be relational and collective. Identity can thus be defined through collective constituencies whereas one identifies and can be identified by others (Davids, 2018:3). A pluralistic nature of collective identity (national identity) is apparent in South Africa; however, it is aspirational. Identity is regarded as important for people's development, and curriculum design as a conduit for the transmission of values and knowledge is arguably well positioned for the fulfilment of this role.

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The South African education system represents a very diverse society and therefore curriculum must be structured or designed in a manner that reflects the country's demographics as well as who we want to become as a nation (national identity). Policy formulation expressed in the form of curriculum content provides an ideal context to investigate if and how curriculum design in South Africa aims to impact and grow national identity. Through examining and exploring how curriculum as a form of public policy incorporates South Africa's national identity, this study will unpack the concept of identity and engage with the curriculum content.

1.3 IDENTIFICATION OF THE RESEARCH PROBLEM, RESEARCH QUESTION, AND SUB-QUESTION

1.3.1 Research problem

The research problem has been conceived as 'does the South African school curriculum incorporate and reflect the aspirational ideals of South Africa's national identity as expressed in the Constitution?'. The South African society has been damaged by the policies of the past and in order to heal we need to find a national identity that brings people together. The Constitution brings to the forefront an ideal national identity, however, it is aspirational. In order to achieve the aspirational goals of national identity education can be used as a tool to achieve the desired goals. Education is a key aspect as it allows for national identity to be instilled.

1.3.2 Research question, sub-question, aim, and objectives

The research question, sub-questions, and aim are as follows:

- Is the ideal of national identity expressed in the CAPS curriculum?
- Sub-question 1: How does curriculum content reflect the ideals of national identity in subjects such as Life Orientation and Social Sciences?
- Sub-question 2: Which aspects of the national identity are not included in the CAPS curriculum?

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- Research Aim: The research aim of this study is to investigate and examine how the curriculum content represents, conceptualises, and does justice to the concept of national identity.

The research objectives are as follows:

- To analyse the aim and intent of the CAPS curriculum.
- To analyse how the subjects Life Orientation and Social Sciences conceptualise and represent the ideals of national identity.
- To assess the extent to which the school curriculum contributes to building a strong national identity in South Africa.

1.4 RESEARCH METHODOLOGY

1.4.1 Theoretical framework

This study will make use of a thematic and topical analysis. This study will be doing a reading, and interpretation of the curriculum whilst looking for specific themes (in the curriculum) which will have been identified from the Preamble of the Constitutions. These themes and topics will be analysed to determine how they have been used within the curriculum.

1.4.2 Research design

The present study will be using a qualitative research design. According to Creswell (2009:37), qualitative research pays particular attention to the interpretive nature of inquiry and situates the study within a cultural, political, and social context and signals for a call of action, provides complex descriptions and interpretation of the problem. A case study research design will be used for the purpose of this research paper. The case study, as a research design offers a wealth and depth of information which is not usually offered by other methods (Astalin, 2013:122). The case study and unit of analysis is the CAPS. This desktop-based study treats curriculum design as a policy statement and a form of policy expression using secondary data sources, the Constitution as well as public policy documents.

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1.4.3 Research method and Literature overview

This study is a qualitative study that will be using secondary data sources- desktop analysis, articles, journals, the Constitution, and public policies (curriculum). The qualitative content analysis will be used as a data analysis tool. Content analysis as a data analysis tools incorporates approaches ranging from “impressionistic, intuitive, interpretive analysis to systematic, strict textual analysis” (Hsieh and Shannon, 2005:1277). Furthermore, as argued by Hsieh and Shannon (2005:1228), the goal of content analysis is “to provide knowledge and understanding of the phenomenon under study”. Therefore, qualitative content analysis is a research method used for a subjective interpretation of the content of text data, “through the systematic classification process of coding and identifying themes or patterns” (Hsieh and Shannon, 2005:1278). Consequently, qualitative content analysis will be employed to analyse the primary source, the CAPS curriculum, additional secondary sources will include arguments presented by other authors on topics such as identity and education in South Africa. In this light, various authors have argued the following:

1.4.3.1 Education in South Africa

The introduction of formal education in South Africa took place between the settler and slave. The first school established in South Africa was a slave school in April 1658 (Pinar, 2010:25-26). It came into being as a managerial necessity. A school was deemed as “the most effective vehicle for preparing the children to be used as future property for the Dutch East India company or the Verenigde” (Pinar, 2010:25-26). However, in 1882, the schools that governments began to establish excluded nonwhite students, however, at this time it was not an official policy (Phillips, 1999:22). The School Board Act was passed in 1905 and it established a new tax to finance the education of poor whites (Phillips, 1999:22). This act excluded blacks from the newly founded system of public education and this resulted in a majority of black South Africans being forced to go to segregated mission schools (Phillips, 1999:22).

South Africa as it develops after 1950, is greatly shaped by the apartheid government’s preoccupation with race until the 1990s. Race was thus inscribed into the landscape through laws such as the Group Area Act and so forth. Layered on top of exclusionary policies, education was centred on identity, education was a process of subject formation (Pinar, 2010: 35-36). A number of different strategies were needed in order

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to keep the racialized imbalanced system in place. Thus one key strategy was employed through education or a lack thereof.

One of the foremost pieces of legislation in the derailment and under-development of the African majority was the Bantu Education Act of 1953. In order to ensure that black South Africans would not become the political or social equals of whites, black South Africans received lower quality education (Bantu-Education) than their white counterparts (Phillips, 1999:22). The Bantu Education curriculum stressed separate Bantu culture and prepared students for little more than a life of manual labour and the philosophy of Bantu Education was one that highly stressed racial inequality, segregation and African inferiority (Phillips, 1999:24).

The Bantu Education Act, specifically the policy on the Medium of instruction, received a great deal of resistance from black South Africans. The language issue affecting selected schools "brought important and complex epistemological factors to the forefront, if one changes from one language to another, the reality that was created through the first language (mother tongue) is completely lost" (Ndlovu, 2011:327). The dissatisfaction about the direction of the education system culminated in the 1976 Soweto Uprisings, amongst many revolts in the country.

The new democratic dispensation in 1994, "adopted a self-confident and forward looking stance, structured to simultaneously overcome the inequities of the past and lay the foundations for a sound and globally competitive future" (Deacon, Osman & Buchier, 2010:99). South African education policy, in its early formulations, "essentially consisted more of progressive and anti-elitist political slogans than of measures which recognised the needs and processes specific to education" (Young 2004:10 as cited in Deacon, Osman & Buchier, 2010:99). After 1994, the most significant education policy change was "the transfer of greater educational authority and autonomy to the district and school-level, this educational decentralisation was touted by the postapartheid government as a democratising measure simultaneously increasing access and participation and promoting efficiency" (Deacon, Osman & Buchier, 2010:102). The goal of a successful educational program and thus effective curriculum should be to meet the needs and current demands of the culture, the society and expectations of the population being served (Alsubaie, 2016:106).

The burden of the government in 1994 was to break away from the country's apartheid past and introduce new legislation. The most fundamental logic in curriculum studies

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is hierarchy. The basic aim of curriculum studies is to move a learner to a higher level within an organized knowledge structure (Hugo, 2010:56). After the collapse of apartheid, democratization and integration became dominant themes across political, social, cultural, economic and educational sectors. The epistemic structure of schools and curriculum had to be restructured. Consequently, it was important to integrate both black and white learners and to integrate apartheid divisions that had different education departments for different races (Hugo, 2010:56). Since 1994 there has been a proliferation of new policies and changes to the education system that have greatly impacted the teaching context and schools (Ramrathan, 2010:107).

1.4.3.2 Curriculum Overview post 1994

1.4.3.2.1 Outcomes Based Education (OBE)

Curriculum 2005 (OBE) was introduced in 1997. The OBE illustrated the most radical form of an integrated curriculum and the curriculum was learner centred. It was informed by a number of trajectories within education both locally and globally. There was a strong move towards integration as it was identified as a fundamental tool to for more democratic forms of education (Hoadley, 2010:136-137). Curriculum 2005 signalled a paradigm shift in curriculum, from the traditional curriculum to an outcomes based curriculum (Hoadley, 2010:137). The curriculum had progressive features, it emphasised group work, local curriculum construction, relevance and local choice of content. It introduced a horizontal integration of traditional curriculum subjects, learning outcomes were generic and most of the subject specific content from the curriculum was removed (Hoadley, 2010:137). Learning outcomes were explicit “but leaving implicit precisely what content should be selected and how it should be sequenced, it was hoped that different learners within different contexts would be able to use means and methods specifically adapted to their own situations to achieve the outcomes” (Hugo, 2010:60-61). South Africa has enormous contextual differences between communities and taking this into account an outcomes based system seemed to be a viable solution to the problem of difference. This is because it allowed different paths to the same end point. OBE was grounded on two pillars of knowledge: “firstly, competency-based education; and secondly, mastery learning. Formative and summative assessments are rooted in OBE to ensure students meet the outcomes. In

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fact, the OBE model alleged that student success is solely the teacher's responsibility" (Schmidt, 2017:372).

However, the attempt to develop a curriculum that had explicit ends and implicit means both in terms of content and pedagogy, a number of obstacles hampered the process. If the means of achieving the ends are implicit the onus is thus placed on the teacher, learner and the school who have to have the skills and the resources to create the various routes towards the goal (Hugo, 2010:61). However, under the apartheid government, schools designed for non-whites were impoverished not only through physical resources but also in the education of their teachers and the structure of the allocated curriculum. The subject knowledge and pedagogic knowledge of teachers in non-white schools was weak. Therefore, "to expect teachers to negotiate the complex space between initial learner ignorance and a final outcome of specialized knowledge form on their own, based on a democratic notion of empowerment, was an injustice of astonishing proportions" (Hugo, 2010:61).

1.4.3.2.2 National Curriculum Statement (NCS)- 2007

The National Curriculum Statement involved the revision of C2005. C2005 had been drawn up by bureaucrats while academics dominated the review and the re-writing of statements of the NCS (Hoadley, 2010:140). Integration was reduced and a clearer specification of contents was introduced and the features associated with outcomes were also retained (Hoadley, 2010:141). The National Curriculum Statement (NCS) promotes integrated learning, learning should thus not be remote and compartmentalized, it has to be combined. Emphasis is thus placed on "the relationship between practice, theory and reflection and links between one subject and others. Integration across subjects is also encouraged and it assists with the development of applied competence" (Ramokgopa, 2013:2). In making the learning experience at school 'whole' through integrated learning, a learner's outlook of the larger world can be also made 'whole'. Furthermore, "learning to see the interconnections of all aspects of life ultimately becomes a habit-of-mind that will serve them well throughout their lives" (Ramokgopa, 2013:2)

The adoption of the Constitution provided a basis for curriculum transformation and development, which aimed to heal the division of the past and establish a society

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based on democratic values, social justice as well as fundamental human rights. The following are among the principles guided the development of the National Curriculum Statement: “Social transformation which aims to redress the education imbalances. Integration and applied competence which aims to promote an integrated learning of theory, practice and reflection. Integrated learning is an approach that seeks to make learning ‘whole’ and is based on a holistic view of education. It recognizes the necessity to see the ‘big picture’ rather than to require learning to be divided into small pieces (Brazee & Capelluti, 1993 cited in Brazee & Capelluti, 1995:10)” (Ramokgopa, 2013:1).

Furthermore, the NCS aimed to develop the full potential of each learner as a citizen of the democratic South African. Consequently, it aimed to create a lifelong learner who is confident and independent, literate and numerate and multi-skilled, compassionate, with respect for the environment and the ability to participate in society as a critical and active citizen (Mosuwe & Vinjevold 2008:12). The NCS envisaged the kind of learner who will be “imbued with the values and act in the interests of a society based on respect for democracy, equality, human dignity, and social justice as promoted in the Constitution” (Ramakgopa,2013:22).

1.4.3.2.3 The Curriculum and Assessment Policy Statement (CAPS) - 2012

The Curriculum and Assessment Policy Statement replaced the OBE system and predominantly focusses on excellence and subject knowledge and demands more from the students (higher standard of performance) (Maddock & Maroun, 2018:194). The South African national curriculum is, according to the Minister of Basic Education, “the culmination of our efforts over a period of seventeen years to transform the curriculum bequeathed to us by apartheid” (Motshekga 2012 as cited in Maddock & Maroun, 2018:194). This highlights the link between education and political ideology. The general aims of CAPS are as follows: providing access to higher education, facilitating the transition of learners from educational institutions to the workplace, and providing employers with a sufficient profile of a learner’s competences (Maddock & Maroun, 2018:195). The principles espoused by CAPS are as follows: “Social transformation: ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of the population; Human rights, inclusivity, environmental and social justice: infusing teaching with the

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principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of South Africa; and Valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution"(Davids, 2018:7). Critical thinking is the main principle of CAPS. CAPS is more focussed on subject knowledge and it is more structured and prescriptive in comparison to OBE and NCS (Maddock & Maroun, 2018:195).

The NCS and CAPS have similar rationales when it comes to situating the curriculum within the aims of the South African constitution and both NCS and CAPS contain a similar list of values (including social justice, human rights, environmental awareness and respect for people from diverse cultural, religious and ethnic backgrounds) (Gumede & Biyase, 2016:70).

1.4.3.3 Identity and Identity development

In order to understand identity one has to "comprehend the close connection between identity and the self, the role of emotion in shaping identity, the power of stories and discourse in understanding identity, the role of reflection in shaping identity, the link between identity and agency" (Beauchamp & Thomas, 2009:176). The interplay between identity and concepts such as 'self' make the formation of a clear definition of identity difficult because they are sometimes used interchangeably (Brunsdon, 2017:2). Identity, according to Chrysssochoou (2003:227) is defined as an encapsulation of the way we think about ourselves and about the world in which we live. Bilgrami (2006:2) contends that identity is constituted by a subjective and an objective identity, whereas the former denotes how one conceives oneself to be, while the latter denotes who a person is according to certain biological facts.

Identity theory offers a way of understanding the person as a cognitive, emotional and behavioural agent who influences the structure of society but who is also influenced by the social structure (Stets & Burke, 2014:58). The self is made up by many identities. Individuals internalize the meanings that they apply to themselves when they occupy positions in the social structure such as father, mother, student, golfer and so forth (Stets & Burke, 2014:59). The positions and the meanings and expectations attached to them come from a common culture that is shared with others. In this

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common culture, people understand what it means to be a mother, father, student and so forth.

Chryssochoou (2003:227) defines identity as “the way we think about ourselves and about the world in which we live”. Oyserman, Elmore and Smith (2012:69) define identity as the “traits and characteristics, social relations, roles and social group memberships that define who one is”. Identity thus compromises of both individual and societal functions and it plays an important role in connecting the individual and society. Identity and identity formation receives special focus in the field of human and social sciences ‘because it seems to present a hermeneutical key for understanding the relationship between individuals and society as well as to explain and predict the behavior of individuals in society” (Brunsdon, 2011:2). Identity theory therefore offers a way of understanding the person as a cognitive, emotional and behavioral agent who influences the structure of society but who is also influenced by the social structure (Stets and Burke, 2014:58). South Africa is a diverse and complex society, with many available identities embedded in its societal fabric. South African citizens are usually classified by population group. However, unlike in the past, membership of a racial group now tends to be based on self-perception and self-classification, not on a legal definition (Booysen, 2007:2-3).

1.5 RESEARCH STRUCTURE

This study consists of six chapters which address the following:

- Chapter 1 - Introduction: addresses the following research themes, namely research paradigm, research question, objective, design, and method.
- Chapter 2 - Identity theory: explains the different groups of identity as well as the various categories of identity.
- Chapter 3 - National identity: looks at a form of group identity which is national identity. The theoretical importance of this chapter is to unpack what national identity is, its importance and to take a particular look at South Africa’s national identity.
- Chapter 4 - Historical/backward-looking national identity markers: this chapter examines the curriculum alongside the identified national identity markers and examines how these markers are adopted in the curriculum.

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- Chapter 5 - Forward-looking national identity markers: this chapter examines the curriculum alongside the identified national identity markers and examines how these markers are adopted in the curriculum
- Chapter 6 - Conclusion: is a summary of the arguments presented in Chapters 2 to 5.

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CHAPTER 2: IDENTITY THEORY

2.1 INTRODUCTION

Identity is a multifaceted concept that includes the self (personal/individual) and the self in relation to others. The contribution of this chapter to the study is to present the concept of identity and its element. This chapter brings to the forefront an aspect of collective identity that is important to this study, namely national identity. However, it is important to first understand what identity is and why it is essential to understand national identity. Keeping this in mind, this chapter explains personal and collective identity as well as human identity and shows that these identity elements are essential in understanding identity. Personal identity articulates an individual's defining beliefs and values and how they choose to organise their lives. Collective identity articulates how individuals define and structure their relations with members with whom they share the collective identity. On the other hand, the human identity shows how humans relate to each other and what they demand from themselves and other human beings. Through understanding what identity is (i.e., personal identity), the reader will realise that personal identity and collective identity are not separate; one exists within the other.

The examination of identity, particularly national identity, will feature in the chapters that follow. The findings of this chapter created the necessary theoretical foundation needed to interrogate the research question thoroughly. This chapter sets the foundation for building an argument that will help in efficiently answering the research question of whether identity, specifically national identity, features in the South African public-school curriculum.

2.2 IDENTITY (THE INDIVIDUAL SELF)

In multiple contexts, the question of identity arises. This question is based on whether we are the same individuals as we were ten years ago or if we remain the same individuals as we step into different roles, for example navigating between being a mother, a wife, a daughter, a sister, a golfer, and a leader (Parekh, 2008:8). Another question that can arise is: what defines us and differentiates us from others or what makes us similar. These questions are related; however, they emphasise the different aspects of identity and look at identity from different angles (Parekh, 2008:8).

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In order to understand how identity is created or developed in different contexts, it is necessary to understand what identity is. The term identity is self-contradictory; it is from the Latin root 'idem,' which means "the same, the term implies both similarity and difference" (Buckingham, 2008:1). On one hand, identity can imply something that is unique to each of us, something you uniquely possess (what distinguishes us from others). On the other hand, identity can also imply a relationship with the broader collective or a specific social group (Buckingham, 2008:1). For example, when speaking about gender, cultural, or national identity, it is implied that our identity is rooted in what we share with others. In this context, identity is shaped and defined by a group's shared characteristics (Buckingham, 2008:1).

However, defining identity is complex because it is multifaceted due to the meanings attached to it in different disciplines ranging from philosophy to social psychology (Brunsdon, 2017:2). The relationship between identity and concepts such as 'self' and 'self-concepts' make the formation of a clear definition of identity difficult since they are sometimes used interchangeably (Brunsdon, 2017:2). Identity, according to Chrysssochoou (2003:227), is defined as an encapsulation of how an individual thinks about themselves and the world we live in. Bilgrami (2006:2) contends that "identity is constituted by a subjective and an objective identity, whereas the former denotes how one conceives oneself to be, while the latter denotes who a person is according to certain biological facts". Identity can thus be personal and collective. Personal identity can thus be shaped by family, culture, school, social status, religion, the wider society, personal experiences, the books they read, and the movies they watch. All these factors can influence and shape their identities. Individuals, as they grow up, embark on a journey of self-discovery and they try to make sense of the world around them; they then reflect on their beliefs and values, their attitude towards life, and various qualities of character and they either approve or reject some of them. The belief and values that individuals subscribe to in order to define and identify themselves by constitute their personal identity. These beliefs and values articulate the conception of themselves and their fundamental orientation and thus provides a framework within which individuals view themselves and the world they live in (Parekh, 2008:10).

In addition, democracy has ushered in forms of equal recognition and this has been essential to democratic culture (Taylor, 1994:27). The politics of equal recognition

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have taken on various forms over the years; however, it has returned in the form of demands for the equal status of genders and cultures (Taylor, 1994:27). The new understanding of individualised identity has modified and intensified the importance of recognition (Taylor, 1994:28). The concept or idea of an individualised identity is that, it is particular to me (as an individual) and that I discover myself (Taylor, 1994:28). Therefore, being true to yourself and your way of being brings to the forefront the importance of authenticity (Taylor, 1994:28). Therefore, to explore an individual's identity one needs to question what makes that individual who they are and whilst doing so, one needs to keep in mind that not every distinguishing feature constitutes a person's identity, only those features that are an integral part of the individual and that without these set features the individual's identity will change (Parekh, 2008:9). These features are thus the core integral features of a person's identity.

Furthermore, an individual or a group can possess multiple elements of identity. For example, an individual can be identified as a woman, a daughter, a student, and a painter. People can be identified or described geographically: urban or rural; through class: rich or poor; racially: black or white; or religiously: Christian or Muslim. Some identities are instrumental or primordial. Primordial identities are fixed, static, and neutral such as a relationship to a parent or child; whilst instrumental identities are socially constructed to fulfil the purpose that they serve in a socio-political environment (Smith & Hutchinson, 1996:8). Depending on their socio-political context, members of an ethnic group may, for instance, use their ethnicity to unite their members to create an alliance (political) with other ethnic groups. The perception of an individual or a group's self-image, traditions, and values, shapes and structures their sense of belonging to a group; this refers to subjective characteristics. The instrumentality of identity depends on how the group identifies itself and how others see the individual or group (Bilgrami, 2006:9–10).

Personal identity plays a crucial role in a person's life and is an intellectual and moral compass that guides the behaviour, responses, choices, and actions of an individual and makes these choices and actions coherent and consistent (Parekh, 2008:12). Personal identity enables an individual to structure and plan their life in order to give their life direction, and it ensures that the individual's life does not necessarily conform to fulfilling the expectations of others or be influenced by all internal and external forces

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which would thus cause an easily changeable personal identity. In this instance, an individual's choices and actions are their own and not in a biological sense that one is their own agent, but in the sense that these actions and choices spring from and reflect the kind of person one is (Parekh, 2008:12). Although an individual's personal identity is open to revision, it still needs to be relatively stable (Parekh, 2008:13).

Furthermore, an individual's personal identity and group identity are not separate. For instance, an individual's personal identity rests on how they form their identity, what are the features and different components of their identity. In contrast, a group's identity, for example, a church community, individuals carry the group's identity; a part of an individual's identity is realising that they form part of that specific group. As mentioned, part of an individual's identity rests on how the individual forms their identity. The following section will explore identity formation.

2.3 COLLECTIVE IDENTITY (SOCIAL IDENTITY)

This section will discuss collective (social) identity. From here on, the terms collective and social identity will be used interchangeably. Human beings engage in several relationships, and they occupy different roles. They are members of groups, organisations, and communities in which they identify and are identified by the members of those groups, organisations, and communities (Parekh, 2008:15). Identity is not limited to individuals. However, it can also be used in the collective sense of the word which makes it possible that a group of people (collective) can develop an identity or that identity can be attributed to a collective (Brundson, 2017:3). Individual identity, as suggested by Chan (2013:21), builds a bridge to a collective identity. This occurs since individuals identify themselves because of the existence of others and based on that recognition, a collective identity is formed. A collective identity is a sense of recognition and an attachment to a specific group. This collective identification can be based on almost any human characteristic such as trait, relationship, practice, belief, religion, and eye colour (Parekh, 2008:15). These identified features are then used to classify individuals.

In addition, identities can also be viewed as being intimately tied to the social structure. The social structure is conceptualised by distinguishing the macro- (large-scale), meso- (intermediate), and micro (proximate) structures that contain and influence

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identities. Large-scale structures feature elements of the stratification system such as race/ethnicity, class, gender, and economic status. They provide individuals with a collective identity through which they can identify with others based on sharing the social location and the meanings associated with a given stratification characteristic (Stryker, Serpe & Hunt, 2005). Intermediate social structures are more localised networks, for example, associations, being part of a prestigious social club, or being an alumnus of an institution. They create social boundaries that proliferate or limit the probability of particular social relationships forming. Proximate structures "are those closest to interpersonal interactions such as families, departments within larger corporations or educational structures, or social clubs within schools" (Serpe & Stryker, 2011; Stryker et al., 2005). Proximate structures provide individuals with social relationships directly related to a specific role identity and their portrayal of the role. Every society consists of well-articulated systems of identities which are all subjected to norms and carry either privileges or privations and are therefore enforced by informal or formal sanctions which form part of its disciplinary regime (Parekh, 2008:16).

A dynamic process occurs, consisting of internal and external factors, as in the case of individual identity. An important internal factor is the sharing of a communal history between individuals. For example, collective identity, as found in national groups rests on aspects such as common faith, language, ethnic ancestry, and a shared heritage (Brunson, 2011:3). This implies that a collective identity can be stronger and more fixed over a period. Consequently, identity is influenced by the need for and of recognition and in some cases, the lack of or the absence of recognition, often by the misrecognition of others. An individual or a group of people can suffer damage if their society or people around them mirror back to them a demeaning or confining image of themselves (Taylor, 1994:25). Therefore, the misrecognition or non-recognition of an individual or a group's identity can cause damage. It can also be a form of oppression or imprisonment in a false identity. It can further distort and reduce an individual's mode of being (Taylor, 1994:25). Due recognition is not only a courtesy owed to people, it is a vital human need (Taylor, 1994:26). Furthermore, the dynamics within the collective on an internal level can be strengthened and further formed. The positive feelings group members have for each other influence the collective identity (Brunson,

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2011:3). Therefore, the stronger the positive dynamics within the collective, the greater the collective cohesion and consequently, the greater the collective identity.

The discussion of identity furthermore extends to group identification as argued. According to Buckingham (2008:5-6), there is a large body of work within the following disciplines, namely sociology, social psychology, and anthropology that are mainly concerned with the relations between individual and collective identities. Researchers have studied how individuals identify or label themselves and others, how they identify as members of groups, how group belonging or community is established and preserved, "and how groups discriminate against outsiders; how the boundaries between groups operate, and how groups relate to each other; and how institutions define and organize (sic) identities" (Buckingham, 2008:5-6). Collective identities represent a blend of power and normativity, essentially legitimised by prevailing beliefs, and sustained by the prevailing relations of power (Parekh, 2008:16).

Lastly, comparison refers to the process in which individuals compare their groups with other groups with a prejudice towards the group to which they belong and competes with groups to which they do not belong (Booysen, 2007:4). The fundamental tenet of the social identity theory is that social structure has an influence on an individual's actions through the social psychological medium of social identity. Social identity seeks to explain how group identity influences human behaviour and brings to the forefront how individuals tend to classify themselves and others into social categories and how these categorisations influence human interactions (Booysen, 2007:3). Furthermore, emphasis is placed on the psychological and sociological aspects of group behaviour and describes the psychological basis of group behaviour, group association, and intergroup discrimination (Booysen, 2007:3). The political and social position of the in-group in relation to relevant outgroups, ultimately become significant psychologically and can be linked with various forms of social and political behaviour (Borman, 2010:237). This entails that identity is a way of stating where an individual belongs and who identifies those whom you identify with, which results in the creation of the 'us' vs 'them' narrative. The social identity comprises of three elements: categorisation; identification; and comparison. Categorisation refers to the process in which individuals put themselves and others into categories; identification refers to the process of association where individuals associate with other groups and this

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association boost their self-esteem. Furthermore, society seeks to ensure that its members internalise and conform to their social identity; individuals are thus required to identify themselves with and internalise the norms of these identities (Parekh, 2008:16).

Furthermore, individuals respond differently to their collective identity, for example, considering citizenship: some individuals may see citizenship as a purely instrumental relationship, implying the country does not mean anything to them. These individuals obey the laws out of crudeness and self-interest (Parekh, 2008:19). While others view citizenship as an honest relationship and obey the rule of law out of virtue and honour, and their moral relationship would remain the same even if they were in a different country (Parekh, 2008:19). Others might identify with the country and see it as their own feeling protective and possessive over it and see it as being part of their social and personal identity (Parekh, 2008:19). This take on collective identity is thus national identity.

Collective identities exist in every society, and the South African society is not exempt from this. Considering the plurality of collective identity, social identity should be viewed as a social process, what then happens in a society that undergoes a lot of political and societal transformations? Following is a brief discussion in this regard using South Africa as a case study.

2.3.1 Collective identity in South Africa

In times of political and social transformation, (i.e., system of oppression in South Africa), group boundaries and experiences regularly change. Changes also occur on an individual level, whereas individuals can change how they view their group/group membership and how they allocate themselves to specific social categories (Booysen, 2007:1). When collective identities are in flux and generalised categories have not yet been redefined, this phenomenon can then cause an identity crisis. An identity crisis is defined as "a state of consciousness in which most of the social categories by means of which an individual defines himself and his place in society seem to have lost their boundaries and their value" (Andreeva, 2005:72, as cited in Booysen, 2007:1). In addition, an identity crisis is a loss of understanding of who one is, the internalisation of the old content of social identification and socialisation no longer exists, which then

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results in an individual searching for new things that meet the individual's basic need for meaning and for adaption to changing social realities.
Furthermore, a crisis of social identity is a change in mass consciousness.

Identity is a problematic phenomenon in South Africa. In the South African post-apartheid environment, race is the most important but not the only identity, language, religion, and loyalty to a traditional authority which play a role in the identity formation process (Friedman, 2014:47). People associate through varying formations that include race, class, gender, ethnicity, sexuality, religion, and politics among others, which in some instances cause tension in society. These are the sub-national groups that citizens break off into, these sub-national groups become problematic when difference is emphasised, which causes division within the society. To counter this, a national identity is needed to counterbalance the divisive nature of associating through sub-national groups.

2.3.2 Sub-national groups in South Africa

The sub-national groups which exist in the South African society are not limited to race and class, gender, culture, ethnicity, and language.

An example of how tension can unfold within a society is through the race and class binary: Race and class, given that separate development policies deeply rooted in ethnic differences which effectively collapsed individual ethnicities into white and black, was essentially justified by apartheid (separateness); consequently, race in post-apartheid South Africa remains society's chief cleavage (Ngoasheng & Gachago, 2017:188). In attempting to examine whether or whether not a society is cohesive there firstly needs to be a goal or aim directed to combat social exclusion, inequality as well as marginalisation (Meiring, Kannemeyer and Portgieter, 2018:1). Secondly, on the other hand, there needs to be a structured attempt in fostering shared norms, belonging, shared identities and relations on the other (Meiring, Kannemeyer and Portgieter, 2018:1). Consequently, in the absence of this, tension can unfold within a society through the race and class binary. This tension unfolds through inequality, socioeconomic inequalities and economic inequality. Economic inequality is identified by Meiring et al 2018, as the primary source of social division while social inequality is

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identified as having an impact on the lived realities of citizens. In the presence of inequality, a social distance between individuals and groups within a society widens, additionally, inequalities play a fundamental role in “fostering a sense of injustice and unfairness in the distribution of power and material resources” (Meiring et al, 2018:6).

The oversimplified characterisation of the South African identity as being black or white facilitated the creation of several challenges. Consequently, placing emphasis on differences and essentially keeping races apart has posed a challenge concerning creating and developing a multiracial South African identity which has since influenced post-apartheid identities. Furthermore, “the white/black binary” does not do justice to the difficulties brought by the interdependence and impact of gender and class within one race (Ngoasheng & Gachago, 2017:188). In addition, in post-democratic South Africa, due to the racial segregation under apartheid, challenges still persist in line with addressing racism experienced by citizens and the general distrust of other race groups (Meiring, Kannemeyer and Portgieter, 2018:1).

South Africa's racial dynamics cross over socio-economic and cultural boundaries. The birth of a constitution and democracy in South Africa did not entail that those racial issues disappeared; they have, however, continued to such an extent that some South Africans accept enforced racial identities for the purposes of resistance (Ngoasheng & Gachago, 2017:189). Furthermore, in order to evaluate the progress of social cohesion in the South African society, one would first need to acknowledge that it has been attested that “certain structural, socioeconomic legacies inherited from decades of apartheid rule- such as the marginalisation of the majority of its population in terms of access to financial resources, economic opportunity, quality education and apartheid rule- remain as key challenges (Meiring et al, 2018:1).

Social and political: South Africans have experienced an enormous social and political transformation over the past 27 years, ever since the systematic dismantling of the era of apartheid (separateness). A radical transformation occurred in the social and economic reconstruction arena, with shifts of dominance, status, and power bases of the different racial groups taking place (Booysen, 2007:1). Bornman’s (1999) research into ethnic identification during the democratic transition in South Africa, indicated that the social identity crises in South Africa in that given moment was at its peak. Bornmam (1999) further argued that in an identity crisis, individuals re-evaluate, search, reflect

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on or make decisions concerning the identities that form part of their self-concept. This re-evaluation of identity results from individuals changing how they align themselves to particular social categories and accept new values, which is pertinent in South African society. During this transition, conventional assumptions of identity are confronted, and this consequently breaks down the ideological glue that essentially 'keeps' societies together (Booysen, 2007:1). The crises of identity do not only occur when individuals face loss of opportunity and status in their newly assigned space in society, but also when they gain status and opportunity (Ivanova, 2005; Korostelina, 2003; Malanchuck,2005, as cited in Booysen, 2007:1-2). The sense of loss that occurs in an identity crisis significantly affects and relates more to those groups who were previously in a privileged or dominant position in the society, for example, the whites in apartheid South Africa. Those groups whose identities were considered inferior in the previous society then view the change in identity roles and shifts of power and dominance as an opportunity in the emerging shape of a new future (black South Africans in democratic South Africa).

South Africa is a diverse and complex society, with many available identities entrenched in its societal fabric. To cater to South Africa's diverse society, the Constitution (Republic of South Africa [RSA], 1996) provides for 11 official languages, which co-vary with the different ethnic groups in the South African society. By acknowledging the historically diminished status and level of use in formal settings of indigenous languages other than English and Afrikaans, the Constitution expects the government to be the pioneer in implementing positive measures to elevate the status and advance the use of these languages. South Africa has several different religions, the Constitution assures the freedom of worship, and the official policy is one of noninterference in religious practices. As stipulated in the Constitution, discrimination is not allowed based on differences in religion, age, sexual orientation, or disability. All the members who belong to social identity groups seek out their own religion, social clubs, and schools (Booysen, 2007:3). According to Heystek and Lumby (2011:341), the Constitution captures the human phenomenon of collective identity,

> which recognises the principle of freedom of association (Section 18, Bill of Rights), so individuals and groups may associate (a form of protectionism) with a collective of their own choosing. However, this should not be to the detriment of other individuals or groups but instead include an emancipatory and empowerment approach, ensuring equality and quality for all.

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The prominence of a person's collective identity varies from person to person. Individuals who are members of a particular collective identity may attach different degrees of importance to that identity in their daily lives. In contrast, others may view that collective identity as being part of their personal identity or others may see it as an external feature and view it as a role they play (Parekh, 2008:21). Thus far, this chapter has discussed personal and collective identities, however there are additional identities that must be discussed. The following section will discuss the human identity, which is an identity that every human has simply by virtue of being human, irrespective of their nationality.

2.4 HUMAN IDENTITY

The human identity is an essential aspect of human self-understanding, and the term human identity carries a considerable explanatory value (Parekh, 2008:26). Identity, as discussed above, involves the identification of oneself and identifying the kind and type of person one is and then proceed to organise life based on that identification. Parekh identifies the most basic and general form of self-identification as being human identity. Irrespective of where in the world you live, human beings differ from the rest of the natural through their ability to speak, reason, form relationships, the physical and mental constitution, and each human being belongs to the same group, or rather they all belong to the human species (Parekh, 2008:26).

Through the categorisation and identification of the human identity, an element of moral significance is introduced whereas this identified group of human beings establish a set of norms which they live by and characterise what is considered inhumane behaviour and this inhumane behaviour thus falls outside of what is characterised good behaviour (Parekh, 2008:26). In the same way as personal and collective identity, human identity necessitates a matter of judgement based on prevailing moral beliefs and critical reflection, whilst some notion of human identity is assumed when fundamental human rights, human dignity, what characterises inhumane acts and behaviours, humanity, human nature, or humankind are spoken about (Parekh, 2008:27). Furthermore, human identity presupposes two things: firstly, human beings should be able to differentiate themselves from the rest of the natural world and be able to acknowledge that they form part of a specific species and

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secondly, human beings need to be able to rise above their social roles, occupation, social status, religion, and place in society and be able to come to understand and realise that these roles do not define them exhaustively (Parekh, 2008:27). This does not mean that their social roles are unimportant, however, they need to be able recognise that there is something that humans have in common which exceed these social roles.

Each individual needs to recognise that they are valuable simply because they are human, the human identity trumps other social identities. Even if an individual is poor or forms part of the 'wrong' group, they are still valuable because they are human and must think in the same way when considering other people. The role of education on this aspect comes to the forefront, regardless of the socio-economic status of individuals, education should be a tool of empowerment and should be implemented as such.

2.5 IDENTITY FORMATION

Identity is a particular form of social representation that mediates the relationship between the individual and the social world (Chryssochoou, 2003:225). Identity formation brings to the forefront an essential key to understanding the relationship between society and the individual (Brunsdon, 2011:2). Identity formation — the way in which a person's identity is formed and shaped — is mainly seen as the choice of the individual today, however, it is known that it is shaped by external factors as is often an unconscious choice. To define identity, individuals try to set their individuality, however, they join other individuals and work to maintain their status or self-esteem. Therefore, the formation of identity thus includes a process of stereotyping or 'cognitive simplification,' which allows people to have the ability to differentiate easily between the self and others while defining their group in a positive way (Buckingham, 2008:6).

Individuals can have multiple elements of their identity; an individual's frame of reference is defined by the particular social and moral context or environment they find themselves in (Oyserman, Elmore & Smith, 2012:69). Identity thus comprises of individual and collective aspects which can play an essential role in connecting the individual and society, an individual to another individual, or collective and an individual to a particular nation. Part of our identity is about who we are, however, it is also about

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defining the self in relation to others. This implies the following; what is my relationship with others, some could be to your family or a specific culture.

Furthermore, various contextual factors hinder or promote identity formation. Identity can be relational and collective. Identity can be defined through collective constituencies, whereas one identifies and can be identified by others (Davids, 2018:3). One of the ways in which identity is formed is through what an individual is taught or told. An individual can be purposefully taught; for example, from a religious perspective, a pastor teaches members what it means or what characterises a good person; these teachings are adopted from the Bible. Within a family setting, parents teach by example and tell their children the difference between right and wrong. In a school setting, learners can be taught what it means to be a specific citizen of a country. The following section will discuss education as a space for identity formation.

2.5.1 Education as a space for identity formation

Schools (educational spaces) may be one of the contexts where contact is made across the lines of different collective identities. This implies that it would be an ideal context to study and address deep-seated social identity issues (Booysen, 2007:3).

Furthermore, regarding schools being a valuable setting to study deep-seated identity issues where identity formation can take place, education acts as a multiplier which increases the enjoyment of “all individual rights and freedoms where the right of education is effectively guaranteed while depriving people of the enjoyment of various rights and freedoms where the right is denied and violated” (Spreen & Vally, 2006:34). In social settings where race, gender, language, religion, and class are a matter of public contention, questions on the curriculum take on a particular dynamic. Education can create opportunities for people to reach their potential or force individuals into a pre-determined hierarchy of exclusions. Schools are important social institutions for children and youth in modern societies. Schools/educational spaces, therefore, need to be examined and analysed while considering how it relates to the broader society in terms of "socialisation, reproduction, normalisation and subjectification" (Christie, 1998:284). An assumption is made within sociological theory that in conjunction with the forces of the social structure lies the possibilities of human agency, of acting within structures in ways that they do not simply determine (Christie, 1998:284).

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The broad statement that educational spaces can be defined as structures that relate learners to each other and the broader society and shape the general process of managing nature, worldviews, and themselves (Christie, 1998:284), applies to schools and concepts of formal organisation. Moreover, schools, as institutions, can be understood as regularised and sanctioned social practices, which ultimately change and alter through human activity. Consequently, schools offer the organisational environment necessary for systematic, formalised learning and teaching (Christie, 1998:286). Schools as educational spaces foster identity formation directly and indirectly through the curriculum presented to the learners. Through the curriculum, aspects of collective identity, particularly national identity, can be taught directly to learners by stipulating what it means to be a South African and what it means to be part of the South African society.

2.6 CONCLUSION

An individual's early experiences inform their personal identities in life, and in some instances, while seeking to establish their personal identity, they choose which values and beliefs to approve and disapprove of. What defines a person's identity are the features that are at the core of their personal identities in that without those core features, an individual's identity can be altered. Personal identity is open to change and revision brought upon by new experiences and trauma; however, what is essential remains the fact that personal identity needs to have some aspect of stability. On the other hand, collective identity encompasses plurality and different degrees of importance from one individual to the next. Collective identities can be an individual's source of values and world views and identify or define what is of importance to that individual or group. Collective identities can be based on religion, culture, beliefs, and so forth. A collective identity thus represents how an individual orients or situates themselves in the world. A person's individual life is defined by how they harmonise and construct their identity's personal, collective, and human dimensions. Parekh (2008:26) puts forward the human identity which every human can relate to and identify with, this human identity thus cuts across aspects such as race, class, and economic status.

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This chapter has discussed identity theory; the following chapter will build on this discussion and focus specifically on the collective sense of identity, in particular national identity. Through understanding identity, a person can identify that identity which can be broken up into the personal realm, the collective realm, and the universal realm. The collective realm of identity is essential to understand and carry into the following chapters. This is because in the collective sense, an example of a collective identity is national identity. Thus, national identity is vital to this chapter as this research paper seeks to examine how the curriculum is teaching it. In this chapter, an arena of identity formation has been identified as being education/schools/educational spaces, which is of the utmost importance as it will be evident as the curriculum is unpacked in the following chapters.

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CHAPTER 3: UNDERSTANDING NATIONAL IDENTITY

3.1 INTRODUCTION

Building on the theory of identity as discussed in Chapter 2, this chapter looks at a form of group identity: national identity. The theoretical importance of this chapter is to unpack what national identity is and its importance and to take a detailed look at South Africa's national identity. This analysis is of importance as it aids in answering the research question. However, in order to answer the question posed by this study, an understanding of national identity is essential. Furthermore, the link between education and identity will be identified and explored to examine how these two disciplines intercept and influence each other.

This chapter will unpack the research question by discussing the historical factors and underpinnings of national identity in South Africa. This analysis takes on a post-apartheid lens of transition (how national identity was defined in the apartheid era and how it is identified in a democratic South Africa). Therefore, the blueprint of national identity that will be used for this paper will be stated.

3.2 DEFINING NATIONAL IDENTITY

National identity is often not just descriptive of what is currently the situation in a country, it is also aspirational, in other words, it is also a statement of what the nation wants to be. The United States of America is often called ‘the land of the free’; however, it is not necessarily the lived experience of every American. National identity is, however, something that a nation aspires to and strives to achieve, it is the goal of the nation.

National identity can be defined in two ways which are related, however, have different senses. Firstly, national identity can refer to an individual's identity as a member of a political community that is different from other kinds of communities (Parekh, 2008:56). Secondly, national identity can also refer to an identity of a political community, this encompasses what it means to be classified as French or South African (Parekh, 2008:56). National identity offers a means of defining and locating individual selves in the world, and this is done through a collective identity prism and its distinctive culture (McCrone & Bechhofer, 2015:10).

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As mentioned above, national identity is multifaceted and contains the following key components: 1) a particular conviction as to which nation one belongs; 2) the national affiliations being part of an individual's identity; 3) positive or negative emotions towards the nation; 4) an understanding of what characteristics and traits characterise members of the national group to which they belong and an awareness of the characteristics which represent those belonging to other national groups; and 5) “a subjective experience of inclusiveness and the perception of oneself as similar to other group members along important group defining characteristics" (Tartakovsky, 2010:1851). The similarity in this instance needs to be qualified. An individual can have a strong sense of national identity while still being able to acknowledge that they are unique and different in their way; 6) subjective opinions regarding the current aims and problems of the nation; and 7) knowledge of and a willingness to internalise the national culture and values and to follow national behavioural norms (Tartakovsky, 2010:1851). National identity can therefore alter depending on psycho-social circumstances which is possible since national identity is a social construct. The critical components of national identity bring to the forefront the key aspects of national identity and how an individual classifies themselves as belonging to a particular national group; the national group being individuals who identify themselves as, for example, South African, French, or American. This national group is used as an identity marker based on the country or nation members identify as being part of. First, there needs to be an awareness of which country an individual belongs to; for example, an individual can identify as a South African. National identity ties everyone into the national group and gives them purpose and meaning that surpasses what they can generate.

National identity can also be viewed as a two-way mirror, involving a sense of ‘them’ and ‘us’. Arguably, it involves “thinking of oneself as not being someone, as much as being someone, that is, difference as well as similarity” (McCrone & Bechhofer, 2015:17). Furthermore, an individual needs to identify what makes them a member of that national group, for example, what does it mean to be a citizen of South Africa and what differentiates being a South African and being an American. For an individual to identify themselves as part of a national group, they need to understand and resonate with that specific national group's national values, characteristics, and traits. It is

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through this understanding that when asked, for example, what makes you a South African, a coherent answer can be given. However, this can only be done once a country's citizens clearly understand what it means to be part of that national group; thus, the national group needs to have a particular national identity that sets them apart from other national identities. In this study, focus is not placed on the characteristics and traits of what makes a South African, focus is placed on the values, specifically as they are expressed in the Constitution.

Furthermore, the primary function of national identity "is to provide a strong community of history and destiny to save people from personal oblivion and restore collective faith" (Smith 1991:161, as cited in McCrone & Bechhofer, 2015:10). National identity is thus the means which individuals use to solve the need to belong, it is a psychosocial mechanism which every individual needs in order to function as members of a society (McCrone & Bechhofer,2015:10).

Consequently, an individual's national identity is manifested, among other things, in their social practices, one of which is discursive practice (McCrone & Bechhofer, 2015:24). This narrative brings to the forefront a deep-rooted sense of belonging that is found and formed in and through interpersonal interactions which take place between collectives (groups). The members of the national group have likely lived in it for generations. Their history as well as their memories, are bound up with this sense of belonging (Parekh, 2008:56). This national group provides a home and a place that members can call their own, their membership in this political community cannot be taken away and the laws of the community shape and leave an imprint on all aspects of their lives (Parekh, 2008:56). Individuals in the national group identify themselves and are in turn identified by others, as being a member of that national group. Furthermore, sports and other international competitions are organised along national lines and reinforce national identity (Parekh, 2008:57).

National identity thus enables people to have a sense of collective worth. National identity is shaped by the state, political, social practices, institutional and media as well as the material and social conditions which emerge as their results to which the individual is subjected to (McCrone & Bechhofer, 2015:24). National identity is thus identification with the national group. Therefore, its peculiar characteristics are defined by the nation and its national values. As mentioned above, national identity is

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manifested inter alia in an individual's social practices; therefore, as an individual one can have a national identity, social identity, and cultural identity. The differences between these identity categories rest on the following; national identity is a blanket identity; it includes everyone who identifies as being South African, however, being South African does not imply that everyone shares the same beliefs and cultures; this then allows the categorisation of the features of a person's identity. For example, one can be South African but identify as a Zulu while another South African can identify as a Tswana. Therefore, cultural and social identities are the 'sub-categories' of an individual's identity, which emphasises that people can be the same and also be different, and that they align themselves in groups that represent similarities which can be based on characteristics, language, and traditions.

Nationalism is a political ideology that emphasises loyalty, allegiance, or devotion to a nation and holds that such obligations outweigh other individual or group interests. Nationalism thus places loyalty to the nation above all other forms of social and political loyalties (Harrison & Boyd, 2018:155). In nationalism, an individual's national identity trumps other forms or features of identity. Nationalism thus represents an exclusive form of national identity. Furthermore, the nation-state is a political product of modern nationalism and it is essential to note that any nation-state has two aspects that are of the utmost importance. The first important aspect is the “nation-state system and the other is the national identity of the citizens who live in the territory of the state” (Liu & Turner, 2018:1080). Not only is the nation the focus of political loyalty in nationalism, it “also insists that the nation is the only proper basis for the organisation of any political activity” (Harrison & Boyd, 2018:156). On the other hand, a soft type of nationalism is thus civic nationalism. Civic nationalism “identifies the common historical ties that exist between the people in the nation, ties that can easily be extended to other people through citizenship and the loyalties and obligations associated with acquiring that citizenship” (Harrison & Boyd, 2018:157).

International politics highlights national identity as a prominent referential point. With this said, being able to understand and master how national identity can be built across multiple socio-political environments is a challenge (Inac & Unal, 2013:223). On the individual level, an individual can have a national identity and identify themselves as global citizens (citizens of the world), and this identification can happen concurrently.

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National identity is thus understood as a multi-dimensional concept and because of this, the definition of national identity varies from researcher to researcher; one researcher can over-emphasise one perspective while another over-emphasises a different perspective (Inac & Unal, 2013:229). According to Domina (2020:1), national identity is a person's identity or sense of belonging to one state or nation. It is a sense of the nation as a cohesive whole represented by distinctive cultures, languages, and traditions. National identity, according to Kymlicka (as cited in Inac & Unal, 2013:229), "refers to the civic nationalism by aiming to pinpoint its inclusive character by respecting cultural difference".

Defining national identity on a personal level occurs in a citizen's mind and therefore, national identity is subjective and in its collective form, takes the shape of being a subjective feeling and a set of ideas and values that individuals hold onto and share with other members of a group regarding a nation (Domina, 2020:1). Furthermore, national identity can occur because of “socio-economic political dynamics or it can be rooted in ethnolinguistic and cultural commodities; however, the most important aspect of national identity to take note of is that it is imagined” (Windari, 2021:81). The aforementioned therefore suggests that the “idea of being attached to a certain national identity occurs in an imagined realm” (Windari, 2021:81). Even though national identity is imagined, it can be used as a powerful political tool to mobilise individuals and members of a particular group or community (Windari, 2021:82).

National identity is a moral compass that guides and shapes the philosophy and the national agenda citizens adhere to or follow. The actions, responsibilities and attitudes of the citizens and government are influenced by this blueprint (Windari, 2021:82). At the level of government, governments create various strategies and use these strategies to preserve and instil national identity in a country; this is because national identity cannot be ignored especially in a society immersed in diversity. While creating strategies and policies, the government will remain sensitive to aspirations of healing divisions and promoting unity amongst diversity while creating a national identity. In a divided nation, more emphasis is placed on national identity as it is viewed as a necessity in order to bind people together. In societies such as South Africa, the subnational group identities are well established and need reinforcing, however the

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national identity is still tentative and weak and thus needs to be intentionally reinforced in government actions and in spaces liked education.

Additionally, national identity can be perceived as a double-edged relationship. On the one hand, it can be viewed as being inward-looking and a certain degree of commonality must be present within a group and these commonalities are a set of common features which link the citizens of a specific nation together (Triandafyllidou, 1998:599). These identified features consist of bound elements which range from shared public culture, ethnic ties, common legal and economic systems, and common historical links and memories to a homeland (Triandafyllidou, 1998:599).

On the other hand, differences can also be implied by national identity. This is because it presupposes the existence of the 'other', which refers to other individuals or nations who essentially do not belong to the intergroup and from which this intergroup must be distinguished (Triandafyllidou, 1998:599). Therefore, national identity renders both commonality and difference. It encompasses both the group's self-awareness and the awareness of other nations from which the nation seeks to differentiate itself (Triandafyllidou, 1998:599).

National identity is important, however, should not be pushed to the extreme of nationalism; focusing on national identity does not imply a commitment to nationalism. National identity in a society like South Africa that is immersed in diversity, cannot be ignored, as a sense of commonality needs to exist amid difference. It is for this reason that it is essential for national identity to be incorporated and taught through the curriculum. The classroom needs to reflect the society in which it operates and the national curriculum must echo the ideals and values of society.

3.3 EDUCATION AND NATIONAL IDENTITY

As a precondition for the states' success and survival, states need their citizens to accept a shared and a common sense of nationhood (Tartakovsky, 2010:1855).

This view highlights the necessity of national identity, which is double the case in diverse societies such as South Africa. National identity is important because it creates a shared sense of identity that individuals can identify with amongst diversity. This is achieved through the creation of values, beliefs, and ideals that individuals can identify

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with irrespective of diversity. This understanding and conceptualisation of nationhood creates an environment that allows citizens to be more open and encourages them to be keener to make sacrifices for the greater good of society (Tartakovsky, 2010:1885). In this instance, education in the nation-building process is of utmost importance. Nation-building is a process of social transformation, and it is a process of national integration and consolidation that contributes towards the establishment of the modern state (Borman, 2013:57). In this regard, nation-building refers to the development of a nation which aims to establish unity amongst the people within the state. Furthermore, nation building enables the construction and creation of national identity.

Using South Africa as an example to highlight the link between nation-building, nationstate, and national identity prior to 1994, South Africa was not a single nation. However, post 1994 the democratic government had to build the nation and build a national identity which entailed building a society of non-racialism, equality, and human rights, to name a few of the national values. However, education can easily become a tool for indoctrination or a tool to reinforce democratic ideals; what is taught to learners in schools will also reflect the shared values and ideals of the society in which the school operates. Therefore, what is taught in line with national values and ideals in South Africa and compared to China, for example, will be different. The South African curriculum will champion democratic ideals while the Chinese curriculum will champion ideals of authoritarian/dictatorship; in this regard, Chinese learners will be indoctrinated to accept the ideals of authoritarianism uncritically, while the South African curriculum will present the importance of democratic ideals and the will of the people. The foundation of national identity is shaped through compulsory education; furthermore, the state uses the national education system to instil its national identity image in the learners (Windari, 2021:90).

Education plays a particular role in national identity and is a tool used to preserve national identity as learners are taught about the world they live in and the values that construct their society. Education is one of the arenas which helps to develop a country's society and economy and it is therefore, a necessary milestone of a nation's development (Idris, Harrison, Ya'acob, Gill & Awal, 2012:443). Education aims to develop a student's personality and individual and moral values and plays the role of legitimising the existing social order of modern industrial society. For an education

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system to be effective, the curriculum needs to include the promotion of democratic values, which is because through this promotion, democratic values are being strengthened and thus resulting in creating national awareness of national values (Romic, 2020:112). It is through awareness of one's national values within one's culture that a willingness to accept others is thus created. In other words, "a nationally aware state and institutionally stable state implies the nurturing of civic values" (Romic, 2020:116). In this regard, educational institutions play a significant role, these institutions should thus, through their curriculum, identify the value elements and the specific characteristics of a country's national identity. Therefore, when the curriculum includes national and cultural values and heritage aspects, it encourages students to strengthen their identity and respect diversity.

Additionally, education is viewed as the foundation of a society that brings economic wealth, social prosperity, and political stability. Education educates individuals within society; it prepares them for work in the economy and integrates people into society. One of the essential tasks of education is to equip students with the knowledge and skills needed to participate effectively as members of society and contribute towards developing shared values and a common identity (Idris et al., 2012:444). Thus, the curriculum should be structured to focus on values, attitudes, and behaviours that enable individuals to learn to live together amongst diversity and pluralism (Idris et al., 2012:444). Furthermore, governments predominantly control curriculum decision making in many ways. At governmental level, a defined curriculum contains detailed regulations for content and objectives, teaching standards and assessment, school time, and selection of educational materials (Booyse & Du Plessis, 2014:47). Lately, "there have been periodic movements and shifts in curriculum policy towards more or less central or decentralised control in most countries" (Booyse & Du Plessis, 2014:47). Community life and literacy, political action outside the classroom, and commercial mass culture can have a significant impact on education (Mila, 2007:174). Thus, it is critical to note that classrooms cannot be separated from the society in which they operate.

Through the analysis of the link between national identity and education, this section has brought forward three important arguments which will be carried out throughout the research paper. Education (curriculum) reflects the ideals and national values of

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the society in which it operates. Secondly, national identity is something that is taught, and it is taught to learners in the classroom environment. Thirdly, national identity is an aspect of the nation-building process. These three arguments highlight the importance of education, national identity, and the nation-building process. These three components feed into each other and it is through nation-building that the nation and the ideals of society are presented and incorporated into the fabric of society. Through this nation-building process, the foundations and roots of national identity are set and education (curriculum) is created to reflect society and societal ideals. This would then include the process of nation-building, its importance and relevance interchangeably, and the curriculum will be structured to highlight societal ideals and national values and essentially teach national identity.

3.4 NATIONAL IDENTITY IN SOUTH AFRICA

> It is a great honour to stand before you this evening to present the State of the Nation.
>
> For we are a nation defined not by the oceans and rivers that form the boundaries of our land.
>
> We are not defined by the minerals under our earth or the spectacular landscape above it.
>
> We are not even defined by the languages we speak or the songs we sing or the work we do.
>
> We are, at our most essential, a nation defined by hope and resilience (Ramaphosa, SONA 2023).

South Africa has a rich history dominated by subordination and exclusionary policies such as the Land Act and Bantu Act which encouraged separate development. Quality of life, education, and so forth are still stained by the legacies of apartheid that discriminated against people of colour. The impact of South Africa's past on the hearts and minds of people in South Africa and the vision they carry around of who we are as a nation and ultimately, South Africa's national identity cannot be ignored. Consequently, in South Africa, two options are presented, firstly, as South African citizens we either continue with the identity that we are profoundly different people who cannot co-exist equitably, and we then continue with an 'us' vs 'them' mentality or secondly, we can decide that we want our nation to be different, we want to build a story of us all being united in our diversity. This second option was what the post-1994 leaders decided on, especially as it is presented in the Constitution. However, it is so easy for people even today to fall back onto an 'us' vs 'them' style of thinking (a tribal

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pattern of thought). Thus, if South African citizens genuinely want the second option, they must be very intentional. Citizens must intentionally build a new nation of unity in diversity and ensure that it also gets formed in the hearts and minds of all people. It must become all citizens' national identity. This vision, represented in the preamble of the Constitution, must be taught to the people, and what better place than in schools where the children's worldview can be shaped in such a manner as to embrace this ideal of unity in diversity. Exclusionary policies and practices introduced by colonialism and formalised by the apartheid regime in 1948 shaped not only the country but also shaped the people of South Africa, and it became how citizens saw their nation; it became South Africa's national identity (Carapinha, 2010:1). Apartheid policies collectively disenfranchised the non-white population to such an extent that socioeconomic differences persist (Carapinha, 2010:2). As a result of this exclusionary past, every sphere of today's society is confronted with challenges that public policies need to address (Gumede, 2008:10).

The dawn of democracy in South Africa paved the way for an era of policy reform aimed at eliminating the injustice and inequalities of the apartheid era. The policy approach used by South Africa emphasised the transformation and the liberation of previously disadvantaged groups (Carapinha, 2010:17). Therefore, post-1994, South Africa has embarked on a "concerted process of redressing these inherited imbalances and creating a democratic society based on its constitutional principles of equity, non-racialism and non-sexism" (Gumede & Biyase, 2016:10). The system of apartheid was focused on breaking down relationships and keeping people apart. In contrast, the ideals of the post-1994 South African national identity, is based on bringing people together.

Consequently, nation-building should counter the legacy of apartheid, the gross and inhumane effects of large-scale forced removals, inferior education systems and the racial division of labour (Boyce, 1991:234). The theme of unity amongst diversity is rooted in the rainbow nation thesis and the central tenant of this thesis is a pluralist notion that emphasises ethnicity as the defining difference of all South Africans (Boyce, 1991:235). The rainbow is a symbolisation of hope. The rainbow nation thesis is a representation of unity amongst diversity so that citizens can come together and unite amongst their differences. It is the representation of a multiracial and multicultural

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country. A visual representation of unity amongst diversity is the South African flag; you can visually see the different colours; however, the flag still appears as one. The rainbow nation thesis is different from the melting pot approach since the melting pot approach promotes assimilation. The melting pot is a different approach to creating a unified society which is made up of very different people. A visual representation of the melting pot approach is when items of different colours are put into a pot and they are allowed to melt. Once the items have melted and solidified, they will appear as one without showing any differences; all those different items will lose their individuality and everything in the pot will be one with no representation of diversity.

3.5 RAINBOW NATION

The preamble of the Constitution states, "We, the people of South Africa, believe that South Africa belongs to all who live in it, united in our diversity" (RSA, 1996). The sentiments put forward in the preamble are reiterated by the rainbow nation thesis (Borman, 2013:55). Former president Nelson Mandela conveyed the aspirations and ideals of the rainbow nation. Whereas Archbishop Desmond Tutu gave the metaphor of the rainbow nation as a way of understanding meanings of South Africa's emerging nation on the world stage after the fall of apartheid (Mofu, 2020:67). The rainbow nation thesis is an interpretation of the colours of the rainbow, these colours reflect the various ethnic and racial groups in South Africa who are united in a harmonious whole within the new democracy (Borman, 2013:55).

The opening statement of Nelson Mandela's inaugural presidential address states:

We enter into a covenant that we shall build the society in which all South Africans, both black and white, will be able to walk tall, without any fear in their hearts, assured of their inalienable right to human dignity – a rainbow nation at peace with itself and the world. Our single most important challenge is, therefore, to help establish a social order in which the freedom of the individual will truly mean the freedom of the individual. We must construct that people-centred society of freedom in such a manner that it guarantees the political liberties and the human rights of all our citizens (Buqa, 2015:4). In addition, Archbishop Desmond Tutu espoused the analogy of the rainbow nation in this manner:

> At home in South Africa, I have sometimes said in big meetings where you have different races together, 'Raise your hands!' Then I've said, 'Move your hands,' and,

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> 'Look at your hands – different colours representing different people. You are the rainbow people of God.' The rainbow in the Bible is a sign of peace. The rainbow is a sign of prosperity. In our world, we want peace, prosperity, and justice, and we can have it when all the people of God, the rainbow people of God, work together. The endless divisions that we create between ourselves and that we live and die for – whether they are our religions, our ethnic groups, our nationalities – are so totally irrelevant to God.
> God just wants us to love each other (Buqa, 2015:5).

Tutu's idea for South Africa is a country that embraces multiracialism and multiculturalism.

Nelson Mandela and Archbishop Desmond Tutu put forward key societal values such as non-racialism, multiculturalism, unity amongst diversity, and so forth, which have since become Constitutional values. The Constitution thus espouses the ideals of the rainbow nation through the inclusion of national values (Constitutional values) and paints a picture of the society South Africa aims to become, thus, the Constitution is a better expression of the rainbow nation thesis. The preamble of the Constitution is a roadmap, the blueprint setting out the foundations that need to be in place for society to reach its full potential.

3.6THE PREAMBLE OF THE CONSTITUTION

The preamble in the Constitution sets out the general purpose behind the substantive provisions of the Constitution, including the aims and aspirations (M'lonti, 2002:11). The objectives which are set out in the preamble are effectuated in the substantive positions of the Constitution (M'lonti, 2002:11). The preamble is the preface of the Constitution and consists of the ideals, objectives, and basic principles of the Constitution. The preamble of the Constitution is used as a blueprint in guiding the definition of the South African national identity in this research paper, since it consists of the national/constitutional values which were coined to help create a society that does not emphasise difference based on ethnicity, race, and class. It is a guiding document for creating South Africa's national identity. The preamble will be examined line for line in order to identify national identity markers. Identity markers are social characteristics presented to others to substantiate an identity claim (Kieley, Bechhofer, Stewart & McCrone, 2001:1). Thus, national identity markers refer to characteristics, values, and ideals that citizens can lay claim to in alignment with other members of the society which are in turn used to define their national identity alongside national

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values, beliefs, and ideals. The national identity markers used from this point are from the preamble of the Constitution and are essential as these markers will be used in the following chapters to unpack and see if and how the curriculum addresses, shapes, and defines national identity.

Preamble of the Constitution:

> We, the people of South Africa,
>
> Recognise the injustices of our past;
>
> Honour those who suffered for justice and freedom in our land; Respect those who have worked to build and develop our country; and Believe that South Africa belongs to all who live in it, united in our diversity.
> We therefore, through our freely elected representatives, adopt this
>
> Constitution as the supreme law of the Republic so as to-
>
> Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
> Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law;
> Improve the quality of life of all citizens and free the potential of each person; and
> Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.
> May God protect our people.
>
> Nkosi Sikelel' iAfrika. Morena boloka setjhaba sa heso.
>
> God seën Suid-Afrika. God bless South Africa.
>
> Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika (RSA 1996).

As an aspirational national identity, the preamble of the Constitution is a carefully worded statement recognising the country's past and stipulating how we, as a society, should move forward. The preamble specifies what is needed to create the national identity that South Africa aspires to become. The preamble thus acts as a broad normative framework within which the rest of the Constitution should function. It serves as an inspirational value framework for whom we aspire to be as a nation. Thus, it can be used as an expression of the national identity South Africa aims to build. By using the preamble as the blueprint, the identity markers for national identity for this paper will be grouped into two categories: reflective and historical markers; and forwardlooking markers (aspirational).

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3.6.1 Identity marker groups

By using the preamble as the blueprint, the identity markers for national identity for the present study will be grouped into two categories, namely reflective and historical markers, and forward-looking markers (aspirational).

3.6.1.1 Reflective and historical markers

These national identity markers are reflective in nature and emphasise the importance of looking back and contain an element of historical awareness or historical consciousness. This entails being aware of the turning points of South Africa's past, especially the period of apartheid. Understanding the critical moments of history, political and social, will enable understanding the shift from an apartheid-based national identity (rooted in race) and the post-apartheid national identity aspirations as put forward by the preamble. Looking back to where we as citizens come from is essential in shaping and building national identity, especially in South Africa. In the past, identity was predominantly race-based and thus exclusionary, what we were as a society is not what we want to become. Therefore, through constant reflection, society is reminded of the importance of creating and building an inclusive national identity, even amongst diversity. These markers will be grouped according to their reflective nature which implies that they will need to have an element of acknowledgement of historical recognition. These markers will be taken from the preamble and will have to have a reflective lens and bring forward the importance of acknowledging South Africa's past as well as the injustices and those who fought against the injustices of the past.

3.6.1.1.1 Recognise the injustices of the past, Honour those who suffered for justice and freedom in our land

To recognise means to acknowledge, to be conscious of, and to identify with something. Through the recognition of the human rights violations suffered by black South Africans, the injustices of the past can be identified. The injustices that occurred were legalised by apartheid law and although the policies were legal, it is through recognition that it can be acknowledge that these laws were set in place to facilitate crimes against humanity. The injustices of the past, dating back further than 1948, which was the year apartheid formally started, refer to systematic exclusion and

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subordinate inclusion apartheid which was a system of racial discrimination that imposed segregation and separation of blacks and whites in areas of government, labour market, and residency. The National Party implemented its policy of divide and rule through policies such as:

> prohibition of mixed marriage, the Immorality Act of 1950, the Group Areas Act of 1950, which promoted the placement of blacks and whites in separate residential areas on a comprehensive and compulsory basis, the Reservation of Separate Amenities Act of 1953, which enforced segregation in the use of public facilities such as transport, cinemas, restaurants and sports facilities and the Bantu Education Act of 1953, a policy for separate schooling and curriculum on the basis of race and the abolition of missionary schools (Mhlauli, Salani & Mokotedi, 2015:203).

By honouring those who suffered for justice and freedom is the recognition of pivotal turning points in South Africa's quest for freedom. By honouring those who suffered, those who played a role in shaping who we want to be as a country are identified. To honour those who suffered is a reminder of the importance of human rights and social and political justice. The Sharpeville massacre (a resistance movement that carried out a peaceful protest against pass laws that became violent resulting in the death of 69 protesters) and the 1976 Soweto uprising (students set out to protest against the Bantu Education Act that wanted to incorporate Afrikaans as a medium of instruction in schools, however, this protest resulted in the death of many black students) are two of many examples of the pivotal turning points for justice and freedom (Mhlauli et al., 2015:207–208).

3.6.1.1.2 Respect those who have worked to build and develop our country

To respect means to admire someone or something sincerely due to their abilities, qualities, or achievements. Therefore, to respect someone or have respect for another individual, one needs to be aware of their abilities, qualities, or their achievements. As presented in the preamble, this statement requires citizens to be aware of the successes and strides of those who fought against injustice. Not only does this statement necessitate the respect of those who worked to build and develop the country, this marker brings forward that there was a need to build and develop South

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Africa. This incorporates the essence of the nation-building process. The abovementioned is a statement of recognition that the South Africa that existed during the apartheid era will not be carried over into the post-apartheid landscape. The democratic government inherited a divided nation, high poverty levels, inequality, and discriminatory practices, to name a few. The democratic government had to implement strategies to help transform society and introduce new national values. However, it is important to note that current national ideals and values were formulated during apartheid and influenced what freedom fighters stood for.

3.6.1.2 Forward-looking markers

The following markers indicate what needs to be in place for the South African society to reach the aspirational nature of the rainbow nation thesis. These markers specify the aims and goals of society in the post-apartheid environment. These markers thus put forward the key ideas which also construct the aspirational ideals of the South African national identity.

3.6.1.2.1 Heal the divisions of our past and establish a society based on democratic values, social justice, and fundamental human rights

The phrase ‘heal the divisions of our past’ is a recognition that South Africa comes from a broken past, a fractured society that needs healing. Social justice “concerns the fairness with which the goods and the burdens arising from collective life are shared amongst members of society” (Duranty, 2016:2). Social justice rests on equity, fairness, access, and participation. It is thus justice rooted in terms of the distribution of wealth, privileges, and opportunities in society. The keyword in the statement is ‘establish’, it brings forward the need to create a society based on democratic values, social justice, and fundamental human rights, and it suggests that these three components were previously absent. South Africa is thus moving towards being a society that champions democratic values, social justice, and fundamental human rights post-1994.

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3.6.1.2.2 Constitution as the supreme law of the republic

The function of the Constitution is as follows: a constitution declares and defines the boundaries of a political community, it declares and defines the nature and authority of the political community, it expresses the identity and values of a national community, it declares and defines the rights and responsibilities of citizens, it establishes and regulates political institutions, and it divides and shares power between different layers of government (Bulmer, 2017:6–7). The Constitution thus plays a role in structuring government and society and it becomes the basis of the rule of law in society, where the rule of law refers to a situation where even the most politically powerful persons are subject to the law. Thus, a constitution guarantees a situation where politics is more than just the pursuit of power, however, that there are principles and values in the society that even the most influential people cannot break.

3.6.1.2.3 Improve the quality of life of all citizens and free the potential of each person

The keyword is all, and the goal is to improve the quality of life of all citizens, especially those previously marginalised. Quality of life can be enhanced through socioeconomic forces, providing opportunities and access to tools that will help better a person's life, and by putting policies in place that will improve the quality of life. Examples of such policies are, but not limited to affirmative action, employment equity, and social assistance, to name a few; these policies are based on redress to grant opportunities to those who were previously excluded. Freeing the potential of each person can be done through education. This necessitates the provision of basic education to be accessible to all and to free individual's potential by providing an opportunity to gain knowledge and that knowledge will, in turn, be used by the individual in their daily lives and help in making informed decisions.

3.6.1.2.4 May God protect our people

This phrase indicates that South Africa is not a fully secular society. It serves the purpose of indicating that there is an accommodation for various faith commitments including the spiritual; therefore, South Africa is not only a multi-cultural society, but also a multi-religious society.

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3.6.1.2.5 United in our diversity

South Africa's society is rich in diversity that cuts across differences, the inclusion of this phrase indicates that all citizens are being called to unite. Unity in diversity is unity without uniformity and diversity without fragmentation. Unity amongst diversity shifts focus from unity based on tolerance to unity based on understanding that difference. It is an expression of harmony and unity between different individuals or groups of individuals. It is a call to all citizens to unite in the sense of belonging and pride (RSA, 2020:1). There is therefore a recognition that everyone is different, however, citizens still need to come together and work together.

The CAPS curriculum will be analysed alongside these two markers in the two chapters that follow. These markers are taken from the preamble of the Constitution; the preamble is thus viewed as the expression of the nation's aspiration. The preamble brings across the goal of the society and what needs to be put into place in order to reach the desired goal. Curriculums will thus play an important role in addressing this study's research question.

In order to address these markers, the curriculum will have to incorporate a reflective aspect. It will need to teach learners of South Africa's history, pivotal turning points in detail, and those who fought for justice and freedom, which leads to the desire to create a new national identity in which these injustices are never allowed to inform who we are as a South African nation. The curriculum will need to define diversity, how it occurs in South Africa, and its historical underpinnings (how it was previously used as an instrument of exclusion). The curriculum needs to show learners how society can be united in diversity; it needs to indicate the steps that are put in place to achieve this.

Furthermore, the curriculum needs to convey that yes, there are 11 different languages and multiple racial categories in South Africa, however, the country's diversity does not end there; South Africa is also a multi-religious society. The curriculum will need to teach learners about different religions as well as indigenous African spiritual beliefs and it must address concepts such as democracy, what makes a democracy as well as human rights. The curriculum needs to equip learners with the knowledge of their human rights as well as human rights violations and responsibilities. The curriculum needs to teach learners the opportunities which exist in a society that can be achieved through education. Learners need to be taught about different career paths and they

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need to be given the tools that will equip them in identifying their skills and abilities. This will allow learners to choose suitable careers that lead them to employment. Learners need to be taught about the values and principles on which the Constitution is based, many of which are expressed in the preamble. The Constitution and national symbols such as the national flag, the national anthem, and the coat of arms play a role in forging an overarching national identity.

3.7 CURRICULUM IN SOUTH AFRICA: CURRICULUM ASSESSMENT POLICY STATEMENT

Governments control curriculum decision-making in many ways. At government level, a defined curriculum contains detailed regulations for content and objectives, teaching standards and assessment, school time, and selection of educational materials (Booyse & Du Plessis, 2014:47). Education is highly influenced by community life and literacy, commercial mass culture, economics as well as by political action outside of the classroom (Mila, 2007:174). Thus, it is critical to note that classrooms cannot be divorced from the society in which they operate.

The CAPS is not a new curriculum but an amendment of the NCS. The NCS involved the revision of C2005 (Outcomes Based Education [OBE]); which was introduced in 1997. The curriculum was learner-centred and emphasised integration as it was identified as a fundamental tool towards more democratic forms of education (Hoadley, 2010:136-137). Curriculum 2005 signalled a paradigm shift in curriculum, from traditional to outcome-based (Hoadley, 2010:137). The curriculum emphasised group work, local curriculum construction, relevance, and local choice of content. It introduced a horizontal integration of traditional curriculum subjects and learning outcomes were generic and most of the subject-specific content from the curriculum was removed (Hoadley, 2010:137). Learning outcomes were explicit "but leaving implicit precisely what content should be selected and how it should be sequenced, it was hoped that different learners within different contexts would be able to use means and methods specifically adapted to their own situations to achieve the outcomes" (Hugo, 2010:60-61). South Africa has enormous contextual differences between communities, and taking this into account, an outcomes-based system seemed to be a viable solution to the problem of difference. This is because it allowed different paths

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to the same endpoint. OBE was grounded on two pillars of knowledge: first, competency-based education and second, mastery learning. Formative and summative assessments are rooted in OBE to ensure students meet the outcomes (Schmidt, 2017:372).

The principle of integrated learning is integral to OBE; therefore, the NCS promotes integrated learning. This means that learning should not be remote and compartmentalised, it must be combined. The emphasis is on the relationship between practice, theory, and reflection as well as the links between one subject and others. Integration across subjects is also encouraged where it makes sense and assists with developing applied competence. Learning to see the interconnections of all aspects of life ultimately becomes a habit of mind that will serve them well throughout their lives (Ramokgopa, 2013:2). Therefore, a student's outlook on the world can be shaped and influenced through the learning experience, taking into consideration the construction of national identity in the classroom setting, the ideals of national identity and what makes a South African a South African can be included in the learning experience. This will then enable the conceptualisation of national identity at school level in a somewhat controlled environment. In making the learning experience at school 'whole' through integrated learning, a learner's outlook of the larger world can also be made 'whole'.

The adoption of the Constitution provided a basis for curriculum transformation and development, which aimed to heal the division of the past and establish a society based on democratic values, social justice, and fundamental human rights. The following principles guided the development of the NCS:

> Social transformation which aims to redress educational imbalances. Integration and applied competence which aims to promote integrated learning of theory, practice and reflection. Integrated learning is an approach that seeks to make learning 'whole' and is based on a holistic view of education. It recognizes the necessity to see the big picture rather than to require learning to be divided into small pieces (Brazee & Cappelluti, 1993 cited in Brazee & Cappelluti, 1995:10).

The adoption of the Constitution within the curriculum is of importance to this study since the national identity markers have been taken from the preamble of the Constitution.

Furthermore, the NCS aimed to develop the full potential of each learner as a citizen of the democratic South Africa. Consequently, it aimed to create a lifelong learner who

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is confident and independent, literate and numerate, and multi-skilled, compassionate, with respect for the environment, and the ability to participate in society as a critical and active citizen (Mosuwe & Vinjevold 2008:12). The NCS envisaged the kind of learner who will be "imbued with the values and act in the interests of a society based on respect for democracy, equality, human dignity, and social justice as promoted in the Constitution" (Ramakgopa, 2013:22).

The aims issued by CAPS in 2012 are stated as follows: "to provide access to higher education, to facilitate the transition of learners from educational institutions to the workplace and to provide employers with a sufficient profile of a learner's competences" (Maddock & Maroun, 2018:195). The CAPS and NCS share a similar rationale regarding situating the curriculum within the aims of the South African Constitution. Additionally, the NCS includes a rationale and description of OBE and the history and background information of the NCS relates to redressing the imbalances caused by apartheid education (Booyse & Du Plessis, 2014:101). Both documents (NCS and CAPS) mention "the curriculum conveying the knowledge, values and skills that should be communicated in a post-apartheid South Africa. Both share the same values, including social justice, human rights, respect for people from diverse ethnic, religious and cultural backgrounds and environmental awareness" (Booyse & Du Plessis, 2014:101). Furthermore, the broad aim of the national Department of Basic Education's Curriculum and Assessment Policy Statement is to develop, maintain, and support a South African school system for the 21st century (Wium & Louw, 2015:20). The vision expressed in this policy statement as created by the Department of Basic Education is to ensure that all learners should be able to learn and that the central part of the organisation, planning, and teaching at all schools in the country, should be inclusivity (Wium & Louw, 2015:20). A commonality between the NCS and CAPS is situating the curriculum within Constitutional values, this would then imply that the curriculum content should include Constitutional values, teach learners about their rights and responsibilities, and teach learners about South Africa's national values. Through teaching learners what our national values as a country are, what we value, and what rights and responsibilities each citizen is entitled to, is essentially teaching learners who we are as a country and what makes being a South African different from being any other nationality. This inclusion and ensuring that the

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curriculum aligns with the Constitution, the national identity ideals are being taught and presented to learners. The question that remains and what the present study seeks to answer is, how effective is this being presented by the curriculum, are national identity markers explicit and consistent? The following section will analyse the life orientation and social sciences curriculum content alongside the identified backwardlooking identity markers to examine the curriculum content as presented to learners.

Education has an essential long-term role in developing an understanding and knowledge of human rights, the values they represent and the skills required to strengthen democratic culture.

The CAPS document will form part of the basis of the following chapter. The curriculum assessed will be taken as it is set out in the CAPS document.

3.8 CONCLUSION

National identity provides the means of defining and locating individual selves in the world, this is done through a collective prism and its distinctive culture. National identity ties everyone into the national community and gives citizens purpose and meaning, which surpasses diversity. National identity is important because it is a unit of measure that shows a country's level of unity or division.

The South African society is often referred to as being a rainbow nation. The use of the word 'rainbow' creates a symbolic picture. The rainbow is made up of seven different colours; however, it still appears as one. This can be applied to the South African society, that there are different races, cultures, and religions, however, there can be unity amongst differences. A South African national identity needs to accommodate and respect difference, however, not allow difference to divide and define society in a hostile and exclusionary manner.

It is important to highlight that national identity and describing national identity is aspirational rather than being descriptive in South Africa. This entails that national identity is an idea of who and what we (South Africa and its citizens) want to become. Thus, it is a roadmap and to reach this goal, it needs to be taught through a national curriculum. The role of education is to legitimise the existing social order in society. Education develops a student's personality and their individual and moral values.

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Therefore, classrooms cannot be divorced from the society in which they operate. For the purpose of this study, national identity will be defined by using the preamble of the Constitution as the blueprint grouped under the headings; historical markers and forward-looking markers. South Africa's national identity based on the two groups' markers thus rests on the following: historical awareness of injustices and honouring those who suffered for justice and freedom. An aspect of South Africa's national identity is therefore reflective and an understanding of the past does not imply that society wants to re-enact history but that it is a reminder of the mistakes that must not be repeated. Furthermore, the forward-looking markers represent the aspirational component of national identity and symbolise whom we want to become as a nation; we want to be united in our diversity, heal the divisions of the past, improve the quality of life and free the potential of all people as well as establish a society based on democratic values, social justice, and fundamental human rights. The curriculum will be analysed alongside these stated national identity markers in order to examine how the curriculum incorporates national identity using national identity markers.

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CHAPTER 4: EXAMINING THE HISTORICAL/REFLECTIVE MARKERS ALONGSIDE THE CURRICULUM ASSESSMENT POLICY STATEMENT FOCUSING ON LIFE ORIENTATION AND SOCIAL SCIENCES

4.1 INTRODUCTION

This chapter uses the national identity markers identified in the previous chapter to examine the CAPS implemented in South Africa's public schools. In this chapter, the focus will be on the historical/reflective group of national identity markers that emphasise the importance of looking back to recognise the injustices of the past, to honour those who fought for freedom and justice, to recognise that we are a country that is united in our diversity and a country that views the Constitution as the supreme law of the Republic. The afore-mentioned will be used in examining parts of the Life Orientation curriculum (Grade 8–12 where applicable) and the Social Science Grade 9 curriculum. Grade 8–12 was chosen as the focus of this research study is on curriculum presented to young adults in the school leaving years. These grades are of importance because they essentially prepare the learners for the real world. High school, Grade 8–12, can be considered as the final incubation period where teens lay the foundation for their future higher education. This analysis aims to identify the national identity markers as identified in Chapter 3, in both these subjects within the curriculum and to analyse the content presented to learners considering these markers. This analysis will help to establish how the identity markers are presented or incorporated into the curriculum and if it is done efficiently and in line with 'teaching' learners what national identity is aspired to in the South African society. This chapter will first briefly discuss curriculum importance and the goals and aims of CAPS; this is done in order to clearly understand the goals and aims of CAPS and examine how the curriculum achieves these goals as well as examine if the goals and aims of the curriculum bring forward the importance of national identity. The Social Sciences curriculum content analysis will follow the Life Orientation curriculum content analysis.

4.2 CURRICULUM AND THE CURRICULUM ASSESSMENT POLICY STATEMENT

The CAPS is an amendment form of the NCS. The aims of CAPS issued in 2012 are stated as follows: "to provide access to higher education, to facilitate the transition of learners from educational institutions to the workplace and to provide employers with

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a sufficient profile of a learner's competences" (Maddock & Maroun, 2018:195). The CAPS and NCS share a similar rationale concerning situating the curriculum within the aims of the South African Constitution. In addition, the NCS includes a rationale and description of OBE, and the history and background information of the NCS relates to redressing the imbalances caused by apartheid (Booyse & Du Plessiss, 2014:101). Both documents (NCS and CAPS) mention:

> the curriculum conveying the knowledge, values and skills that should be communicated in a post-apartheid South Africa. Both share the same values, including social justice, human rights, respect for people from diverse ethnic, religious and cultural backgrounds and environmental awareness (Booyse & Du Plessiss, 2014:101).

Furthermore, the broad aim of the National Department of Basic Education's CAPS is to develop, maintain, and support a South African school system for the 21st century (Wium & Louw, 2015:20). The vision expressed in this policy statement as created by the Department of Basic Education is to ensure that all learners should be able to learn and that the focus in terms of the organisation, planning and teaching at all schools in the country should be inclusivity (Wium & Louw, 2015:20). A commonality between the NCS and CAPS is situating the curriculum within constitutional values which would imply that the curriculum content should include constitutional values, teach learners about their rights and responsibilities, and teach learners about South Africa's national values. It is through teaching learners what South Africa's national values as a country are, what we value, and what rights and responsibilities each citizen is entitled to, is essentially teaching learners who we are as a country and what makes being a South African different from being any other nationality. This inclusion and aligning the curriculum with the Constitution, ensures that the national identity ideals are being taught and presented to learners. The question that remains to be asked and which the study seeks to answer is how effective is this being presented by the curriculum; are national identity markers explicit and consistent? The following section will analyse the curriculum content of both Life Orientation and Social Sciences alongside the identified backwards-looking identity markers to analyse the curriculum content as presented to learners.

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Furthermore, the NCS aimed to develop the full potential of each learner as a citizen of democratic South Africa, consequently, it aimed to create a lifelong learner who is confident and independent, literate, numerate and multi-skilled, compassionate, with respect for the environment, and can participate in society as a critical and active citizen (Mosuwe & Vinjevold, 2008:12). The NCS envisaged the kind of learner who will be "imbued with the values and act in the interests of a society based on respect for democracy, equality, human dignity, and social justice as promoted in the Constitution" (Ramakgopa, 2013:22).

4.3 CURRICULUM ANALYSIS: BACKWARD-LOOKING IDENTITY MARKERS

The following section is a curriculum analysis of two subjects, namely Life Orientation and Social Sciences. The curriculum content that will be analysed has been taken from the Life Orientation textbooks allocated to students in Grades 9–12. This will be done by going through the curriculum content and identifying which topics relate to the national identity markers, such as South Africa's past, the Constitution, democratic values, and rights and responsibilities. Therefore, not all topics covered in the textbooks will be analysed in this section; only topics relating to this study's research question have been chosen and thus analysed. The content analysis will follow a specific method, and curriculum text (as presented in the curriculum) will be included. Where necessary, images/pictures from the curriculum will be included and analysed alongside backward-looking identity markers. The images and sections of curriculum topic that will be identified and used will be examined through analysing the topic presented by the curriculum content and the choice of words used.

4.3.1 Grade 9 Life Orientation

The Life Orientation curriculum has been structured in a manner to ensure that various topics should be covered throughout Grades 8–12, namely constitutional rights and responsibilities, world of work, health, social and environmental responsibility, physical education, and the development of the self in society.

From here onwards, topics of importance are identified as constitutional rights and responsibilities, world of work, and the development of the self in society. It is important to note that each topic can have multiple sub-topics linked to the main topic.

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In Chapter 3, the national identity markers were grouped and discussed; in this chapter, the focus will be on the historical/reflective identity markers, and these will be used to analyse the curriculum. The historical identity markers are further grouped into two categories. The first category encompasses 'recognise the injustices of the past' and 'honour those who suffered for justice and freedom in our land'. This category refers to recognising the human rights violations suffered by black South Africans; past injustices can be identified. The injustices that occurred were legalised by apartheid law. Although the policies were legal, it is through recognition that it can be acknowledged that these laws were set in place to facilitate crimes against humanity.

Furthermore, the importance of honouring those who suffered for justice and freedom is the recognition of pivotal turning points in South Africa's quest for freedom. By honouring those who suffered, those who shaped who we want to be as a country, can be identified. Honouring those who suffered is a reminder of the importance of human rights and social and political justice.

The second category encompasses 'respect those who have worked to build and develop our country'. This category highlights the importance of respect. To respect someone or have respect for someone, an individual needs to be aware of their abilities, qualities, or achievements. As presented in the preamble, this statement requires citizens to be mindful of the successes and strides of those who fought against injustice. Not only does this statement necessitate the respect of those who worked to build and develop the country, it emphasises the need to build and develop South Africa. This incorporates the essence of the nation-building process.

4.3.1.1Topic: Constitutional rights and responsibilities

4.3.1.1.1Term 2 - Units 1 and 3 (Grade 9 Life Orientation)

The topic of Constitutional rights and responsibilities is addressed in Term 2 across two units with their relevant sub-topics, which will be identified. In this section, quotes from the curriculum will be inserted and analysed respectively.

In Unit 1 of Term 2, the national days celebrated in South Africa are identified and presented to learners. The curriculum content is presented as follows:

Curriculum text:

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Human Rights Day- 21 March, commemorates the Sharpeville shootings in 1960. The people of Sharpeville marched to protest against the pass laws of the apartheid government. The police shot and killed 69 people. Freedom Day- 27 April, commemorates the first democratic elections held in 1994. For the first time in South African history, all citizens 18 years and older could vote. Youth Day- 16 June commemorates the start of the protests held in 1976 against Bantu Education. The introduction of Afrikaans as a language of learning sparked the protests. On this day, we celebrate the contribution to educational reform made by the youth. Women's day- 9 August, commemorates the march to the union buildings in 1956 by 20 000 women from across South Africa. They presented a petition with over 100 000 signatures against the pass laws to prime minister JG Strijdom. Heritage Day - 24 September, celebrates the contributions made by all the various cultures throughout the land (Attwell, Bredenkamp, Danisa, Mitchell, Moodley, Mtsuki, Pickering & Siegruhn, 2016:59).

4.3.1.1.1.1 *Analysis*

The importance of teaching or informing learners about a country's national days rest on emphasising why the nation celebrates this specific day. National days reflect a crucial historical mark concerning the country. Including this in the curriculum is important since it helps nurture the feeling of national integration as it serves as a reminder, through reflection and acknowledgement, that every citizen celebrates this specific day irrespective of their culture or belief. It also helps to develop a better understanding and respect for where the country comes from and how it has developed.

In line with the historical/reflective identity marker category 1, looking back to where we come from is vital in shaping and building a national identity, especially in South Africa. The national identity marker used for this section is 'recognise the injustices of the past' which have been identified in the national identity chapter as referring to being able to recognise and acknowledge. The ability to recognise and acknowledge is essential when it comes to recognising the human rights violations suffered by black South Africans that link to identifying the injustices of the past, for example, Human

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Rights Day and Freedom Day. Human rights mark an "affirmation by ordinary people, rising in unison to proclaim their rights. Human Rights Day is a reminder of our rights and the cost paid for our treasured human rights" (Parliament of the Republic of South Africa, 2019:1). This is a day where individuals can reflect on the progress made in the promotion and protection of human rights. Freedom Day is of particular importance; it commemorates the first democratic elections held in South Africa on 27 April 1994. This day is significant since it signified political freedom from the shackles of apartheid and its injustices and the welcoming of a new dawn of democracy and a new Constitution.

The importance of the inclusion of this section rests on the curriculum laying down the foundations of the desired national identity of South Africa. This is significant for national identity since the reflective notion of looking back and acknowledging the injustices of the past can be used as a departure point in creating a new national identity, that is creating a common identity that moves away from injustice and moving forward to creating an identity that is inclusive. The foundation rests on South Africa's history, as learners need to understand where the country comes from to understand where it is going.

4.3.1.2 Topic: Constitutional values as stated in the South African Constitution

4.3.1.2.1Term 2 - Unit 3 (Grade 9 Life Orientation)

In this unit, the curriculum identifies the values of two well-known South African role models who uphold constitutional values; the curriculum studies constitutional values and discusses how learners can live out these values in their daily lives.

Curriculum text: "the values in our Constitution are the foundation of democracy in South Africa. These values aim to help us create a free and democratic country, in which all citizens are equal and have access to the same opportunities" (Attwell et al., 2016:65).

Curriculum text:

> Look at the personal values of two well-known South African role models. Nelson Mandela and Albertina Sisulu. Mandela and Sisulu worked hard for democracy and freedom for over sixty years. They became political activists as young adults and continued their work until they were well into their

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eighties. Their living example, shaped by their strong personal values, helped to inspire the values in our Constitution (Attwell et al., 2016:66).

Curriculum text: “Constitutional values - human dignity, equality, rights and freedoms, non-racialism and non-sexism. Supremacy of the Constitution and the rule of law, universal suffrage, multi-party democracy, and accountable government" (Attwell et al., 2016:66-70).

Curriculum text:

Human dignity, equality rights and freedoms, non-racialism, and non-sexism can be applied in our daily lives by always treating people with dignity and respect, treating people as equals, show respect for others’ rights and freedoms and stand up for your own rights (Attwell et al., 2016:69).

Curriculum text:

Non-racialism and non-sexism can be applied in our daily lives by “treating all people the same and not take race or culture into account, men and women must treat one another as equals and women must stand up for their rights (Attwell et al., 2016:69).

Curriculum text:

Supremacy of the Constitution and the rule of law can be applied in our daily lives through all courts of our country apply the same laws, both government and citizens including the President must obey the same laws or face the consequences of not doing so (however, the President may not be arrested and made to appear in court) and government officials may not make up their own rules (Attwell et al., 2016:70).

Curriculum text:

Universal suffrage, multi-party democracy and accountable government means nobody may force or threaten you to vote for their party, family members may not tell you who to vote for, you may not threaten, use force or any other means to stop other candidates or parties from organising or taking part in elections; parties may not cheat to get into power and nobody may be President for longer than eight consecutive years (Attwell et al., 2016:70).

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4.3.1.2.1.1 *Analysis*

The curriculum identifies values as the qualities which guide an individual's decisions and actions, therefore by identifying a country's national values, essentially a guideline or blueprint is being created which will inform decisions made by all those who form part of the society and those who are placed in power who then make decisions on behalf of the society. Therefore, these national decisions are guided by national values. These decisions emphasise the importance and depth of national values which help to create a free and democratic society which highlights the importance of constitutional values in South Africa while striving to create a free and democratic society. This essentially could be achieved by instilling societal values; for example, a free and democratic society can be built on the foundation of ensuring universal suffrage and human dignity, ensuring the rights and freedoms of citizens in the country, and ensuring the supremacy of the Constitution.

How constitutional values are taught in the curriculum takes on an integrative manner. The constitutional values are presented and the learners are given examples of how citizens can practice these national values daily which are the values we as a nation (all people irrespective of race, class, or background) hold on to. National values can thus provide a basis for a collective, shared identity as South Africans, in other words what it means to be a South African, also referred to as national identity. Through practice and exercising national values, the picture of national identity is subconsciously imprinted into the learners' minds. This integrative approach can play a role in strengthening national identity ideals. The ideals of national identity as enshrined in the preamble of the Constitution in line with the backward-looking identity markers 'united in our diversity' and 'Constitution as the supreme law of the republic', these ideals can only be achieved if the foundation of society rests on national values.

The inclusion of Nelson Mandela and Albertina Sisulu as case studies in the curriculum and how their values influenced constitutional values is significant and in line with the historical/reflective national identity markers category two, 'honour those who suffered for justice and freedom in our land'. By honouring those who suffered for justice and freedom is the recognition of pivotal turning points in South Africa's quest for freedom. By honouring those who suffered, citizens identify with those who shaped South Africa

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as a country. This entails that what we were is not who we are, we are, or we should be progressive. It shows how passionately South Africa yearned for freedom, a yearning that we, as a nation, were willing to die for to get rid of the separation and come together as one and be recognised as one. We can then argue that these individuals shaped not only the country's democratic society but also the national identity/ideas of national identity; therefore, understanding constitutional values is critical because citizens need to learn how to apply these values to their daily lives.

The Grade 9 Life Orientation curriculum, with a specific focus on constitutional rights and responsibilities, addresses essential concepts. The first is national days and constitutional values as stated in the South African Constitution. The way that the curriculum presents these two topics is functional as one flows, or paves the way, into the other. For example, national days are explained, and the curriculum identifies the injustice that occurred in the past on that day. Why the national day is honoured, the transition to constitutional values is smooth or functional because it highlights the importance of constitutional values. Why they need to be upheld and granted to everyone, the curriculum is explaining what happened, and this is not what we want to have happen; therefore, for this not to happen again, what happened needs to be acknowledged and measures need to be put into place to ensure that it does not happen again. In Grade 9, the curriculum lays down the necessary foundation for students to understand how history affects society's current dynamics. This is important because citizens need to understand where they come from as a nation to understand where they are going, and to understand national ideals and values. The following section focuses on the Grade 10 Life Orientation with a specific focus on constitutional rights and responsibilities.

4.3.2 Grade 10 Life Orientation

As stated above, the Life Orientation curriculum consistently focuses on five topics from one grade to the next. These topics have been identified as: the development of the self in society; physical education; world of work; constitutional rights and responsibilities; and health, social, and environmental responsibility. The topic that will be analysed in Grade 10 is constitutional rights and responsibilities. This topic will be explored while keeping in mind the foundation laid by the Grade 9 curriculum.

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4.3.2.1 Topic: Constitutional rights and responsibilities (Grade 10 Life Orientation)

4.3.2.1.1 Term 1 - Chapter 5 Unit 4: Challenge prejudice and discrimination

The terms 'prejudice' and 'discrimination' carry a lot of weight while looking back at South Africa's past. In the post-democratic era, past injustices could not be described without identifying or using the abovementioned terms. It is through this reflective note of looking back that it can be stated that the South African society, over time, has indicated that it is a society that has individuals and organisations that work to address human rights violations and challenge prejudice and discrimination. This can be identified while reflecting on South Africa's apartheid era. This emphasises the importance of the backward-looking identity marker, ‘recognise the injustices of the past’ and ‘honour those who suffered for justice and freedom in our land’. This marker highlights the importance of reflecting on and honouring the country's past. This section will use quotations from the Grade 10 Life Orientation, Term 1 content.

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Resources: Human rights wall of honour

Danny Jordaan (1951)

He contributed much to nation building. He is a sports administrator. He used to be a lecturer, politician and anti-apartheid activist. He was actively part of the liberation struggle. Danny Jordaan was the leader of our 2010 Soccer World Cup Bid and the Chief Executive Officer (CEO) of the 2010 FIFA World Cup South Africa. 'To stand here and think about my youth in those difficult days, in a stadium that has the name of one of the world's great icons, this is a dream come true,' he said at the Nelson Mandela Bay Stadium.

Desmond Mpilo Tutu (1931)

Desmond Tutu was born in Klerksdorp, North West Province. He was a cleric, an archbishop and an anti-apartheid activist. He is a Nobel **laureate** (a prize winner) and former Chairman of the Truth and Reconciliation Commission (TRC). He worked very hard to end apartheid and minority rule in South Africa, for the unbanning of liberation organisations and for the release of political prisoners. Tutu named us the *Rainbow Nation* and believes interracial harmony is possible in South Africa. He is outspoken and always stands up for the rights of the oppressed.

Lilian Masediba Ngoyi (1911–1980)

Lilian Masediba Ngoyi was born in Pretoria, Gauteng. She was the first woman to be elected to the National Executive of the African National Congress. She was a politician, anti-apartheid activist and Treason Trialist, and was imprisoned and banned. As President of the Federation of South African Women and President of the African National Congress Women's League, she was a leader of the 20 000 women who went to Pretoria to protest against the pass laws on 9 August 1956.

Helen Joseph (1905–1992)

Helen Joseph dedicated herself to opposing apartheid. She was an inspiration and a symbol of defiance, integrity and courage. She was arrested on a charge of high treason in December 1956, and banned. She often repeated the last phrase of The Freedom Charter: 'These Freedoms we will fight for, side by side, throughout our lives, until we have won our liberty'.

Dulcie Evonne September (1935–1988)

Dulcie September was an ANC activist who grew up in Athlone, Cape Town. She played an important part in the struggle for national liberation, democracy and social justice. She was assassinated in Paris for her beliefs and actions.

Sheena Duncan (1932–2010)

Born in Johannesburg, she was an activist and leader of the women's organisation Black Sash. Sheena joined the Black Sash movement in 1963 to fight the political causes of suffering, especially those brought about by the pass laws. She was a volunteer and held various offices in the Black Sash movement.

Moses Mbheki Mncane Mabhida (1923–1986)

Moses Mabhida was born in Thornville, KwaZulu-Natal. He was an outstanding leader who became a major figure in the trade union movement, the African National Congress (ANC) and the Communist Party of South Africa (CPSA). He was elected General Secretary of the Communist Party in November 1979. The Moses Mabhida Stadium in Durban is named in his honour.

Source: Rooth, Seshoka, Steenkamp and Mahuluhulu (2018:80)

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Walter Max Ulyate Sisulu (1912–2003)

An anti-apartheid activist and prominent member of the ANC, Sisulu was born in Encobo in the Eastern Cape. He joined the ANC in 1940. Sisulu was a talented political networker. He was sentenced to life imprisonment at the Rivonia Trial and spent 26 years in prison. He was elected ANC Deputy President at the ANC's first national conference in 1991.

Albert Louis Albie Sachs (1935)

Albie Sachs was born in Johannesburg. He is a human rights activist, was a Constitutional Court judge and is an author. Most of his work involved defending people charged under apartheid's racist laws. As a result of his work, he was imprisoned by the security police. In 1988, a bomb was put in his car in Maputo, by South African security agents, and blew up. He lost an arm and the sight of one eye. He played an active role in the negotiations which led to South Africa becoming a constitutional democracy.

Oliver Reginald Tambo (1917–1993)

Oliver Tambo spent his life serving in the struggle against apartheid. He was born in the rural Eastern Cape. He was a science and mathematics teacher. He was among the founding members of the ANC Youth League (ANCYL) in 1944 and became its first National Secretary. He set up a legal partnership with Nelson Mandela. He played a major role in the growth and development of the ANC. His epitaph is: 'It is our responsibility to break down barriers of division and create a country where there will be neither Whites nor Blacks, just South Africans, free and united in diversity.'

Sophia Williams-De Bruyn (1938)

Born in Port Elizabeth in the Eastern Cape, she was a founding member of the South African Congress of Trade Unions (SACTU). In recognition of her great contribution to democracy in South Africa, she also received the Mahatma Gandhi Award. Sophia de Bruyn was appointed as Deputy Speaker in the Gauteng Legislature.

Fatima Meer (1928–2010)

Fatima Meer was born in Durban and was a writer, academic, screenwriter and anti-apartheid activist. In 1946, Meer joined many other South African Indians in a passive resistance campaign against apartheid, during which she started the Student Passive Resistance Committee. She also helped to establish the Durban District Women's League, an organisation started in order to build alliances between Africans and Indians.

Beyers Naudé (1915–2004)

Beyers Naudé was born in Roodepoort in Gauteng and was a reverend and political activist. He was the founder member of the Christian Institute, a non-racial religious organisation that challenged the traditional church and provided humanitarian aid.

Frene Noshir Ginwala (1932)

Born in Johannesburg, Ginwala was a journalist, politician and speaker of the National Assembly of South Africa. Frene Ginwala worked in Tanzania, Zambia, Mozambique and the United Kingdom as an ANC official. After she returned to South Africa in 1991, she formed part of the task force to establish the ANC Women's League in South Africa.

Nelson Rolihlahla Dalibunga Mandela (1918–2013)

Nelson Mandela was born in Mvezo, a village near Mthatha in the Eastern Cape. He played a big role in promoting the Freedom Charter, adopted by the Congress of the People in 1955. At the Rivonia Trial, he made a statement that is now famous all over the world: 'I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.'

Nelson Mandela was in prison for 27 years. After his release in 1990, he worked hard for democracy and was elected President of the ANC in 1991. He won the 1993 Nobel Peace Prize. He was inaugurated as President of South Africa on 10 May 1994 as the first president of our democratic country. He died on 5 December 2013. He was a role model and inspiration who always kept to his values of democracy, equality and learning.

Source: Rooth et al. (2018:80)

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4.3.2.1.1.1 *Analysis*

The wall of honour is a representation and recognition of those who suffered for justice and honour in South Africa, which aligns with the national identity markers 'recognise the injustices of the past' and 'honour those who suffered for justice and freedom in our land'. To recognise means to acknowledge, be conscious of, and identify something. Through the recognition of the human rights violations suffered by black South Africans, the injustices of the past can be identified. The injustices of the past refer to systematic exclusion and subordinate inclusion, apartheid was a system of racial discrimination. Apartheid imposed segregation and separation of blacks and whites in areas of government, labour market, and residency. Honouring those who suffered for justice and freedom is the recognition of pivotal turning points in South Africa's quest for freedom. By honouring those who suffered, those who shaped South Africa into the country it is today, are acknowledged. Honouring those who suffered is a reminder of the importance of human rights and social and political justice. The human rights wall of honour addresses this national identity marker; the curriculum recognises and honours those who played a historical role in fighting for justice and freedom. These individuals are identified as anti-apartheid activists, politicians, ANC activists, and founding members. Following, are two examples or case studies from the inserted image used to illustrate how this wall of honour can be analysed alongside the identified national identity marker.

Lilian Masediba Ngoyi (1911–1980): 'honour those who suffered for justice and freedom in our land' — Lilian Ngoyi was the president of the Federation of South African Women and President of the African National Congress Women's League.
She led 20 000 women to Pretoria to protest pass laws on 9 August 1956. The 9th of August is recognised as a national day in post-apartheid South Africa and is known as National Women's Day. A commemoration that reflects a pivotal moment in South Africa's apartheid history and the significant role that Lilian Ngoyi played and reiterated the importance of honouring those who suffered for justice and freedom in South Africa.

Albert Louis Albie Sachs (1935 -): 'recognise the injustices of the past' — Albert Sachs was a Constitutional Court judge and human rights activist who defended people charged under apartheid's racist laws and as a result, he was imprisoned. The South

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African security agents planted a bomb in his car; as a result, he lost his arm and sight in one eye. The apartheid government perpetuated the injustice by implementing apartheid laws and institutionalising discrimination. With this case study, the extent of the injustices of the past can be seen; discrimination and prejudice were legal, and those who explicitly fought against it suffered the consequences.

A critical case study to take note of regarding the ideals of building and developing South Africa's national identity is that of Desmond Tutu; especially the following phrase "Tutu named us the Rainbow Nation and believes interracial harmony is possible in South Africa" (Rooth, Vethe, Steenkamp, Mahuluhulu, Ramzan, Seshoka & Eyssell, 2013:80). This links to the discussion around South Africa's national identity and the type of society that post-apartheid South Africa seeks to become. A society that is united in diversity (national identity market), a society that transcends the black vs white binary. The wall of honour quoted above purposefully includes race, class, language as well as gender diverse individuals. This is to emphasise the inclusiveness of the national identity of South Africa. The authors of the curriculum need not to have done so, however, they wanted to emphasise that a diversity of people fought in the struggle against injustice and that is something that needs to be taken forward into the future of South Africa as part of the citizens' national identity.

The human rights wall of honour reminds learners that many people played an influential role in ending apartheid and creating a new democratic South Africa. Their ideals set the foundation of the vision of society, whereas the South African society is a society that presents unity across diversity, a society that moved away from discrimination based on difference. As a society, South African citizens cannot define who they are without the acknowledgement of where they as a society come from.

4.3.3 Social Sciences

Grades 8 and 9 Social Sciences cover two subjects: Geography and History. For the purpose of this study, the focus will be placed on History. The subject, History, will be analysed by examining how South Africa's history is depicted through curriculum

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content. The identity markers identified in the national identity chapter will guide this analysis. [1]

4.3.3.1 Grade 8 Social Sciences

The history curriculum content in Grade 8 is split into four terms (four modules): Module 1: The industrial revolution in Britain and Southern Africa from 1860; Module 2: The mineral revolution in South Africa; Module 3: The Scramble for Africa: in the late 19th century; and Module 4: World War I (1914–1918).

As was previously indicated, the curriculum analysis is guided in this chapter by the specified identity markers and in this historical analysis, the focus is placed on the backward-looking identity markers, which are reflective in nature and they entail being aware of the historical turning points in South Africa's history. These markers which look back on South Africa's past are derived from the preamble of the Constitution — recognise the injustices of the past, honour those who suffered for justice and freedom in South Africa, and respect those who have worked to build and develop the country. When referring to the past, these markers refer to South Africa's apartheid regime period. The History content covers history in general and aspects of South Africa's past, however, at this level, learners are not taught about the era of apartheid. The curriculum defines and educates learners at this level about world history. World history, in this sense, cannot be ignored when dealing with the topic of national identity and particularly the impact it had on developing national identity. However, in teaching learners about world history, not much emphasis is placed on South Africa as a case study. As the content is presented at this stage (Grade 8 Social Sciences), not much effort is placed on national identity and specifically national identity in South Africa, therefore at this stage (at grade 8 social sciences level), the national identity of South Africa is not emphasised nor enhanced.

[1] Geographic traits can influence and shape national identity to a certain degree. National identity in this study leans on the aspirational note of national identity as it pertains to South Africa, however, this is not to say that defining national identity is a one size fits all. For some nations, geographical and territorial reigns impact their national identity significantly. One can argue that, borders define who we are and that filters into the conception of national identity. To exclude the geography component of the social sciences is not to state that there is no and there cannot be a correlation between national identity and geography. One can use the geography curriculum to define national identity whilst using the location or region of an individual as an influence on their national identity.

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Nonetheless, this study focuses on South Africa as a case study and the topic of national identity and in doing so, historical- and forward-looking markers are used. This would therefore entail, specifically the historical category of markers, an examination of South Africa's history and in particular, an examination of a specific time period which is the era of apartheid, where national identity was heavily influenced and shaped by racial dynamics. This timeline has been chosen since the comparison and evaluation of national identity is made through the post-apartheid context, for example, the formation of national identity post 1994. Therefore, particular importance is placed on the era of apartheid in South Africa. However, it is important to state that South Africa was already deeply shaped by racial dynamics long before apartheid. The national identity markers that have been identified in the preamble address the aspirational national identity of South Africa. Thus, the question is asked, not whether the history curriculum is cognisant of the racial segregation of the past, but whether the history curriculum helps learners who study history to embrace the national identity narrative espoused in the preamble.

4.3.3.2 Grade 9 Social Sciences

The Grade 9 History curriculum is broken up into four terms. Each term has a specific topic that it focuses on. The four topics covered are: 1) World War II; 2) The nuclear age and the Cold War; 3) Turning points in modern South African history since 1948; and 4) Turning points in South African history 1960, 1976, and 1990. Therefore, not all four topics will be covered in this section; Topics 3 and 4 are of particular interest to this study as they align with the aims and objectives of the research question. As with the previous curriculum analysis section, Life Orientation, this section will analyse the Grade 9 Social Sciences curriculum content. The quotations that will be included are taken from the curriculum document and followed by an analysis.

4.3.3.2.1 Grade 9 -Topic 3: Turning points in modern South African history since 1948. Sub-topic 1: The universal declaration of Human Rights after World War II

Curriculum text:

> In 1948, the United Nations Organisation wrote the Universal Declaration of Human Rights. The UDHR sets the universal standard for how human

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> beings should behave towards one another so that everyone's human dignity is respected. Human rights start with all human beings being born equal. Because of this, we all have certain basic rights that cannot be taken away by anyone. The UDHR sets out the basic rights that should make it possible for everyone to live free and equal lives and be treated with dignity and respect, no matter who they are. Human rights are universal. This means rights belong to everyone on this planet and everywhere, just because they are human. Rights are not earned or bought. We all have rights from the moment we are born until we die (Ranby & Johannesson, 2013:170).

Curriculum text:

> When the UDHR was accepted at the UNO in 1948, South Africa was entering the most racist time in its history. The National Party was in power, and they put into practice a policy of racial discrimination, called apartheid.
>
> Black South Africans were denied basic human rights. Apartheid laws ignored every one of the rights recognised in the UDHR. The South African apartheid government did not sign the UDHR, but they remained a member of the UNO. The United Nations declared apartheid a crime against humanity (Ranby & Johannesson, 2013:171).

4.3.3.2.1.1 *Analysis*

The curriculum content quoted above sets the foundation regarding the discussions relating to basic human rights. With specific reference to the section of the universal declaration of basic human rights, the curriculum highlights the following: everyone's human dignity is respected and that all human beings are born equal and because of that we all have basic human rights. This declaration brings into the discussion identity theory and the three categories of identity as discussed in Chapter 3, specifically the human identity. As stated by the argument presented by the category of human identity, the universal declaration is thus in line by stating not only that human beings are born equal but also that all individuals have basic rights just because they are human. What this entails specifically when analysing national identity through using

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the historical analysis approach, is that a national identity is exclusionary and champions one race over another and which fails to acknowledge the important premise of the universal declaration of human rights. An ideal national identity is when aspirations are inclusive and champion the ideals and beliefs of all human beings and not a particular group of people in each society.

Within this sub-topic, there is an attempt to show the world's positioning regarding the dynamics which are in place. On the global stage, there was a move to the advancement and declaration of human rights and the recognition of human dignity post the atrocities of World War II. It was within that time period when nations had collectively decided to go one way, while South Africa chose to go the other way. The curriculum shows the positioning of South Africa, given world politics at that time. This touches on the history and recognition of South Africa's past within our borders and the curriculum gives a brief historical analysis of the global system. It indicates that we are not a state in isolation; we exist amongst other states within the global system.

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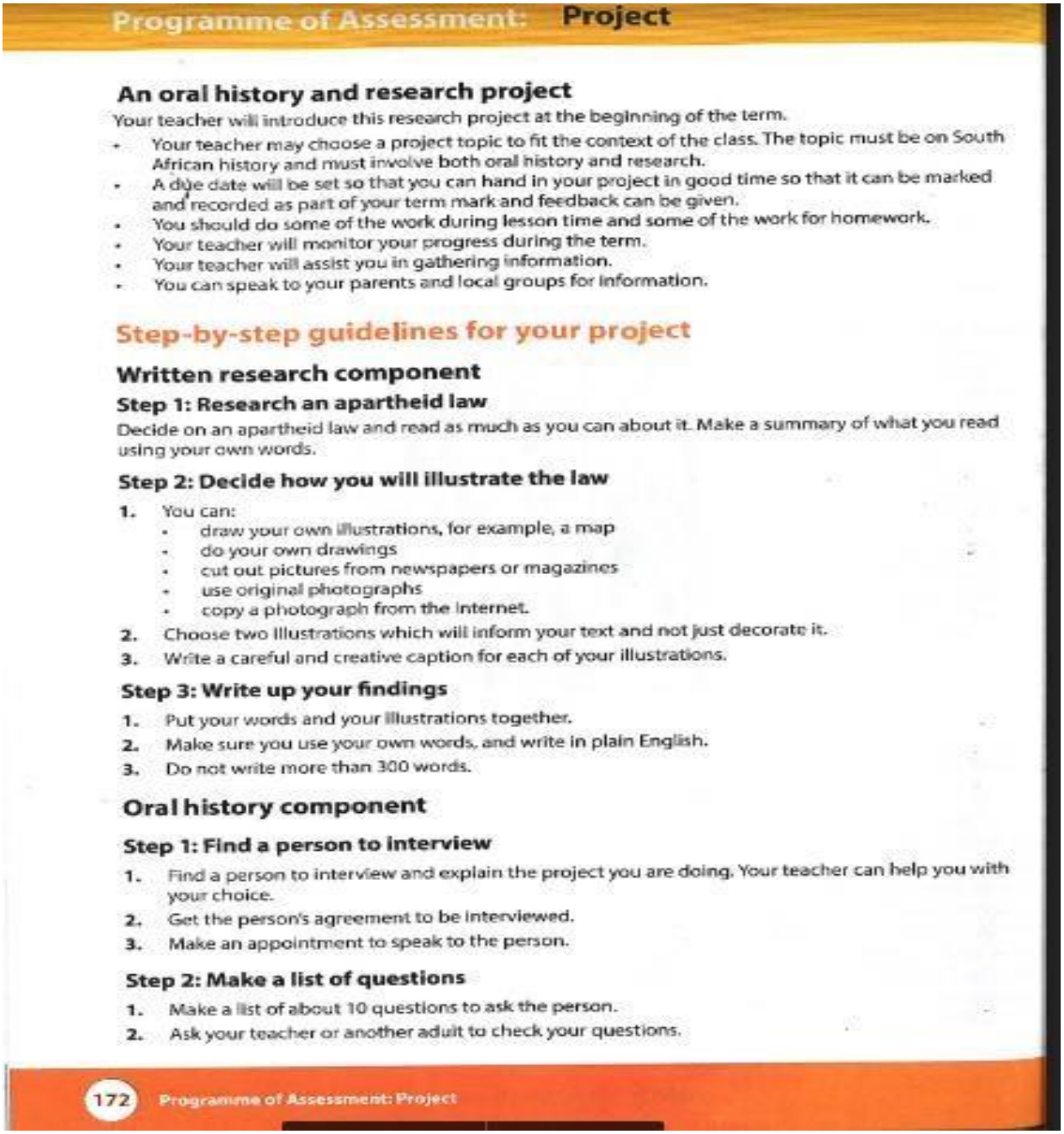

Programme of Assessment: Project

An oral history and research project

Your teacher will introduce this research project at the beginning of the term.

- Your teacher may choose a project topic to fit the context of the class. The topic must be on South African history and must involve both oral history and research.
- A due date will be set so that you can hand in your project in good time so that it can be marked and recorded as part of your term mark and feedback can be given.
- You should do some of the work during lesson time and some of the work for homework.
- Your teacher will monitor your progress during the term.
- Your teacher will assist you in gathering information.
- You can speak to your parents and local groups for information.

Step-by-step guidelines for your project

Written research component

Step 1: Research an apartheid law

Decide on an apartheid law and read as much as you can about it. Make a summary of what you read using your own words.

Step 2: Decide how you will illustrate the law

1. You can:
   - draw your own illustrations, for example, a map
   - do your own drawings
   - cut out pictures from newspapers or magazines
   - use original photographs
   - copy a photograph from the Internet.
2. Choose two illustrations which will inform your text and not just decorate it.
3. Write a careful and creative caption for each of your illustrations.

Step 3: Write up your findings

1. Put your words and your illustrations together.
2. Make sure you use your own words, and write in plain English.
3. Do not write more than 300 words.

Oral history component

Step 1: Find a person to interview

1. Find a person to interview and explain the project you are doing. Your teacher can help you with your choice.
2. Get the person's agreement to be interviewed.
3. Make an appointment to speak to the person.

Step 2: Make a list of questions

1. Make a list of about 10 questions to ask the person.
2. Ask your teacher or another adult to check your questions.

172 Programme of Assessment: Project

Source: Ranby and Johannesson (2013:172)

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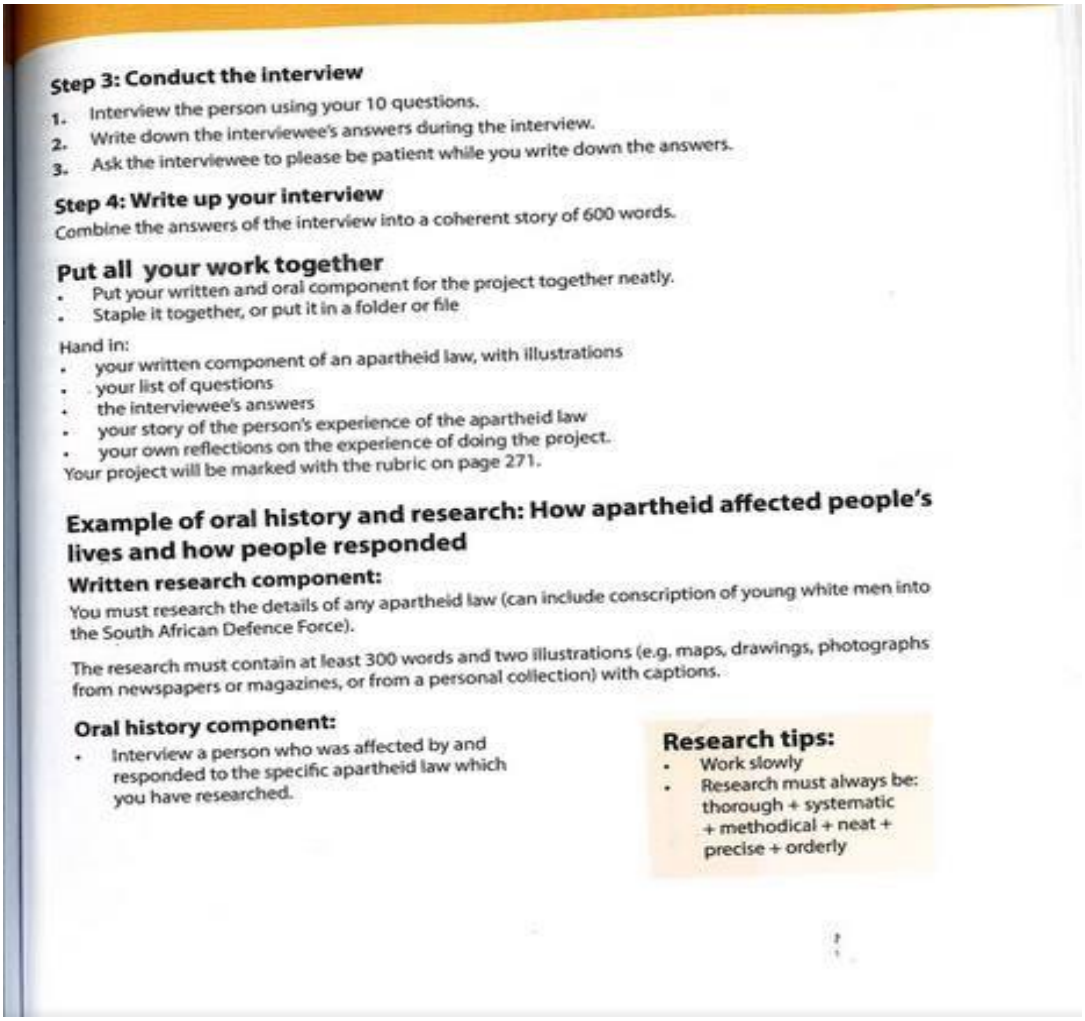

Step 3: Conduct the interview

1. Interview the person using your 10 questions.
2. Write down the interviewee's answers during the interview.
3. Ask the interviewee to please be patient while you write down the answers.

Step 4: Write up your interview

Combine the answers of the interview into a coherent story of 600 words.

Put all your work together

- Put your written and oral component for the project together neatly.
- Staple it together, or put it in a folder or file

Hand in:

- your written component of an apartheid law, with illustrations
- your list of questions
- the interviewee's answers
- your story of the person's experience of the apartheid law
- your own reflections on the experience of doing the project.

Your project will be marked with the rubric on page 271.

Example of oral history and research: How apartheid affected people's lives and how people responded

Written research component:

You must research the details of any apartheid law (can include conscription of young white men into the South African Defence Force).

The research must contain at least 300 words and two illustrations (e.g. maps, drawings, photographs from newspapers or magazines, or from a personal collection) with captions.

Oral history component:

- Interview a person who was affected by and responded to the specific apartheid law which you have researched.

Research tips:

- Work slowly
- Research must always be: thorough + systematic + methodical + neat + precise + orderly

Source: Ranby and Johannesson (2013:173)

4.3.3.2.1.2 *Analysis*

The programme of assessment project given to the Grade 9 learners in Term 3 is an oral history and research project. The topic given to students is on South African History and involves both oral history and research. The written research component requires that learners research an apartheid law thereafter they will decide they will best illustrate the law. This part of the project is impersonal and based on secondary data. The oral history component, requires learners to find a person to interview. This allows learners an opportunity to interrogate what they have read through information provided versus an individual's lived experience. What looks 'good' on paper does not necessarily imply a good implementation and a widely appreciated view of what has been implemented.

Furthermore, the programme of assessment project given to the learners reflects the statement that classrooms cannot be divorced from the society in which they operate.

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Learners are tasked to interview an individual in the society about an apartheid law. This indicates the relatability of the subject at hand with the realities of South African society. In this respect, the curriculum addresses societal issues aligned with South African society's socio-historic realities. It is through this programme of assessment that learners are allowed to independently interrogate text, apartheid laws, and identify their discriminative nature and their disregard for the basic human rights of non-whites. It will enable learners to reflect on South Africa's past and recognise the injustices of the past which is in line with the backward-looking identity markers, which are reflective and requires critical reflection on South Africa's history. The oral history part of the assignment grants the learners an opportunity to learn about the injustice of the apartheid laws from first-hand experience.

4.3.3.2.2Grade 9 Social Sciences. Topic 3 Sub-topic 2: Definition of racism

Sub-topic 1 set the stage for sub-topic 2; in sub-topic 1, the curriculum identifies the power race held during apartheid. Race influenced policies, development, and living standards. The colour of a persons' skin dictated the type of life they would be subjected to. Within this sub-topic, the concept of race is unpacked by the curriculum.

Curriculum text:

> The concept of human 'races' is not scientific. Physical features such as skin colour, hair type, and facial shape do not relate in any way to how people think or behave. The genes that determine the colour of our skin are as unimportant as the genes that determine the size and shape of our toes! We are not the same, but we are all equals. People of different religions and cultures behave differently, but their behaviour is learned and not inherited. The misuse of the term 'race' to classify people has gone hand in hand with disregard for human rights. This has resulted in cruel behaviour towards those regarded as inferior (Ranby & Johannesson, 2013:174).

Curriculum text:

> Apartheid ideology used skin colour and other physical characteristics of South Africans to classify people into 'race groups'. The apartheid system

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> was built on racism. Racism is a false idea or a myth that certain groups of people are better than others. Racism divides the human race into different groups and believes it is acceptable to exclude or dominate certain groups on the grounds of their 'race'. Apartheid ideology said that light-skinned people were superior to dark-skinned people. This ideology was used to justify the oppression of black South Africans. The Afrikaans word 'apartheid' means 'apartness'. Apartheid was an inhumane policy that kept white South Africans separate from black South Africans. Black South Africans were referred to as 'non-whites'. 'Non-whites' were divided into categories called 'Native' or 'Bantu', 'Coloured', and Indian people. Even though scientifically 'race' does not exist, our history is tied up with how South Africans were classified. Racial categories have become part of our identities and our thoughts. Moreover, because the apartheid laws were applied according to these racial categories, it is impossible to write a history of South Africa without using racial labels (Ranby & Johannesson, 2013:175).

4.3.3.2.2.1 *Analysis*

The curriculum brings the issue of race to the fore; the topic of race is vital as our history is one of racial division, marginalisation, and oppression based on race. The curriculum addresses the fact that the concept of race is not scientific; this is of utmost importance when analysing the history of race. Race was given much prominence as if it had scientific underpinnings. The curriculum here sets the stage for discussing South Africa's history; it does not dive straight into the discussion of apartheid; it first discusses key concepts concerning history as a country. It puts forward academic arguments which will help learners understand the depth of injustice brought upon by apartheid using the concept of race. The sub-topic on the discussion of race highlights that basing difference on race is not a scientific argument and in order to embrace the nature of diversity thus, presenting a national identity narrative that moves away from racial classification and racial bias. In putting forward this discussion and classification of race, learners are reminded that a national identity based on race is one that does not champion the aspirational national identity narrative that South Africa seeks to

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achieve moving forward. This discussion can be seen as a premise on which national identity should not be built on (race). Learners are presented with the notion that the racial classification of race which champions difference should not be a foundational idea of national identity.

4.3.3.2.3 Grade 9 Social Sciences. Sub-topic 3: 1948 The National Party and Apartheid

Sub-topic 2 of the curriculum explains to learners how race was used to encourage racial division and marginalisation. Sub-topic 3 focuses on the National Party and Apartheid, specifically, apartheid laws.

Curriculum text:

> After they came into power in 1948, the National Party passed 148 apartheid laws. These laws aimed to: increase the power and living standards of whites, increase the separation of 'races' and control the movement of black people. Apartheid laws affected every detail of the lives of all South Africans. White people's lives generally improved, while black people experienced more and more hardship (Ranby & Johannesson, 2013:179).

4.3.3.2.3.1 *Analysis*

Even though it has been stated that race was not scientific, South Africans were placed into different racial groups. The apartheid laws had a tone of race, which was thus applied to certain racial groups and consequently facilitated the oppression of certain racial groups. The apartheid laws not only influenced how individuals were treated, classified, and shaped how the country was governed; they infiltrated the realm of identity; hence, it shaped how citizens viewed and identified themselves. It thus shaped the national identity of citizens living in an apartheid South Africa. South Africa's history can therefore not be spoken about without including racial dynamics and racism. The curriculum brings key laws that subjected non-whites to oppression and discrimination to the fore. Linking this to the backward-looking identity markers specifically recognising the past injustices, the injustice here can be identified through the inhumanity and indignity the apartheid laws embodied. In post-apartheid South Africa, apartheid injustices are acknowledged and it is sought to undo those injustices

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by ensuring equality before the law and that the Constitution is the highest rule of law in the land.

4.3.3.2.4 Grade 9 Social Sciences. Sub-topic 4 1950s: Repression and non-violent resistance to apartheid

Within this sub-topic, the curriculum focuses on the fight against apartheid. The backward-looking marker rests on honouring those who fought for justice and freedom in South Africa. Honouring those who suffered for justice and freedom is the recognition of pivotal turning points in South Africa's quest for freedom. By honouring those who suffered, we identify those who shaped South Africa into what it is today as a country.

Curriculum text: “In 1952 the ANC and the South African Indian Congress launched the Defiance Campaign” (Ranby & Johannesson, 2013:195).

Curriculum text: “The Defiance Campaign also led to the formation of resistance organisations: The Coloured People’s Congress, The Congress of (white) Democrats, A Congress Alliance which played a crucial role in promoting multi-racial resistance to apartheid in subsequent years” (Ranby & Johannesson, 2013:197).

Curriculum text:

In 1955, the ANC formed an alliance with other liberation groups who opposed apartheid. These included the South African Indian Congress, the South African Coloured People’s Organisation, the South African Congress of Trade Unions and the Congress of Democrats. Together, these groups called themselves the Congress Alliance. The Congress Alliance decided to draw up a document to outline the kind of future society that South Africa should be. Ten thousand volunteers went around the country, speaking to ordinary people everywhere, and collecting their demands for a free and just society. The demands of the Congress Alliance were brought together at the Congress of the People on 26 June 1955. Three thousand people attended this historic meeting in Kliptown. Here, they adopted the Freedom Charter, a document based on the collected demands of the people (Ranby & Johannesson, 2013:198).

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Curriculum text:

> In 1952 the government declared that African women had to carry passes. They began to implement this law in 1956, and women in the Congress Alliance decided to protest. They planned this in form of a march to the Union Buildings in Pretoria, the head offices of the apartheid government. On 9 August 1956, 20 000 women marched to Pretoria to protest against passes for women. The leaders of the march were carrying a petition signed by hundreds of thousands of women. They wanted to hand the petition over to Prime Minister Strijdom, but he would not come out to meet them (Ranby & Johannesson, 2013:200).

4.3.3.2.4.1 *Analysis*

Within this sub-topic, the curriculum starts to incorporate pivotal historical moments. The national identity markers for backward-looking markers were identified as: 'recognise the injustices of the past', and 'honour those who suffered for justice and freedom in our land'. In Term 3, the curriculum first recognises South Africa's history holistically; it identifies the injustices of the past and honours those who fought for freedom. The inclusion of the Defiance Campaign is essential since it indicates the lengths to which those who fought for freedom went.

What is brought to the fore by the curriculum at this stage, is the coming together of different races and consequently the coming together of different political organisations to join hands in the fight against apartheid. It brings forward the ideal of 'unity amongst diversity' which is the aspirational ideal of the national identity of postapartheid South Africa. It also shows that this ideal of 'unity amongst diversity' is not a foreign or an impossible ideal for South Africa. It is through this notion of coming together that the Freedom Charter was created. The Freedom Charter was not created using a single voice amongst diversity, this voice sang the song which detailed the type and kind of society that South Africa wished to become. The
Congress of the peoples' organisation incorporated a common document called the Freedom Charter which expressed the demands for the kind of South Africa individuals who participated in the campaign, wished to achieve. The Freedom Charter was the common programme enshrining the aspirations and hopes of all the progressive

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people of South Africa (Suttner, 2015:2–3). The preamble of the Freedom Charter detailed the type of national identity South Africa should aspire to become. Although the Freedom Charter was not written with the necessary precision in writing a constitution and the preamble of the Constitution, however, it stressed the importance of creating a national identity that moved away from its chains that prioritise exclusion. Through including the Freedom Charter in the curriculum, learners are made aware of the previous attempts of political organisations coming together to create a national identity that includes all the citizens of South Africa.

Within this sub-topic, the curriculum identifies the extent that the apartheid government adhered to, ensuring that they limited any form of resistance through banning political organisations. Through this, they maintain political control and limit the political ability of non-whites. It is through understanding this that the importance of having a freely elected government in power and the citizens being able to vote and choose who they want in power, is an identified attempt by the post-apartheid government to 'undo' to a certain extent, the injustice of the past and in doing so, changing the description of South Africa's national identity. The switch in the definition of national identity moves from a national identity, where some rights are reserved for citizens and ensuring that not all citizens are equal before the law, to a national identity that incorporates constitutional values and ensures equality before the law. A national identity that championed marginalisation to a national identity that rests on the notion of equality.

The Term 3 History curriculum teaches learners about South Africa's past. Individuals need to know who they were to make sense of the direction they want to go as a country.

4.3.3.2.5 *Grade 9 Social Sciences term 4*. Topic: Turning points in South African history 1960, 1976, and 1990

This section focuses on the pivotal turning points in South African history, which centre on anti-apartheid movements and mark important points in the fight against apartheid. This section will look at each turning point and identify its importance both in the apartheid environment and the democratic environment.

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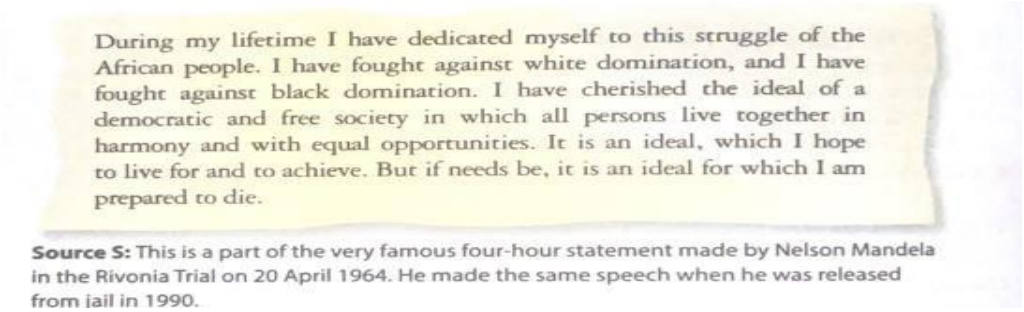
4.3.3.2.5.1*Term 4 Turning point 1: 1960*

Curriculum text:

> On 21 March 1960, a large crowd gathered outside the Sharpeville police station. They demanded to hand in their passes and to be arrested. The police opened fire on the crowd, and at the end of the day, 69 people were dead and 180 were wounded. Most of those killed had been shot in the back as they tried to flee (Ranby & Johannesson, 2013:210).

Curriculum text:

> The Rivonia Trail 1963–1964: months before the Rivonia raid, in August 1962, Nelson Mandela had already been captured by the police. He had been sentenced for travelling outside South Africa without a passport. At the time of the Rivonia raid, Mandela had been in prison for over eight months. He already had a growing international reputation and the ANC used the trial to win worldwide support and attention. At the Rivonia Trail, there were eleven accused, including Nelson Mandela, Walter Sisulu, Govan Mbeki, Andrew Mlangeni, Elias Motsoaledi, Ahmed Kathrada, Raymond Mhlaba, Denis Goldberg, Lionel Bernstein, Bob Hepple and James Kantor. They were charged and tried. When the defence case started, Mandela was going to be the first defence witness. The state prosecutor, Dr Percy Yutar, had prepared to cross-examine Mandela and break him down. He got a shock when the ANC lawyers announced that Mandela would not give evidence but instead would make a statement from the dock (Ranby & Johannesson, 2013:218).



During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal, which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.

Source S: This is a part of the very famous four-hour statement made by Nelson Mandela in the Rivonia Trial on 20 April 1964. He made the same speech when he was released from jail in 1990.

Source: Ranby and Johannesson (2013:218)

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4.3.3.2.5.2. *Analysis*

The 1960s can be loosely classified as the era when there was increased active resistance against apartheid. It is an era that encompasses the brink of anti-apartheid movements. Through the curriculum text, how anti-apartheid movements shifted from peaceful to violent movements can be analysed. The tale of the 1960s begins with the anti-pass campaigns, which are classified as a peaceful protest met with police brutality. The passes limited the movements of the non-whites, and essentially this limitation was based on the use of identity markers. In apartheid an individual's identity and way of life were decided first and foremost by skin colour and race. Race was a key identity marker that influenced the identity markers present in the prevailing national identity. The anti-pass campaign was significant as it cut across identities since it was a multi-racial mobilisation. The police opened fire on unarmed protesters and most of the protesters got shot while trying to flee; this incident referred to as the Sharpeville Massacre. Through using backward-looking markers, a historical analysis marker as a mode of analysis, one of the requirements would be to identify and recognise the injustices of the past. The injustice here lies within the state and police brutality that non-whites were subjected to; how this would have impacted the understanding of the national identity of that time is that the national identity rested on classifying one group as superior while the other groups were considered inferior. The national identity during apartheid favoured those of superiority and encompassed their identity while using identity markers to show the inferior that they do not form part of the stated national identity.

The Sharpeville Massacre facilitated the transition from peaceful resistance to armed resistance. The curriculum also includes the Rivonia Trial, where leaders of the ANC, who were the opponents of the apartheid government, appeared in court. In his speech, Nelson Mandela expressed the type of country he longed for, a democratic and free society in which all citizens lived together in harmony, and all had the same equal opportunities, his speech echoes the sentiments of the preamble of the Constitution. The ideals that Nelson Mandela longed for were absent during that period. South Africa did not belong to all who lived in it, and not everyone who lived in the country received the same equal opportunities. Therefore, the foundation of national identity during apartheid did not rest on unity amongst diversity, equal

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opportunities, human dignity, and respect for all. These are the ideals on which the post-democratic South Africa seeks to establish and develop its national identity on.

4.3.3.2.5.3 *Turning point 2: 1976 Soweto Uprising*

The Soweto Uprising is the second turning point given in the curriculum. The events that took place on 16 June 1976 are still commemorated in the post-democratic society. This section will look at what occurred on 16 June 1976.

Curriculum text:

> On the morning of 16 June 1976, 20,000 school children in Soweto went on a protest march. The march started off peacefully. The police opened fire on the protesting students. The media often name Hector Pieterson as the first child to be shot by police. However, another boy, 15year-old Hastings Ndlovu, was in fact the first child to be shot, but there were no photographers on the scene at the time of his death, and his name did not become well known (Ranby & Johannesson, 2013:229).

Curriculum text:

"Chaos broke loose throughout the whole of Soweto after 16 June. Within the following week, at least 176 people had died. Within the next few months, the protests and clashes with the police had spread to 160 black townships all over South Africa. 1976 was a turning point in South African history" (Ranby & Johannesson, 2013:232).

4.3.3.2.5.4 *Analysis*

Youth Day (16 June) is a national day celebrated in post-apartheid South Africa. It is a day when the nation is tasked with remembering the injustices that occurred in 1976. It is a day when South Africans honour the youth who were killed by the apartheid regime police in Soweto during the Soweto uprising in 1976. This was a pivotal moment since students, the youth who were influenced by the black consciousness movement, took a stand against injustice, and publicly opposed the apartheid regime. The Soweto Uprising was essentially triggered by the inadequate education as well as the education system and policies that black students were subjected to. The Bantu Education Policy was not created to develop learners' capacity and free their potential;

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the curriculum was used as a tool to maintain oppression and the superior and inferior status quo. The curriculum was created to sustain marginalisation and subject learners to poor school conditions. In line with the backward-looking/historical awareness identity markers, what can be identified as injustice is the government's abuse of power and their hand of oppression stretching into the realm of education. The curriculum was used to reinforce racial superiority and racial discrimination; the curriculum was not used to better the lives of black South Africans. Post-1994, the educational system and thus the curriculum, is set out in a manner that undoes the ideals of the apartheid government; the curriculum now seeks to develop the skill and potential of each learner and aims to free the potential of all learners and grant learners' skills and knowledge that they can use to advance in their lives. The importance of the curriculum is brought forward when dealing with national identity.

4.3.3.2.5.5 *Turning point 3: 1990-Release of Nelson Mandela and the unbanning of liberation movements. Events leading to the 1994 election (in broad outline)*

Turning point 3 focuses on the events leading up to the 1994 election. This section, although it is short, is essential. It touches on the breakdown of the apartheid regime and the road to a democratic South Africa.

Curriculum text:

> Unbanning of political movements 1990- by the end of the 1980s, South Africa, stood on the brink of a civil war. There was ongoing violence, and people lived in a state of emergency. The townships were ungovernable, but still, the resistance movement was unable to overthrow the government and the government was unable to crush the resistance movements. In 1989, President FW de Klerk, the last apartheid Head of State, unbanned the ANC, the South African Communist Party, the PAC, and all the other groups who opposed apartheid (Ranby & Johannesson, 2013:240).

Curriculum text:

> The release of Mandela and other political prisoners 1990- Nelson Mandela and all other political prisoners were released from jail. Mandela had been in prison for 27 years. He helped to bring a peaceful end to apartheid.

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> Nelson Mandela's leadership has inspired people all over the world. Many people say that he is one of the greatest leaders the world has ever seen (Ranby & Johannesson, 2013:240).

Curriculum text: "In April 1994, the first democratic election in South Africa took place. A Government of National Unity was established with Nelson Mandela as the first black President of South Africa" (Ranby & Johannesson, 2013:241).

4.3.3.2.5.6 *Analysis*

Turning point 3 shows the transition of South Africa from being a state that championed oppression to one championing democracy. With this shift, there was also a shift or change in national identity. In essence, the foundations and ideals of South Africa's national identity were presented, indicating that where we come from as a country does not represent who we want to become as a country. As a country, citizens look back as a matter of reflection, not a representation of the ideals they wish to maintain.

The curriculum content teaches learners about pivotal moments in South Africa's history. It shows how oppression and racism were legalised and institutionalised by the National Party. Case studies are provided to illustrate how inhumane and immoral apartheid laws were; each gives an account from the perspective and experiences of those significantly impacted by the apartheid laws. The curriculum also discusses the will and drive of people who fought against the system of apartheid, those who championed the ideals of human rights and freedom and equality for all. Therefore, the curriculum not only teaches learners about South Africa's history, it also takes the time to teach learners about those who fought for the country's freedom individuals such as Albert Luthuli, Nelson Mandela, Walter Sisulu amongst others. The role played by political organisations such as the ANC and PAC is included in the curriculum, indicating that the fight for freedom was not one-dimensional but encompassed a great deal of political note. The fight for freedom, as indicated by the curriculum, was not fought by non-whites alone, but also with the help of some of their white counterparts.

The curriculum thus teaches learners of South Africa's past, a past drenched in injustice, racism, and violence; it makes learners aware of the sacrifices that those who fought for freedom had to bear. It indicates the importance of upholding the

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Constitution and making it the rule of law through a recurrent depiction of the injustices of the past and the injustice suffered by those in a society who did not recognise human dignity and human rights.

4.4 CONCLUSION

This chapter used backward-looking markers/historical markers to analyse Life Orientation and Social Sciences. These historical national identity markers are reflective in nature and emphasise the importance of looking back. Looking back to where we come from is vital in shaping and building a national identity, especially in South Africa. These markers are important in the case of trying to develop a national identity since they highlight where society comes from and indicates the opposite of what society aspires to become. In the past, identity was predominantly race-based and thus exclusionary; what South Africans were as a society is not what they want to become. Therefore, the constant reflection reminds society of the importance of creating and building an inclusive national identity even amongst diversity. As indicated, national identity is aspirational in the context of the South African society. In order to reach this aspirational national identity, South African citizens need to be fully aware of their past, however, at the same time, should not be stuck in the country's history since that will hamper progress.

The preamble of the Constitution guides the historical awareness of national identity markers. For this historical awareness, national identity markers need to be present and therefore identifiable in the curriculum; the following needs to be practiced: there needs to be a recognition of the injustices of the past, those who suffered for justice and freedom in South Africa need to be honoured, the Constitution as the supreme law of the Republic and being united in diversity.

Through the curriculum analysis, the abovementioned historical awareness national identity markers were identified in the analysis. An identification is made that nonwhites were subjected to extreme injustice and subjected to immense inequality. Society recognises that this will be a legacy of apartheid which as a playing field, society will need to endeavour to even out. This has been done through the implementation of Employment Equity and Affirmative Action; these have been put in place with the impact of historical injustice in mind. This entails that South African

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citizens are not stuck in the past. However, South Africa's history is acknowledged and citizens identify that this will be something that needs to be rectified while building and gearing toward a unified national identity. Through a consistent reflection of the past, it can be concluded that South African society lacked unity amongst diversity, thus bringing the current goal of a society unified in diversity into the spotlight it needs. Apartheid emphasised differences, and the post-apartheid era of democracy emphasised unity amongst differences.

Based on what has been presented, the curriculum addresses the historical awareness national identity markers as well as analyses the Republic of South Africa while referring to pivotal moments in history.

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CHAPTER 5: TOWARDS A SOUTH AFRICAN NATIONAL IDENTITY: FORWARDLOOKING IDENTITY MARKERS

5.1 INTRODUCTION

The contribution of this chapter is to examine the forward-looking identity markers whilst using the preamble of the Constitution to analyse how these markers are portrayed within the curriculum and how they are used in order to instil or teach learners the aspirational nature of national identity in South Africa. As argued in Chapter 3, the South African national identity is aspirational in nature, it is who we want to be, who we strive to become. Keeping this in mind, the following question is posed, 'how do we get to the aspired South African national identity?' This chapter seeks to answer the afore-mentioned question in conjunction with the forward-looking identity markers. The preamble of the Constitution is used as a blueprint in answering this question and highlights the conditions that need to be put into place that will guide South African society towards establishing a South African national identity. In Chapter 3, the national identity markers were split into two categories, the first category being the backward-looking identity markers and the second category being the forward-looking markers. The aim of this chapter is to use the forward-looking identity markers to examine the curriculum and analyse if and how these markers are presented in the curriculum.

The curriculum that will be examined in this chapter will be the Grade 8–12 Life Orientation curriculum. The Life Orientation curriculum has been specifically chosen since the purpose of Life Orientation is to equip learners with life and social skills and to establish a link between the classroom and society. The ideals of society should be incorporated into the curriculum of Life Orientation. The Life Orientation curriculum is set up to prepare and equip learners to become active citizens in society. The Grade 8–12 Life Orientation curriculum covers the following topics: 1) Development of the self in society; 2) Health, social, and environmental responsibility; 3) Constitutional rights and responsibility; 4) Physical education; and 5) World of work. In line with the forward-looking identity markers, topics 1, 3, and 5 will be examined as well as aspects of topic 2, where relevant. These identified topics should set out to equip learners with not only skills but should prepare them to become active citizens who are aware of

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their rights and responsibilities. The analysis of the curriculum will start with Grade 8 and finish with Grade 12.

5.2 GRADE 8 LIFE ORIENTATION CURRICULUM

The curriculum is broken up into four terms with each term focusing on specific topics. Term 1 focuses on the following three topics: 1) Development of the self in society - learners are taught about self-concept formation and self-motivation, sexuality, and different relationships and friendships; 2) Physical education - learners participate in physical activities that promote components of fitness; and 3) World of work - learners are taught about different learning styles.

Term 2 focuses on the following three topics: 1) World of work - learners are taught how to identify their learning style and will also look at six different career categories as well as the role of work in relation to the country's social and economic needs; 2) Physical education - learners will participate in target games; and 3) Health, social, and environmental responsibility - learners will investigate the social factors that contribute to substance abuse.

Term 3 focuses on the following four topics: 1) World of work - the curriculum looks at the relationship between performance in school subjects and interests and abilities as well as the decision-making process; 2) Physical education - learners participate in a programme that improves movement techniques; 3) Health, social, and environmental responsibility - the curriculum discusses environmental health issues and how to make informed and responsible decisions about health and safety; and 4) Constitutional rights and responsibilities - learners are taught about nation building.

Term 4 focuses on the following two topics: 1) Constitutional rights and responsibilities – the curriculum in this section covers human rights violations and gender equity as well as cultural diversity in South Africa. The contributions to social development by organisations from different religions are also covered; and 2) Physical education - learners will be prompted to participate in outdoor recreational activities.

The topics that will be examined as stated will be: Constitutional rights and responsibilities and world of work where applicable. Within the topic of constitutional rights and responsibilities, the curriculum in this section covers human rights violation

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and gender equity as well as cultural diversity in South Africa. This topic will be analysed alongside the following forward looking identity marker: Constitution as the supreme law of the republic, united in our diversity and heal the divisions of our past and establish a society based on democratic values, social justice, and fundamental human rights. The world of work topic actively prepares learners for life after Grade 12. This topic will be analysed alongside the following forward looking identity marker: Improve the quality of life of all citizens and free the potential of each person.

5.2.1 Grade 8 Life Orientation: Term 2

In this section the world of work topic will be covered with specific focus on the role of work in relation to South Africa's social and economic needs. Specific curriculum content will be quoted and analysed alongside the forward-looking markers.

5.2.1.1 Topic: World of Work. Unit 3 – sub-topic 3: The role of work in relation to South Africa's social and economic needs

Within this unit, a human's basic needs and wants are defined. This topic identifies that the most basic needs cost money and these needs become economic needs. Therefore, employment provides individuals with an income which helps them to pay for their economic needs. Furthermore, employment also fulfils social needs, such as friendship, community, romantic relationships, and a sense of belonging. Being employed can help fulfil other needs, such as the ability to accomplish a goal, the opportunity to become productive and a chance to tackle challenges and gain new skills (Clitheroe, Dilley, Naidoo, Perez & Pickering, 2016:57).

Curriculum text:

> As a developing country, South Africa's greatest economic need is to find more employment and work opportunities for people in society. Different types of work meet different social and economic needs and all kinds of work are important for a healthy society. Big companies employ lots of people and create many work opportunities but small companies and self-employed individuals play an equally valuable role in addressing the social and economic needs of communities and the country. Work provides people with an opportunity to apply their skills and contribute to the improvement of their

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> lives and those of their families. Our country needs people to work in all different fields to ensure that we have a strong economy that supports the social needs of all South Africans (Clitheroe et al., 2016:59).

5.2.1.1.1 Analysis

The curriculum text brings to the forefront topics that have a forward-looking stance, 'improve the quality of life of all citizens and free the potential of each person' and links it to current dynamics. The curriculum highlights the correlation between the role of work and South Africa's social and economic needs. Firstly, the correlation explains what constitutes a basic human need, identifies this need, and brings the importance of work in the South African perspective into the fold. Work is identified as being the greatest economic need in South Africa, furthermore, work provides individuals with an opportunity to provide for themselves. However, an aspect of this discussion is that in order to develop a strong economy, people need to work. The creation of a strong economy strengthens the governments capacity in having the necessary resources to supply and cater to the social needs of all citizens. The process of strengthening the economy, in turn strengthens or improves the government's capacity to cater for social welfare which in turn, becomes beneficial to those who are disadvantage. Through this, national moral and national ideals are established which create a national sense of belonging and not exclusion, in the sense that even those who are not able to contribute to the economy directly, are provided with the financial means (through social grants) to cater for their basic needs.

The curriculum highlights that the most basic needs cost money, thus, turning them into economic needs. This identification is important and in line with the marker 'improve the quality of life of all citizens and free the potential of each person'. It is emphasised that it is through education that employment is obtained and it is through employment that an individual will have the economic means to cover the costs of their basic human needs. If the curriculum is asked 'how can an individual's life be improved' in this instance, the answer will be, through education. However, it is important to note that the forward-looking identity marker of improving the quality of life of all citizens requires that the opportunity should be presented to all citizens not just a select few. The question posed is how is identity marker applied to all citizens?

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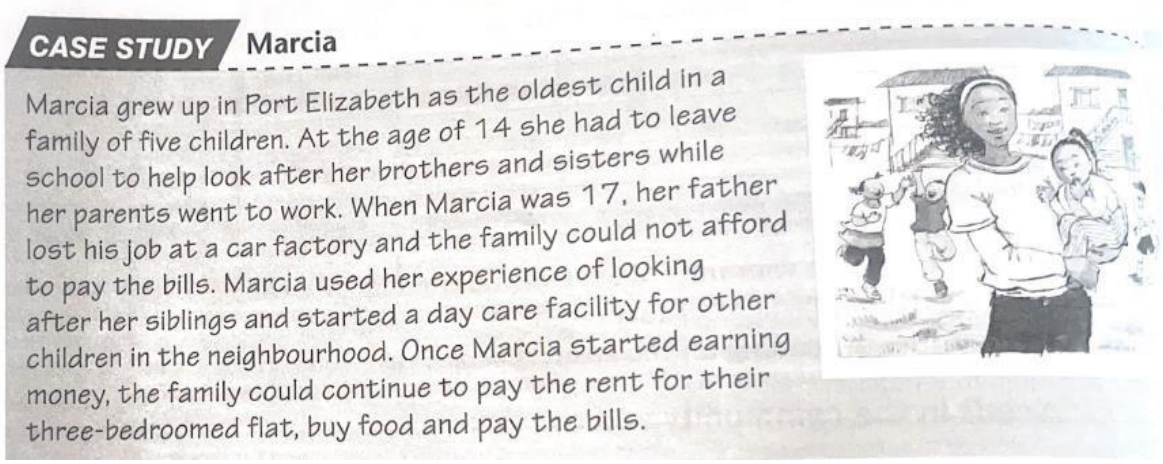
The importance of education is brought forward as one of the methods in which an individual can satisfy their prominent economic needs. Therefore, this would entail that all citizens have access to basic education and in order to level out the playing field, curriculum content should thus be structured in a manner that equips learners with the tools needed to be successful post matriculation. The curriculum should be structured in a way where each learner is provided with guidelines on how one can use education as a tool to unlock their potential. Therefore, the curriculum should not be exclusionary, however, instil national values and ideals through the curriculum. This will help in ensuring learners to understand that all citizens share a common link that is unique to South Africa. Curriculum content should not be structured in a bias manner whereas there are major curriculum discrepancies along the lines of public vs private school curriculum. All learners should be empowered by the curriculum whilst making learners aware of the differences that exists amongst South African people.

Below, find three case studies used for the purpose of the present study:



CASE STUDY **Marcia**

Marcia grew up in Port Elizabeth as the oldest child in a family of five children. At the age of 14 she had to leave school to help look after her brothers and sisters while her parents went to work. When Marcia was 17, her father lost his job at a car factory and the family could not afford to pay the bills. Marcia used her experience of looking after her siblings and started a day care facility for other children in the neighbourhood. Once Marcia started earning money, the family could continue to pay the rent for their three-bedroomed flat, buy food and pay the bills.

Source: Clitheroe et al. (2016:60)

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CASE STUDY Msizi

Msizi left school after Grade 9. He spent his days roaming around his Pietermaritzburg neighbourhood with other young people who were also out of school. He had no interests or motivation, and before long Msizi joined a gang and became involved in petty crime. When he was about 19, Msizi met an influential community leader who taught him that he needed to focus on doing something meaningful. Msizi started to do volunteer work in the community. Not long afterwards he was offered a part-time job as a clerk at the local community court. With the money he earned, Msizi was able to contribute to his parents' household needs by buying food and household goods at the spaza.

Source: Clitheroe et al. (2016:60)

CASE STUDY Jolene

Jolene lives with her elderly parents in Welkom and looks after them. She noticed that many young people had the responsibility of looking after family members. Jolene and the other young people caring for their families started to meet regularly. Jolene learnt that many of the other carers had the same worries as she had. She asked a counsellor to come and talk to them about their responsibilities. Before long, Jolene's meeting group had grown into a community support centre where people could come for advice, support and friendship. Everyone contributed a small fee to participate in the support centre and over time there was enough money to pay Jolene for her role as administrator of the centre.

Source: Clitheroe et al. (2016:61)

5.2.1.1.2 Analysis: Case studies

The abovementioned case studies show the realities of three different individuals who come from different social and economic background. The common idea presented in the case studies is linked to employment and how everyone was empowered by employment and used it to better their lives. In Marcia's story, it is through employment that she was able to improve her family's living conditions and ensuring that their basic needs were met. Msizi found purpose and motivation through volunteer work and it is through his volunteer work that he was able to get a part time job which granted him the ability to contribute towards monthly expenses. Jolene's story takes on a different approach. She used her experience to support others and it is through supporting others that she found employment/remuneration. In all three cases the value of

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employment is brought to the forefront and it shows that employment is important for everyone's well-being. The curriculum was also precise in using case studies that were not focused on one gender or race. It is in doing so that the curriculum does not only rely on the curriculum text to relay that there is difference but it also uses pictures/visual representation to show difference. In the first case study for example, Marcia is a black female, Msizi in the second case study is a black male, the third case study is a representation of the variety of difference. This is done by using an image that not only includes different races but it also includes different genders.

This section of the curriculum (Term 2: Grade 8 Life Orientation) shows that the quality of life of all citizens and their potential can be realised through employment. The curriculum in this instance allows for the incorporation of the forward-looking identity marker and succeeds well by doing so using of case studies that students can relate to. Economic enablement is a form of restorative justice since one of the divisions was racialised economic segregation which deliberately curtailed the up-ward mobility of non-whites. Therefore, with economic participation it is a constructive undoing of historical economic segregation as it enables individuals to be upwardly mobile. An opportunity afforded to citizens in the post-apartheid environment and in the pursuit of trying to create a national identity that does not share the same underpinnings of the national identity ideals of apartheid.

5.2.2 Grade 8 Life Orientation: Term 3 and 4

This section of the curriculum content focuses on nation building. Nation building goes on to describe the different ways to promote nation building in different contexts, such as the community, the school, and within the home environment. The importance of this inclusion of the following curriculum texts is in how it is being presented by the curriculum. The topic of nation building, if done well by the curriculum, can aid in equipping the curriculum with the necessary tools needed to in turn, equip learners through the curriculum content with the national ideals and values of South Africa. By illustrating how nation building can be promoted in different contexts, the curriculum has the potential of not only highlighting the importance of nation building, it also brings to the learners' attention to the dynamics of nation building and how, through using this process, the importance of national identity.

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5.2.2.1Term 3 Topic: Constitutional rights and responsibilities. Unit 7: Nation building

Curriculum text:

> The people who live in a country belong to one nation. Some people feel very proud of the nation to which they belong. They have a strong national identity. They have good things to say about living in the country and are positive about the future of the nation. If everyone in a country has a strong national identity, the citizens work well together. Nation building unifies citizens and helps them to live in harmony. Thus, the country becomes stronger and the people wealthier. Nation building means to work towards strengthening all the systems and attitudes that give people human rights and it relates to our Constitution because, when every citizen's rights are met, we will have a strong nation of which we can be proud (Clitheroe et al., 2016:104).

5.2.2.1.1 Analysis

In this unit the concept of nation building and national identity are introduced. However, the way national identity is described is weak and problematic. The above italicised extracts from the curriculum are problematic and pose as a challenge to fully understanding national identity. National identity is implied as being present if a citizen feels proud of the nation to which they belong and it is through this pride that a strong national identity automatically occurs. However, as discussed in the previous chapter, national identity is not an innately unproblematic concept, it is complex. National identity needs to be instilled and as this study argues, it needs to be taught, however, it is a lengthy process and it is not set in stone. The curriculum in this unit uses the word 'strong' frequently and this can be problematic when discussing national identity. A strong sense of nationalism cannot be interpreted as a good sense of national identity. What needs to be highlighted by the curriculum is that if national identity is pushed into the extreme realm where the nation takes priority in a citizen's life or realm of identity, this is not a 'healthy' occurrence of national identity. Nationalism is a political ideology that emphasises loyalty, allegiance, or devotion to a nation and holds that such obligations outweigh other individual or group interests. Nationalism thus

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places loyalty to the nation above all other forms of social and political loyalties (Harrison & Boyd, 2018:155). In nationalism, an individual's national identity trumps other forms or features of identity. Nationalism thus represents an exclusive form of national identity.

“The people who live in a country belong to one nation. Some people feel very proud of the nation to which they belong. They have a strong national identity. They have good things to say about living in the country and are positive about the future of the nation” (Clitheroe et al., 2016:104).

“If everyone in a country has a strong national identity, the citizens work well together” (Clitheroe et al., 2016:104).

The above extract from the curriculum is an oversimplification of national identity and the implications of national identity. The curriculum presents the creation of national identity to be a one-dimensional procedure. National identity in a country goes far and beyond the creation, however, the pivotal point is the acknowledgement and the acceptance of the national identity by the citizens. Citizens will not accept an identity which they cannot relate to or an identity that is only valid through the exclusion of a particular group. Over-simplification, in a presence of a strong national identity where all citizens will work well together, does not take into consideration the notion of their being unity amongst diversity. The phrase unity amongst diversity accommodates a scenario of individuals finding commonality within differences, however, this does not mean that a difference is ignored and will not serve as a point of contention amongst citizens. Furthermore, it is important to note, as argued in Chapter 3, that national identity is a prominent referential point and being able to understand and master how national identity can be built across multiple socio-political environments, is challenging (Inac & Unal, 2013:223).

Curriculum text:

> Nation building in your school: learners at school can build national identity by celebrating national events with enthusiasm, and by being passionate about a bright future for all our citizens. Use the opportunity you have at school to learn about South African history. Try your best to understand how events unfolded in our past because it will help you to have compassion for

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our people and it will give you insight into the decisions that authorities make now (Clitheroe et al., 2016:105).

5.2.2.1.2 Analysis

Nation building is introduced to learners, however, the arguments put forward regarding the different ways to promote it are not substantial. The section where schools are identified as arenas that can be used to promote nation building and elements of what an ideal national identity of South Africa is, touched on using the following key phrases: ‘celebrate national events’; ‘a bright future for all our citizens’; and ‘learn about South African history’. These phrases echo the sentiments of the preamble and through the curriculum the school is a good arena for the building, learning, and instilling a national identity. However, the argument presented is weak. It fails to acknowledge that national identity is not only descriptive of what the current situation in a country is, it is also aspirational; in other words, it is also a statement of what the nation wants to be. The curriculum content fails to put forward that national identity which can be defined in two ways. Firstly, national identity can refer to an individual's identity as a member of a political community that is different from other kinds of communities (Parekh, 2008:56). Secondly, national identity can also refer to an identity of a political community, this encompasses what it means to be classified as French or South African (Parekh, 2008:56). The curriculum does not highlight how national identity provides a means of defining and locating individual selves in the world, and that this is done through a collective identity prism and its distinctive culture. The curriculum does not make learners aware that it is through national identity that an individual has the means to which individuals use to solve the need to belong, it is a psycho-social mechanism which every individual needs in order to function as a member of society.

5.2.1.2 Grade 8 Life Orientation. Term 4 Subtopic 1: Human rights

Curriculum text:

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> Human rights are the rights and freedoms that everyone has from birth, simply because they are human beings. In South Africa human rights are listed in a Bill of Rights in the constitution (Clitheroe et al., 2016:114).

Curriculum text:

> The constitution is the highest law in the land. It sets out how the government of the country must be made up and how the country must be run. The Bill of Rights records what rights are protected. Because the rights are part of the highest law in the land, they are difficult to change or take away from people. If the government or any other institution or individual discriminates against someone because of their race, religion, gender or in any other way, we say that the person's human rights have been violated. Although we have the Bill of Rights to protect people from human rights violations, people's rights are violated sometimes (Clitheroe et al., 2016:115).

5.2.1.3 Term 4 Sub-topic 2: Cultural diversity and social development

Curriculum text:

> Many people call South Africa the Rainbow nation. This is because our society is made up of people from many different cultures, for example Vendas, Zulus, Cape Malays, and Afrikaners. The different languages, traditions, and religions of these cultures are described as cultural diversity (Clitheroe et al., 2016:129).

Curriculum text:

> We can see and experience our diverse cultures everyday. When you walk down the street you will see people from different cultures and ethnic groups. Some will be wearing traditional clothing; others will be speaking their indigenous languages. But we are all South Africans (Clitheroe et al., 2016:131).

Diversity in a society can be expressed and experienced in several ways. Taking this into consideration, the curriculum identifies four different ways:

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Curriculum text: “Diversity of food-all the foods the learners mention here are South African foods, but they come from different cultures. We can all enjoy foods from different cultures and in this way share our cultural diversity” (Clitheroe et al., 2016:131).

Curriculum text:

Diversity of language: in South Africa we speak many different languages. We have 11 official languages. We each speak our home language, but many people can speak more than one language. The more languages we know the better we are able to communicate with one another (Clitheroe et al., 2016:132).

 Diversity of clothing:

Source: Clitheroe et al. (2016:132)

Curriculum text:

Diversity of building styles: people can express their culture in the style of building they design and make. If you travel around South Africa, you will see a great diversity of building styles. This reflects ideas from different cultures both in the past and the present. Local governments often have regulations which make sure that old buildings are not demolished. People can get help from their local government to restore old buildings, so that we can preserve cultures of the past (Clitheroe et al., 2016:132).

Curriculum text:

If we are to live harmoniously in our multi-cultural society, it is important that we respect the differences between our cultures and religions and the role of men and women in our society. In your Life Orientation classes, you have become

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aware of these differences. Use this knowledge to respect differences. Look at the following scenes of life in the multi-cultural society of South Africa (Clitheroe et al., 2016:133).

5.2.1.3.1 Analysis

The notion of collective identity is introduced by referring to South Africa as a rainbow nation. It creates a sense of imagery (different colours of the rainbow), an image of difference, however, at the same time an image of singularity (rainbow –analogy — all the colours are different but the rainbow appears as one unit). In illustrating diversity, the curriculum included pictures to show and give a visual representation of the diversity that citizens are most likely to see daily, walking down the street. National identity is thus identifying with the national group. Therefore, its peculiar characteristics are defined by the nation and its national values. National identity is manifested inter alia, in an individual's social practices; therefore, as an individual one can have a national identity, social identity, and cultural identity. The differences between these identity categories rest on the following: national identity is a blanket identity; it includes everyone who identifies as being South African, however, being South African does not imply that everyone shares the same beliefs and cultures; this allows the categorisation of the features of' person's identity.

The acknowledgement that the South African society is made up of people from different cultures is important, because if not acknowledged, it will give room for the mobilisation of identity politics. The acknowledgement of difference is important; it is a fundamental necessity in conceptualising national identity. With this opening statement, Grade 8 learners are being introduced to the concept of national identity which is the acknowledgement of difference and yet the appreciation of 'oneness'.

South Africa is now officially described as being a multi-cultural society through the inclusion of the diversity of food, clothing, and so forth. The differences in society thus far have been stipulated and explained to learners. Cultural and social identities 're the sub-categories' of an individual's identity, which emphasises that people can be the same and different at the same time, and that they align themselves in groups that represent similarities which can be based on characteristics, language, and traditions. Learners are explicitly required to use the knowledge of difference to respect

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differences. Difference should not only be respected, but also celebrated. National identity is a moral compass that guides and shapes the philosophy and the national agenda citizens adhere to or follow. The actions, responsibilities, and attitudes of the citizens and government are influenced by this blueprint.

The inclusion of the Bill of Rights is of great importance. The curriculum is teaching learners that everyone is entitled to having human rights. It is a reminder that we live in a society in which citizens have rights and freedom. A representation of a society based on democratic values while being united in diversity. In societies such as South Africa, the sub-national group identities are well established, but needs reinforcing, however the national identity is still tentative and weak and thus, needs to be intentionally reinforced in government actions and in areas such as education

5.3 GRADE 9 LIFE ORIENTATION

The Grade 9 curriculum is divided into four terms with Terms 1–3 consisting of six units each and Term 4 consisting of eight units. In Term 1 learners learn new skills and get to know and understand more about the development of the self in society, physical education, and world of work which are covered across two units. In Term 2 learners learn new skills and get to know and understand more about constitutional rights and responsibilities, physical education, and the world of work; again, these topics are covered across two units. In Terms 3 and 4 learners continue to learn more skills and gain more understanding on physical education, world of work, health, social and environmental responsibility, constitutional rights and responsibilities, and the development of the self in society.

5.3.1 Grade 9 Life Orientation Term 2. Unit 3: Constitutional values as stated in the South African Constitution

In this unit the curriculum identifies the constitutional values and discusses how learners can live out these values in their daily lives.

Curriculum text:

> the values in our Constitution are the foundation of democracy in South Africa. The purpose of these values is to help us create a free and

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> democratic country, in which all citizens are equal and have access to the same opportunities (Attwell et al., 2016:65).

Curriculum text:

> South Africa is a constitutional democracy. We have a government that is elected democratically and has to govern according to the Constitution. The constitutional values are the foundations on which our democracy is built. If all South Africans accept and live out these values, we will have a strong democracy that is fair to all (Attwell et al., 2016:67).

Constitutional–values - human dignity, equality, rights, and freedoms can be applied in our daily lives by, “always treating people with dignity and respect, treating people as equals, show respect for others’ rights and freedoms and stand up for your own rights” (Attwell et al., 2016:69).

Constitutional–values - non-racialism and non-sexism can be applied in our daily lives by, “treating all people the same and not take race or culture into account, men and women must treat one another as equals and women must stand up for their rights” (Attwell et al., 2016:69).

Constitutional–values - supremacy of the Constitution and the rule of law can be applied in our daily lives through, all courts of our country apply the same laws, both government and citizens including the President must obey the same laws or face the consequences of not doing so (however, the President may not be arrested and made to appear in court) and government officials may not make up their own rules (Attwell et al., 2016:70).

Constitutional values- universal suffrage, multi-party democracy and accountable government means,

> nobody may force or threaten you to vote for their party, family members may not tell you who to vote for, you may not threaten, use force or any other means to stop other candidates or parties from organising or taking part in elections; parties may not cheat to get into power and nobody may be President for longer than eight consecutive years (Attwell et al., 201

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5.3.1.1 Analysis

Forward looking markers: 'heal the divisions of our past and establish a society based on democratic values, social justice, and fundamental human rights' and the 'Constitution as the supreme law of the Republic'.

The values stated in South Africa's Constitution serve the purpose of helping South African citizens create a free and democratic country, however, they also help define our national identity. These constitutional values are concepts and ideas used to influence how national identity is created, defined, and implemented and can be identified as national values. South Africa is a constitutional democracy and this entails that with regards to values, constitutional values are the foundation upon which the country's democracy is built. Education aims to develop a student's personality and individual and moral values and plays the role of legitimising the existing social order of modern industrial society. For an education system to be effective, the curriculum needs to include the promotion of democratic values, which is because through this promotion, democratic values are being strengthened and thus resulting in creating national awareness of national values. It can then be argued that both these values have shaped not only South Africa's democratic society but also the country's aspirational national identity, therefore understanding constitutional values is important since citizens need to learn how to apply these values in their daily lives. Democratic values are taught as per curriculum content.

The importance of what the curriculum seeks to achieve by reiterating the constitutional values, is that each learner personalises these ideals and live and practice them as their own. In so doing, constitutional values are edged into the fabrics of society and daily living.

5.4 GRADE 10 LIFE ORIENTATION

The Grade 10 Life Orientation curriculum is divided into four terms and consists of 18 chapters. From the 18 chapters only two chapters focus on democracy and human rights; these two chapters will be examined alongside the forward-looking marker. In Term 1, Chapter 5: Democracy and human rights, has been selected since it focuses on diversity and discrimination. The curriculum focuses on human rights violations and discusses which instruments can be used to oppose human rights violations. In Term

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4, Chapter 17: Democracy and human rights, Unit 1: living in a multi-religious society, focus is placed on the ethical traditions and religious laws of major religions in South Africa.

These chapters have been selected from the 18 chapters and have been identified as being relevant to the study as they are the only chapters that deal with democracy and human rights and bring focus on the nature of South Africa's society by highlighting the multi-religious nature of the South African society.

5.4.1 Grade 10 Life Orientation Term 1 Chapter 5, Unit 1: Diversity, discrimination and human rights violations

Curriculum text:

> Diversity means being different. It refers to difference or variety about many aspects of being human, such as: culture, religion and belief system, race, language, gender, age, health status, place of birth, where you stay for example urban or rural area (Rooth et al., 2018:62).

Source: Rooth et al. (2018:62)

Curriculum text:

> Every human being is unique. We all have our individual differences. We are also similar in many ways. We must respect differences. We must not

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> judge each other on the basis of differences. If we promote fairness and respect for each other, we will live in a peaceful, successful, progressive, and caring country (Rooth et al., 2018:62).

Curriculum text:

> In South Africa, diversity mainly refers to the different cultural groups that enrich and bless our country. To accept and honour diversity means you: take pride in your own and others' cultures. Agree that everybody does not have to be the same, or look and think alike. Respect others' opinions, even if you disagree with them. Understand, tolerate, and respect different views and live in peace with diverse people (Rooth et al., 2018:62).

Curriculum text: "Ubuntu promotes respect for diversity. Ubuntu is an African philosophy that is based on: our shared humanity, the desire to understand and respect each other" (Rooth et al., 2018:62).

5.4.1.1 Analysis

Unit 1 focuses on describing and defining diversity. Diversity is understood as the differences or variety surrounding the different aspects of being a human being. The curriculum text also brings to the fore that much diversity exists and can be expressed through culture, religion and beliefs, race, language and so forth. Furthermore, the curriculum inserts a visual representation of what diversity as well as uniformity look like. Thus, highlighting that diversity is the difference or variety surrounding the different aspects of being a human, however, what must not be forgotten is the commonality amongst these differences, which is, everyone is human and thus share the human identity. The category of identity, being human identity, as discussed in Chapter 2 of this study, is of relative importance in analysing this section of the curriculum's discussion on diversity. The human identity carries an essential aspect of human self-understanding. It is through the categorisation and identification of the human identity that an element of moral significance is introduced, whereas this identified group of human beings establish a set of norms which they live by and which they use to characterise what constitutes good and bad human behaviour. Therefore, in understanding the human identity it is to be understood that as the curriculum states; we all have our individual differences. We are similar in many ways and we must not

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judge each other based on differences. In judging others based on differences, it can constitute what can be characterised as bad human behaviour. The importance lies in not only being aware of difference, but also to respect differences and to ensure that difference is not used as a defining factor that has negative implications on creating a national identity that is all encompassing and inclusive.

"In South Africa, diversity mainly refers to the different cultural groups that enrich and bless our country" (Rooth et al., 2018:62).

"Ubuntu promotes respect for diversity" (Rooth et al., 2018:62).

Two keywords 'enrich' and 'bless'. The former refers to the improvement or enhancement of the quality or value of something; therefore, diversity enriches society and by respecting difference the description and definition of national identity is enriched. To bless, implies to confer and invoke divine favour, which shows that there is a religious undertone in the identity of South Africa as a nation. A fundamental aspect to keep in mind when contemplating South Africa's national identity is that in using difference as a key in coming together, difference is being used as a sense of enrichment and not a departing point of exclusion. The word 'ubuntu' ties into this argument, although the term Ubuntu is unique to South Africa, however, the ideas it contains is not. It rests on the philosophy used to not only embrace diversity but also to respect it. Thus, there is an acknowledgement of the beauty and depth that can be found in difference, and that difference is the story of individuals finding commonality and allowing everyone to recognise that they are valuable simply because they are human and that the human identity trumps other social identities. Even if an individual is poor or forms part of the 'wrong' group, they are still valuable because they are human and must think in the same way when considering other people

5.4.2 Grade 10 Life Orientation Term 2 Chapter 5 Unit 2: The bill of rights and other human rights instruments

Curriculum text:

> Human rights are rules to help everybody live together in peace, safety, and happiness. Chapter 2 of our Constitution is our Bill of Rights. It lists our

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human rights that are protected in South Africa. These rights are based on: dignity, democracy, equality, and freedom (Rooth et al., 2018:66).

Below is a summary of the South African Bill of Rights:

Resources: The Bill of Rights and other human rights instruments

Use this summary to help you oppose human rights violations

Right	Explanation	Your responsible actions
Equality	You can never be discriminated against unfairly. All people are equal and must be treated equally.	Treat others fairly. Never discriminate against others
Human dignity	You have dignity and self-respect that nobody may take away from you. For example, nobody should use racist language against you, swear at you or shame you. Nobody should do, or ask you to do, anything that makes you feel ashamed.	Treat other people with respect. Protect people's dignity. Be kind and caring. Greet people and speak to them politely.
Life	Nobody may kill you. You have the right to live your life to the full.	Respect the right to life of other people. Do not kill or hurt another person. Protect and defend others' lives. Do not carry dangerous weapons. Live a healthy life and do not behave in an irresponsible way that may infect others with diseases.
Freedom and security of the person	You cannot be arrested and held without a reason, a charge and a trial. Nobody is allowed to beat or harm or torture you in any way. You have the right to full control over your body. You cannot be forced to do anything, such as have sexual intercourse, without your permission.	Live according to the law so you stay out of jail. Respect other people's bodies; never force another person to have sex with you. Never bully or hurt others. Solve conflicts peacefully.
Slavery, servitude and forced labour	Slavery is not allowed. A slave is somebody who is owned by another person and who works without pay or rights. Nobody can force you to work for them. You cannot work for no pay. You cannot work for longer than a certain number of hours. You need leave days.	Never enslave another person or force somebody to work for you. Never be a human trafficker.

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Privacy	You cannot be searched, nor have your home or possessions searched, without a warrant. The state or anybody else cannot open your mail, read your emails or listen to your telephone calls without your permission.	Do nothing that will make the state invade your privacy; do not get into criminal activities.
Freedom of religion, belief and opinion	You can have your own opinions and views; you cannot be forced to believe in something. You can follow the religion of your choice. Other people have to respect your religion and allow you to practise it. Same-sex marriages are allowed. You can get married traditionally or under the laws of your religion, as long as these laws do not go against the Constitution. This means that you cannot marry a 15-year-old, buy a wife or buy a husband or enforce a marriage.	Respect the freedom of others to have any religion and beliefs they want. Show understanding, tolerance and consideration for other people's beliefs and religions.
Freedom of expression	Freedom of expression is freedom of speech. This means that everyone may say, write or print whatever they want, as long as they don't violate the rights of others. No one is allowed to spread hate and racist speech or propaganda for war, or encourage people to be violent.	Your opinion should not harm others. Avoid saying, showing or doing things that can cause offence, violence, hatred or misunderstandings. Do not spread or tell lies.

Source: Rooth et al. (2018:68)

Right	Explanation	Your responsible actions
Assembly, demonstration, picket and petition	You can gather together with other people, hold a demonstration and picket. You can present a petition, which is a formal request or appeal. However, you must do this peacefully.	Hold orderly, peaceful demonstrations, marches and strikes.
Freedom of association	You can associate or mix with whomever you want to. You can be friends, colleagues, comrades or business partners with anyone you want to. You can meet or form an organisation with anyone. You cannot be discriminated against because of which club you belong to, or who your friends are.	Associate with people who are not criminals. Avoid forming organisations that are against the Constitution, for example clubs based on hatred of another race or cultural group.
Political rights	If you are a citizen of South Africa, you can join a political party. You can also start your own political party. If you are a citizen of age 18 years or older, you can vote in secret in elections.	Vote in every election: provincial and national. Accept the outcome of election results, even if your party does not win.
Citizenship	Your citizenship cannot be taken away from you. That means, you are a South African for ever, unless you choose to give up your citizenship and become a citizen of another country.	Be a responsible and caring citizen. Obey the laws of the country. Help make South Africa a great country.
Freedom of movement and residence	You can go or live wherever you want in South Africa. You can leave South Africa if you choose, as long as you have a passport. You can return at any time.	Keep your passport updated.
Freedom of trade, occupation and profession	You can choose to do any kind of work you want. However, you must have the necessary qualifications, skills or experience needed for the job.	Get fully trained for your career and follow the rules and regulations for this career.

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Labour relations	You have the right to be treated fairly at work. Your hours of work should be fair, working conditions safe, and pay and leave as set out in the law. Workers can form and join trade unions. All workers can go on strike if they follow the correct procedures.	Follow the rules about strike action. Do your best at work. Avoid absenteeism and corruption.
Environment	You have the right to a healthy environment. The state must pass laws to protect the environment so that everyone can benefit from it. You can use these laws to ensure your environmental rights.	Look after the environment. Promote sustainable development so that the environment is protected for the use and enjoyment of present and future generations. Do not litter. Do not waste water and electricity.
Property	Your property can be taken away from you by the government only under certain conditions. Land reform is allowed. People who are labour tenants on someone else's land need to be protected. The state must try to ensure that everybody gets access to land.	Care for your property, and pay your rates and taxes. Respect the property of others; do not take what belongs to others.
Housing	Everybody has a right to have access to housing. Access to housing means that nobody can stop you from getting a house, evict you, break your house down or take your house away from you.	If you own housing and rent it out to others, do not evict them without advance warning.

Source: Rooth et al. (2018:69)

Right	Explanation	Your responsible actions
Health care, food, water and social security	The government must do as much as it can to make sure that its citizens have basic access to health care services, food and water, social security (such as pensions and unemployment insurance), and assistance for people who cannot support themselves and their dependants. You cannot be denied urgent medical care, even if you cannot pay for it.	Save water and plant food if you can. Make healthy lifestyle choices; do not get pregnant if you can't afford to look after your child. Try to save money to use when you are old.
Children	Children under the age of 18 have special rights. They include the right to: family care food, shelter and health care not to be abused or neglected not to be detained be given a lawyer not to be used to fight during armed conflict or war, but to be protected not to be forced to work or given work which is not suitable for a child.	Act responsibly and avoid risky behaviour. Respect your parents. Be loyal and kind to your whole family.
Education	You have the right to basic education, including adult basic education. This means that from Grades R–9, you cannot be stopped from attending school even if you can't pay your school fees.	Work hard at school. Listen to and respect your teachers, parents and caregivers. Attend school regularly. Follow the rules and the school's code of conduct.
Language and culture	You can use the language of your choice and follow the culture that you choose.	Respect other people's languages and culture. When you follow your culture, uphold the Constitution so you don't violate any of the rights in the Bill of Rights.

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Cultural, religious and linguistic communities	Communities can enjoy their own culture, use their own language, practise their own religion and set up their own organisations. Communities can have their own schools, monuments and places of worship that keep their culture alive.	Respect other people's rights when they enjoy their culture or practise their religion.
Access to information	Everybody has the right to any information that the government has.	Use information responsibly. Avoid using information that abuses the rights of others or violates their privacy.
Administrative action	Administrative action is action by the government and public officials who work for government departments. Their actions have to be reasonable and legal, and the procedures used must be fair.	Follow the law. Know your rights and challenge decisions by government officials that violate your rights.
Access to courts	You can ask a court or other legal body to make a decision about a serious argument, disagreement or difference of opinion that is a legal problem.	Try to solve disagreements through mediation, negotiation and reconciliation. Avoid taking petty arguments to court.
Arrested, detained and accused persons	Every person has rights if they are arrested, imprisoned or accused of committing a crime.	Avoid breaking the law; avoid doing anything that could get you arrested or jailed.

Source: Rooth et al. (2018:70)

5.4.2.1 Analysis

The summary of the Bill of Rights is given to learners to use to oppose human rights violations. The Bill of Rights is the cornerstone of democracy in South Africa, it enshrines the human rights of all people in South Africa and it affirms the democratic values of human dignity, equality, and freedom. It is a document which is a declaration of the national values of South Africa. The Bill of Rights must therefore be respected by the state. The state should also protect, promote, and fulfil the rights in the Bill of Rights. Furthermore, human rights are an important aspect of every individual's life, they are rights afforded to each individual since they are human and thus possess the human identity. Therefore, all people within the South African border are afforded these rights, both citizens and non-citizens. The Bill of Rights is informed by the Universal Declaration of Human Rights and the South African Freedom Charter.

The inclusion of the summary of the bill of rights in the curriculum is of importance. Firstly, it informs learners about the various rights that all humans have and secondly, it informs learners of the stated national values. These stated national values have a direct impact on how learners decipher and understand national identity. For example, listed below are four human rights and their implications on the concept of South Africa's national identity:

> Equality: You can never be discriminated against unfairly. All people are equal and must be treated equally.

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> Human dignity: You have dignity and self-respect that nobody may take away from you.
>
> Citizenship: Your citizenship cannot be taken away from you. That means you are South African for ever, unless you choose to give up your citizenship and become a citizen of another country.
>
> Education: You have the right to basic education (Rooth et al., 2018:70).

Assessing these four human rights through the aim of conceptualising national identity to students through the curriculum, the following premise is concluded on. In South Africa everyone is equal, each citizen's human dignity is respected, no individual's South African citizenship can be taken away and everyone has the right to basic education. This implies that as a nation, equality, human dignity, citizenship, and education is championed. Therefore, South Africa's national identity will need to encompass the abovementioned rights when formulating its national identity. Consequently, this would entail that the aspirational aims of national identity should include the notion that everyone is equal, it does not matter which culture, religion, and language you speak. Despite all differences, each person is equal and therefore, national identity will not prioritise one race or cultural group against the other.

The first line of the preamble of the Constitution reads as follows: '*We the people of South Africa (RSA, 1996)':* 'We' thus refers to all South Africans not just a selected few and therefore, all South Africans have the right to equality as guaranteed by the Bill of Rights. The right of human dignity ties into the argument presented in Chapter 2, Identity Theory, with specific reference to three categories of identity and specifically the category of human identity. This argues that irrespective of where you live in the world, human beings differ from the rest of the natural world through their ability to speak, reason, form relationships, the physical and mental constitution, and each human being belongs to the same group, or rather they all belong to the human species. Therefore, including this as a national value, South Africa's national identity acknowledges the aspect of identity as it links to human identity.

The inclusion of the right 'citizenship', most notably the explanation 'your citizenship cannot be taken away from you' and linking this to the ideals of national identity, your South African national identity cannot be taken away from you on the premise of race,

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culture, and language spoken. The importance of the right to education lies in the fact that it is a means of upholding one's human dignity, thus a reinforcement to the means of creating a national identity that acknowledges the theory and importance of human identity.

The reinstatement and the reoccurrence of the Bill of Rights in the Life Orientation curriculum brings to the fore two fundamental ideals: 1) all citizens enjoy the same human rights; and 2) it is the responsibility of both the government and each citizen to respect each other's rights. These ideals highlight that all individuals are equal and deserving of basic human rights irrespective of difference. Differences cannot take away one's human status, however, the differences can emphasise the various aspects of being a human being. Those aspects of difference differentiate everyone and places them in groups but essentially, at the end of the day everyone is still classified as a group of human beings. An important factor to take into consideration is that the responsibility does not only reside with government, but also with the citizens. In order to interpret it with a national identity lens, is that the government through the Constitution sets out the desired national identity which citizens need to ideally identify with irrespective of difference. It is thus important to work together to find commonality amongst difference, simply by working together, the idea of 'oneness' is present in such a scenario. Citizens are united in their diversity and acknowledge that there is difference, however, instead of it dividing everyone by race, as it used to be, a mechanism is now used to unite all citizens. However, this is what everyone strives to become, there are still contentious issues in South Africa's society that use difference as a weapon. The negative aspect of this is that this issue has not yet been addressed yet by the curriculum. The theme of unity amongst diversity is rooted in the rainbow nation thesis and the central tenant of this thesis is a pluralist notion that emphasises ethnicity as the defining difference of all South Africans (Boyce, 1991:235). The rainbow is a symbolisation of hope. The rainbow nation thesis is a representation of unity amongst diversity so that citizens can come together and unite, despite their differences. It is the representation of a multiracial and multicultural country. A visual representation of unity amongst diversity is the South African flag; you can visually see the different colours; however, the flag still appears as one. The rainbow nation thesis is different from the melting pot approach since the melting pot

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approach promotes assimilation. The melting pot is a different approach to creating a unified society which is made up of very different individuals. A visual representation of the melting pot approach is when items of different colours are put into a pot and they are allowed to melt. Once the items have melted and solidified, they will appear as one without showing any differences; all those different items will lose their individuality and everything in the pot will be one with no representation of diversity.

5.4.3 Grade 10 Life Orientation. Term 2 Chapter 5 Unit 3: Discriminating behaviour and human rights violations

Curriculum text:

> In some cases discrimination is allowed if it is fair. For example, affirmative action is fair because it is a way to make up for the inequalities of the past apartheid regime, where jobs were kept for some races only. In the same way, Black Economic Empowerment is fair because in the past, the majority of the people were not allowed to own companies or invest money. Unfair discrimination goes against our Constitution. All people are equal and must be treated equally. For example, disability, gender, racial, religious, sexual orientation, stigmatisation, workplace, and bias (Rooth et al., 2018:74).

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Examples of unfair discrimination		
Type of discrimination	**Explanation**	**Example**
Disability discrimination	when you are treated badly because of your disability	A hotel allows a child who is in a wheelchair to eat only in the garden, not in their dining room – parent and disabled child are not given the same choices as other parents.
Gender discrimination	to treat people unfairly and differently because they are male or female	Baby girls are neglected in some developing countries in Africa, Asia and South America, and receive less food and health care than boys.
Racial discrimination	discrimination based on a person's race; where one race believes it is better than another race	The apartheid regime discriminated against African people, e.g. they had to carry pass books and white people did not. In France, the government targeted the Roma people for deportation or eviction and sent them to Bulgaria and Romania.
Religious discrimination	discrimination based on a person's religion and religious beliefs	In Tibet, the Chinese government discriminates against Tibetan Buddhists. They are jailed and beaten up.
Sexual orientation discrimination	for example homophobia, which is prejudice against people who have same-sex relationships	Gay men are jailed just because they are gay, for example in Malawi and Uganda.
Stigmatisation	harmful attitudes and abuse towards others, based on misinformation and ignorance; marking people in a negative way	In some areas pastors in churches point fingers at members of the congregation and say they are witches.
Workplace discrimination	discrimination in hiring, promotion, work assignment, termination and compensation, and harassment	In some workplaces, people lose their jobs because they are told they are too old.
Xenophobia	prejudice against refugees and foreign nationals; hatred and fear of foreigners and strangers	Foreign nationals are chased from their homes and killed in South Africa.
Bias	influence in an unfair way; to have a preference for or to favour a group of people or an idea, not based on fact or fairness; to show favouritism	A food server at a school hostel always gives the best pieces of meat to learners from his own culture; he shows favouritism. At a clothes store, the saleslady allows only people from her culture to try on clothes; she shows bias towards other cultures.

Source: Rooth et al. (2018:74)

5.4.1.3 Analysis

The difference between fair and unfair discrimination is of the utmost importance. Over the years there has been disgruntlement with regards to Affirmative Action and Black Economic Empowerment. It introduces the idea or concept of redress to learners which is a pivotal topic to understand in South Africa. An example given of unfair discrimination is xenophobia. Xenophobia persists if there is an 'us' vs 'them' narrative, it is important that while creating and developing national identity, it is not made exclusionary. If we are a society posed with xenophobic attacks, it goes against the ideals of being an open and democratic country. Xenophobia represents extreme nationalism and not the positive elements of national identity. The curriculum illustrates

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the impact of xenophobia on the community, on people's emotions and notably the impact it has on South Africa.

5.5 GRADE 12 LIFE ORIENTATION

5.5.1 Grade 12 Life Orientation Term 2 Unit 1: Responsible citizenship

Being a responsible citizen entails that a citizen has certain duties to fulfil, classified as their responsibility. Citizens are thus required to do what is right and as a responsible citizen one needs to do the following:

> you are aware of, respect and promote human rights, are concerned about the welfare of others, take part in campaigns, projects and events that fight against the violation of human rights, obey the law, participate in civil and political activities, vote in elections and pay your taxes (Rooth et al., 2013:115).

Curriculum text: "Discrimination: if you discriminate against others, you treat them unjustly, unfairly, and unequally because they are, or you think they are, different from you" (Rooth et al., 2013:116).

Curriculum text: "Human rights violations: human rights violations mean hurting, disrespecting or acting against someone's rights" (Rooth et al., 2013:116).

5.5.1.1 Analysis

The task of responsible citizenship relies on the practical and daily exercising of the rights as stipulated by the Bill of Rights. The daily application of the Bill of Rights is the daily exercising of South Africa's national values on a personal and interpersonal level. This can then filter through into the realm of national identity. By fulfilling the duties of being a responsible citizen, one is upholding the ideals of being a South African and thus the ideals of national identity. By evaluating one's position on discrimination and human rights violations, an individual is critically analysing their personal viewpoints, behaviour, opinions, and attitudes towards various issues. Furthermore, an individual's position is considered by taking the Bill of Rights into account.

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5.6 CONCLUSION

The Life Orientation curriculum covers five topics consistently through Grade 8 to Grade 12, namely the development of the self in society, physical education, world of work, constitutional rights and responsibilities, and health, social, and environmental responsibility. The topics this chapter focused on are constitutional rights and responsibilities and world of work. Within the constitutional rights and responsibilities, nation-building is one of the sub-topics which details the different ways to promote nation building in different contexts. The Life Orientation curriculum states that one of the ways nation-building can be promoted is in the context of the school environment. Furthermore, it states that nation building unifies citizens and helps them to live in harmony. Nation building is viewed as a mechanism that strengthens all systems and attitudes that give people human rights. Human rights are another sub-topic within the main topic of constitutional rights and responsibilities, this sub-topic is covered through the recognition and statement that the Constitution is the highest law in the land. The curriculum also provides learners with the summary of the Bill of Rights. The Life Orientation curriculum touches on cultural diversity and social diversity, referring to the rainbow nation thesis. It discusses the variation of diversity present in the South African society ranging from diversity in food, language, culture, religion, building styles and so forth. The Life Orientation curriculum also includes the Constitutional values as stated in the South African Constitution and these values are identified as: human dignity, equality, rights, and freedoms as well as non-racialism, non-sexism, supremacy of the Constitution, rule of law, universal suffrage, multi-party democracy, and accountable governance. The Life Orientation curriculum stipulates within its curriculum content how these constitutional values can be practiced on a day-to-day basis by citizens. Furthermore, within the topic of democracy and human rights, the concept of diversity is explained coupling this discussion with the topic of equality. The Life Orientation curriculum informs learners about responsible citizenship, what is meant by being a responsible citizen, and the duties that come with it.

The curriculum highlights that the most basic needs cost money thus, turning them into economic needs. This identification is important in line with the marker ‘improve the quality of life of all citizens and free the potential of each person’. It is brought to the forefront that it is through education that employment is obtained. It is through employment that an individual will have the economic means to cover the costs of

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basic human needs. If the question is asked, ‘how can an individual’s life be improved?’ in this instance the answer will be through education. However, it is important to note that the forward-looking identity marker of improving the quality of life of all citizens requires that the opportunity should be presented to all citizens not just the select few. The question posed is how is this applied to all citizens? The importance of education is highlighted as one of the methods in which an individual can satisfy their prominent economic need.

The impact of South Africa's past on the hearts and minds of people in South Africa and the vision they carry around of who we are as a nation and ultimately, South Africa's national identity, cannot be ignored. Consequently, in South Africa, two options are presented, firstly, as South African citizens we either continue with the identity that we are profoundly different people who cannot co-exist equitably, and we then continue with an 'us' vs 'them' mentality or secondly, we can decide that we want our nation to be different, we want to build a story of us all being united in our diversity. The second option was what the post-1994 leaders decided on, especially as it is presented in the Constitution. A method identified to implement this option is to use the curriculum to teach learners about South Africa’s national identity. The Life Orientation curriculum (Grades 8–12), attempts to carry this out through the constitutional rights and responsibilities and world of work topic in the Life Orientation curriculum. The concept of nation building and national identity is introduced by the curriculum to the learners. However, the way national identity is described is weak and problematic, the reason being that national identity is implied as being present if a citizen feels proud of the nation to which they belong and it is through this pride that a strong national identity automatically occurs. However, as discussed in the previous chapter, national identity is not an innately unproblematic concept, it is complex. National identity needs to be instilled and as this study argues that it needs to be taught which can take a long period of time and it is not set in stone. National identity in a country goes far and beyond the creation of national identity, however, the pivotal point is the acknowledgement and the acceptance of the national identity by the citizens. Citizens will not accept an identity which they cannot relate to or an identity that is only valid through the exclusion of a particular group.

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Furthermore, it is easy for individuals, even today, to fall back onto an 'us' vs 'them' style of thinking (a tribal pattern of thought). Thus, if South African citizens genuinely want the second option, they must be intentional. Citizens must intentionally build a new nation of unity in diversity and ensure that it also gets formed in the hearts and minds of all people. It must become the national identity of all citizens. The phrase ‘unity amongst diversity’ accommodates a scenario of individuals finding commonality within difference, however, this does not mean that difference is ignored and will not serve as a point of contention amongst people.

This vision, represented in the preamble of the Constitution, must be taught to the people, and what better place than in schools where the children's worldview can be shaped in such a manner as to embrace this ideal of unity in diversity. The notion of collective identity is introduced by referring to South Africa as a rainbow nation. It creates a sense of imagery (different colours of the rainbow), an image of difference, however, at the same time an image of singularity (rainbow analogy - all the colours are different but the rainbow appears as one unit). In illustrating diversity, the curriculum included pictures to show and give a visual representation of the diversity that citizens are most likely to see daily when walking down the street. National identity is thus identification with the national group. The values stated in South Africa’s Constitution serve the purpose of helping create a free and democratic country, however, they also help define the country’s national identity. These Constitutional values are concepts and ideas used to influence how national identity is created, defined, and implemented. These Constitutional values can be identified as national values.

The category of identity, human identity, as discussed in Chapter 2 of this study, is of relative importance in analysing this section of the curriculum’s discussion on diversity. The human identity carries an essential aspect of human self-understanding. It is through the categorisation and identification of the human identity that an element of moral significance is introduced whereas this identified group of human beings establish a set of norms which they live by and which they use to characterise what constitutes good and bad human behaviour. The inclusion of the summary of the Bill of Rights in the curriculum is of importance. Firstly, it informs learners about the various rights that all humans have and secondly, it informs students of the stated national

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values. These stated national values have a direct impact on how learners decipher and understand national identity.

Examining the curriculum through using the identified forward-looking markers highlighted the key concepts of each topic. The curriculum, however, becomes repetitive as a result of using the same topics from Grade 8–12. The disadvantage thus, is that the curriculum content does not provide substantive information. With that being said, the curriculum does touch on the markers categorised in the forward looking identity markers. The curriculum, in some aspects, requires learners to engage with the text using case studies and activities and it effectively prepare learners to become active and responsible citizens. The curriculum seeks to develop a particular type of citizen, a citizen who holds and adopts constitutional ideals as their own, who seeks to participate actively in the economy, and who upholds democracy by exercising their respective democratic rights such as respecting human rights. This type of citizen that a curriculum seeks to develop, speaks to the broader nation building project that South Africa is a nation of ideals.

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CHAPTER 6: CONCLUSION

6.1 CONCLUDING SUMMARY: understanding South Africa's national identity

National identity in a society such as South Africa that is immersed in diversity, cannot be ignored, as a sense of commonality needs to exist amid difference. As an aspirational national identity, the preamble of the Constitution is a carefully worded statement recognising the country's past and stipulating how South African citizens should move forward. The preamble specifies what is needed to create the national identity that South Africa aspires to become. Thus, the preamble acts as a broad normative framework within which the rest of the Constitution should function. It serves as an inspirational value framework for which South African citizens aspire to be as a nation. Thus, it can be used as an expression of the national identity South Africa aims to build. The South African society is often referred to as being a rainbow nation. The use of the word 'rainbow' creates a symbolic picture. The rainbow is made up of seven different colours; however, it still appears as one. This can be applied to the South African society which consists of different races, cultures, and religions, however, there can be unity amongst differences. A South African national identity needs to accommodate and respect difference, however, not allow difference to divide and define society in a hostile and exclusionary manner.

It is important to highlight that national identity and describing national identity is aspirational rather than being descriptive in South Africa. This entails that national identity is an idea of who and what South Africa and its citizens, want to become. Thus, it is a roadmap and to reach this goal, it needs to be taught through a national curriculum. The role of education is to legitimise the existing social order in society. Education develops a learner's personality as well as their individual and moral values. Therefore, classrooms cannot be divorced from the society in which they operate. For the purpose of this study, national identity was defined by using the preamble of the Constitution as the blueprint grouped into two categories, namley historical markers, and forward-looking markers. South Africa's national identity, based on the two

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markers, thus rests on the following: historical awareness of injustices and honouring those who suffered for justice and freedom. An aspect of South Africa's national identity is therefore reflective and an understanding of the past does not imply that society wants to re-enact history, but that it is a reminder of the mistakes that must not be repeated.

Moreover, to define or describe the national identity of South Africa, phrases such as ‘ubuntu’ and ‘rainbow nation’ have been used to capture that South Africa is a country that has a diverse society, however, there is still unity amongst diversity. A national identity must be taught or instilled in citizens, this will facilitate the process of citizens claiming and embracing the national identity. An avenue that enables this teaching to occur has been identified as the education arena. It is thus important that curriculum developers create curriculum in a manner that it aligns with instilling national identity, through the promotion of the Constitution and constitutional values, to present diversity as something can be embraced and not bring to the forefront the importance of highlighting differences. The preamble as a better expression of the Constitution, describes the type of society and the type of nation that South Africa seeks to become and it stipulates what needs to be in place for society to reach the desired goal.

The goal of this research paper was to examine how and to what extent national identity is included and presented within the curriculum, whilst using the preamble of the Constitution as a defining tool of national identity. To do so, one first needs to understand what national identity is and most importantly, what the national identity of South Africa is. This study has presented arguments which argue that South Africa’s national identity is aspirational in nature. In seeking to understand national identity, one first needs to understand that national identity falls within a category of identity theory. National identity is a particular group identity that encompasses the identity of a nation and dictates what it means to be a member of a particular nation. National identity is a means of defining and locating individual selves in the world, and this is done through a collective identity. National identity ties everyone into a specific national group and gives them purpose and meaning that surpasses what they can generate. It is through the analysis of identity theory that this research paper brought forward the concept of identity formation. Identity formation brings to the forefront an

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essential key in understanding the relationship between the individual and the broader society. Additionally, because of South Africa's broken past which championed division and separation. In a society such as South Africa national identity will thus bring people together instead of promoting and advocating separation and division.

We therefore need to build a national identity for SA and we have to teach it to our people.

The CAPS curriculums of both Life Orientation Grades 8-12 and Social Sciences Grades 8-9 were analysed using the identified national identity markers. The curriculum analysis brought to the forefront the following; the backward looking national identity markers were identified in the Grade 9 and 10 Life Orientation curriculum as well as the Social Sciences curriculum.

In the Grade 9 Life Orientation curriculum; the national identity markers were brought forward by the curriculum through the inclusion of national days and the historical underpinnings of these national days. It is through this inclusion that the recognition of the injustices of the past is brought forward as well as the acknowledgement of those who suffered for injustice. The Grade 9 curriculum further unpacks constitutional values as well as national values and their importance.

The Grade 10 Life Orientation curriculum is an acknowledgement of what aligns with the national identity markers 'recognise the injustices of the past' and 'honour those who suffered for justice and freedom in our land'.

The Grade 9 Social Sciences curriculum sets the foundation regarding the discussions relating to basic human rights. Furthermore, learners are given a project of assessment The topic of the project given to learners is on South African History and involves both oral history and research. The written research component requires that learners conduct research on an apartheid law and decide on how to illustrate the law. This section of the project is impersonal and is based on secondary data. The oral history component on the project requires learners to find an individual to interview. This allows learners an opportunity to interrogate what they have learnt from given information versus a person's lived experience. Furthermore, the programme of assessment project given to the learners reflects the statement that classrooms cannot be divorced from the society in which they operate. This indicates the relatability of the

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subject at hand with the realities of South African society. In this respect, the curriculum addresses societal issues aligned with South African society's sociohistoric realities. Furthermore, the curriculum brings forward the issue of race; the topic of race is vital as South Africa's history is one of racial division, marginalisation, and oppression based on race. The curriculum addresses that the concept of race is not scientific which is of the utmost importance when analysing the history of race. Through this inclusion of the topic on race, the curriculum proves to be successful since race is tied into the societal fabric of South Africa. The discussion of race highlights that basing difference on race is not a scientific argument and in order to embrace the nature of diversity, thus presenting a national identity narrative that moves away from racial classification and racial bias.

In this respect the curriculum brings to the forefront the backward looking national identity markers. The curriculum does not ignore the past it gives the past due acknowledgement. It emphasises the notion that to get where we want to be we need to know where we come from. Looking back to where individuals come from is vital in shaping and building a national identity, especially in South Africa. These markers are important in the case of trying to develop a national identity since they highlight where society comes from and indicates the opposite of what society aspires to become. In the past, identity was predominantly race-based and thus exclusionary; what citizens were as a society is not what they want to become. Therefore, the constant reflection reminds society of the importance of creating and building an inclusive national identity even amongst diversity. With regards to instilling and teaching learners about national identity, in accordance to historical national identity markers, the curriculum does achieve this.

Forward-Looking Identity Markers, as discussed in chapter 5, examined the forward-looking identity markers whilst using the preamble of the Constitution to analyse how these markers are portrayed within the curriculum and how they are used to instil or teach learners the aspirational nature of national identity in South Africa. The Grade 8 Life Orientation curriculum text brought to the fore topics that have a forward-looking stance, 'improve the quality of life of all citizens and free the potential of each person', and links it to current dynamics. The curriculum highlights the correlation between the role of work to South Africa's social and economic needs. The curriculum also includes

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a topic on nation-building. Nation-building is introduced to learners for the first time, however, the arguments placed forward regarding the different ways to promote it are not substantial. The arguments are loose standing and there is no differentiation between the process of nation-building and defining national identity. The Grade 9 curriculum text includes constitutional values since constitutional values serve the purpose of helping citizens create a free and democratic country; however, constitutional values also help citizens to define their national identity. These constitutional values are concepts and ideas used to influence how national identity is created, defined, and implemented and can be identified as national values. South Africa is a constitutional democracy and this entails that with regards to values, constitutional values are the foundation upon which our democracy is built. The importance of what the curriculum seeks to achieve by reiterating the constitutional values, it is that each learner personalises these ideals that they made to be lived and practiced as their own. In so doing, constitutional values are edged into the fabrics of society and daily living. The Grade 10 curriculum focuses on describing and defining diversity. Diversity is thus understood as the differences or variety regarding the different aspects of being a human being. The curriculum text also brings to the fore that there is a variety of diversity that exists and can be expressed through culture, religion and beliefs, race, language, and so forth. Furthermore, the curriculum inserts a visual representation of what diversity and uniformity looks like. Thus, highlighting that diversity is the difference or variety regarding the different aspects of being a human, however, what should be taken into consideration is the commonality amongst these differences, which is we are all human and we thus share the human identity. The curriculum also includes a summary of the Bill of Rights which is given to learners to use in order to oppose human rights violations. The Bill of Rights is the cornerstone of democracy in South Africa, it enshrines the human rights of all people in South Africa and it affirms the democratic values of human dignity, equality, and freedom. It is a document or rather a declaration of national values of South Africa. The Bill of Rights must therefore be respected by the state and the state should protect, promote, and fulfil the rights in the Bill of Rights. The forward looking national identity markers are addressed but not sufficiently. The manner in which national identity is described is weak and problematic. National identity is implied as being present if a citizen feels proud of the nation to which they belong and it is through this pride that a strong

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national identity automatically occurs. The curriculum uses the word ‘strong’ frequently and this can be problematic when discussing national identity. A strong sense of nationalism cannot be interpreted as a good sense of national identity. What needs to be highlighted by the curriculum is that if national identity is pushed into the extreme realm where the nation takes priority in a citizen’s life or realm of identity, this is not a ‘healthy’ occurrence of national identity. The curriculum presents an oversimplification of national identity and the implications of national identity. The curriculum presents the creation of national identity to be a one-dimensional procedure. National identity in a country goes far and beyond the creation, however, the pivotal point is the acknowledgement and the acceptance of the national identity by the citizens. Citizens will not accept an identity which they cannot relate to or an identity that is only valid through the exclusion of a particular group.

Furthermore, nation building is introduced to learners, however, the arguments put forward regarding the different ways to promote it are not substantial. The curriculum identifies schools as arenas that can be used to promote nation building and elements of what an ideal national identity of South Africa is. The curriculum makes use of the following key phrases: ‘celebrate national events’; ‘a bright future for all our citizens’; and ‘learn about South African history’. These phrases echo the sentiments of the preamble and through the curriculum the school is a good arena for the building, learning, and instilling a national identity. However, the argument presented is weak. It fails to acknowledge that national identity is not only descriptive of what the current situation in a country is, it is also aspirational; in other words, it is also a statement of what the nation wants to be. The notion of collective identity is introduced by referring to South Africa as a rainbow nation. It creates a sense of imagery (different colours of the rainbow), an image of difference, however, at the same time an image of singularity (rainbow –analogy — all the colours are different but the rainbow appears as one unit). The acknowledgement that the South African society is made up of people from different cultures is important, because if not acknowledged, it will give room for the mobilisation of identity politics. The acknowledgement of difference is important; it is a fundamental necessity in conceptualising national identity.

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In conclusion, the CAPS curriculum of Life Orientation Grades 8-12 and Social Sciences does a fair job in teaching national identity. However, there is room for much needed improvement.

In conclusion, In the Life Orientation (Grades 8-12) and Social Sciences (Grade 8-9) curriculum, the study finds that the curriculum does a good job with the backward looking markers however, with regards to the forward looking markers an improvement is needed. Moreover, the curriculum is not explicit in describing South Africa's national identity- it does not explicitly state that it is aspirational and not descriptive. In this respect, the curriculum content champions the national identity ideals brought forward by the backward looking markers. This thus entails that the curriculum emphasises the importance of looking back and it evokes historical awareness or historical consciousness through its curriculum content. This entails being aware of the turning points of South Africa's past, especially the period of apartheid. Understanding the critical moments of history, political and social and create an understanding of the shift from an apartheid-based national identity (rooted in race) and the post-apartheid national identity (aspirations as put forward by the preamble). Looking back to where we as citizens come from is essential in shaping and building national identity, especially in South Africa. However, the aspects of national identity that are not included in the curriculum are the ideals brought forward by the forward looking markers. These markers rest on highlighting what needs to be in place for the South African society to reach the aspirational nature of the rainbow nation thesis. These markers specify the aims and goals of society in the post-apartheid environment. These markers thus put forward the key ideas which also construct the aspirational ideals of the South African national identity. National identity needs to be presented with more intention in the CAPS curriculum, and what it means to be a South African.

6.2 RECOMMENDATIONS FOR FUTURE RESEARCH

This research paper focused specifically on Grades 8–12 Life Orientation and Grades 8–9 Social Sciences. This study can be further enhanced by expanding on the Life Orientation curriculum. Instead of focusing on Grades 8–12, focus can be placed on Grades 4–12. The Social Sciences curriculum can also be expanded on to include curriculum from Grades 4–9.

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To expand on this research, Grades 8–9 Social Sciences can be examined as well as History curriculum of Grades 10–12 and analyse how it builds on the topics presented in the Social Sciences curriculum, particularly the history aspect of the curriculum. An analysis can be conducted to determine if, and how effectively the foundation of national identity was imprinted in the lower grades' (8–9) Social Sciences.

More research will need to be done regarding national identity, once research has been gathered the manner in which it is included would have to be precise.

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