# The role of parents in educating their young children as democratic citizens

by

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Submitted in partial fulfilment of the requirements for the degree

Philosophiae Doctor

in the Faculty of Education

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University of Pretoria

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**DECLARATION**

I, Cecilia Klopper, student number 77170751 hereby declare that this dissertation, **"The role of parents in educating their young children as democratic citizens",** submitted in accordance with the requirements for the degree Philosophiae Doctor in the Faculty of Education at the University of Pretoria, is my own original work and has not previously been submitted to any other institution of higher learning.

All sources cited or quoted in this research paper are indicated and acknowledged with a comprehensive list of references.

*CKlopper.*

Cecilia Klopper

# ETHICAL CERTIFICATE

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This Ethics Clearance Certificate should be read in conjunction with the Integrated Declaration Form (D08) which specifies details regarding:
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- Informed consent/assent,
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- Registered title, and
- Data storage requirements.

**ETHICS STATEMENT**

The author, whose name appears on the title page of this thesis, has obtained, for the research described in this work, the applicable research ethics approval. The author declares that she has observed the ethical standards required in terms of the University of Pretoria's *Code of Ethics for Research* and the *Policy and Procedures for Responsible Research*.

**DEDICATION**

I dedicate this study to my loving and supportive husband Sarel, our children, Marilee and her husband Louis, O'Neill and his wife Mariska, my grandchildren Lenske and Okkert, as well as my sisters Marie and Aletta along with their families.

This study is also in memoriam of my late parents, Danie and Suzie Grobbelaar, who knew the secret to loving parenthood.

**ABSTRACT**

This research investigated parents' understanding of their role in educating their young children as democratic citizens. The study was motivated by the main research question, "What are parents' understanding of their role in educating their young children as democratic citizens?" and three sub-questions namely "What are parents' understanding of a democratic citizen in a democratic society?", "Which educational behaviour of the parents of young children contribute to reaching the goal of educating their young children as democratic citizens?", and "How do parents experience their own role as democratic citizens while raising their young children as responsible citizens of a democratic society?" The goal of this study was to address the gap in the existing body of knowledge about parents' understanding of their role in educating their young children to become democratic citizens. Research indicated that parents are considered the most important educators of citizenship. I believe that the most important contribution of this study is that it advances the understanding of how parents view their role in educating their young children as democratic citizens. The study found that parents in this study did not consider compassion, participation, a sense of belonging as well as pride and knowledge of systems and principles as important in a democracy.

When democratic citizens do not share a common pride in their country, they will not be good citizens who uplift each other. When democratic citizens are not knowledgeable about systems and principles of the democracy, they will not know HOW to be good participative citizens. Citizens of a country who do not have a sense of belonging towards their country will not care about the environment, they will not care about other people who suffer, and they will not live by all the morals and values required to be a good citizen.

In conducting this study, I employed sequential mixed methods research, to determine parents' understanding of their role in the education of their young children as democratic citizens. A sample of 233 parents of children in the Foundation Phase participated in this study, the findings of which illustrated how parents view their role as educators of their young children as democratic citizens. Parents understood that democratic citizenship education would mould their children in a positive way and in so doing, would help change South Africa for the better. Therefore, they were aware

that they needed to overcome certain challenges – for example negative role modelling – that prevents them from effectively educating their children. Parent participants of children in the Foundation Phase understand their role in the education of their young children as democratic citizens, but they experience challenges which jeopardise their efforts. Most participating parents in this study do their best to empower their children with knowledge and skills about democratic citizenship, but they also acknowledged their own shortcomings when they resort to negative behaviour. The most important finding of the study is the influence of negative societal and political factors on the attitudes and opinions of parents. Another finding was that parents are concerned about the safety of their family; they are afraid of bodily harm and even feel threatened at home.

**LANGUAGE DISCLAIMER**

DECLARATION OF REVIEW & EDITING

This is to certify that I, the undersigned, performed a language edit on the document:

**THE ROLE OF PARENTS IN EDUCATING THEIR YOUNG CHILDREN AS DEMOCRATIC CITIZENS**

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The text was reviewed and edited using 'change tracking'. As such, the document I submit is fully editable, and the author is entitled to accept, reject, or modify my changes and suggestions. The final version of the document, submitted for assessment or publication by the author, may differ from that suggested by me.

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| | |
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| AARE | Australian Association for Research in Education |
| AIDS | Acquired Immune Deficiency Syndrome |
| 4-E - framework | 4 E (educate, equip, engage, empower)- framework |
| DoBE | Department of Basic Education (South Africa) |
| DoE | Department of Education (South Africa) |
| ECE | Early Childhood Education |
| Foundation Phase | The first phase of the General Education and Training Band- grades R, 1, 2 and 3. |
| HIV/AIDS | Human immunodeficiency virus, a retrovirus that causes AIDS |
| ISCS | Internal Statistical Consultation Services |
| MMER | Mixed Methods Evaluation Rubric |
| S.A. | South Africa |
| UNESCO | United Nations Educational, Scientific and cultural Organization |
| UNICEF | United Nations Children's Fund |

**CHAPTER 1**
**OVERVIEW AND RATIONALE**



"Nothing is of more importance for the public weal, than to form and train up youth in wisdom and virtue. Wise and good men are, in my opinion, the strength of the state: much more so than riches or arms, which, under the management of Ignorance and Wickedness, often draw on destruction instead of providing for the safety of people"

(Franklin, 1750, p.1).

## 1.1    INTRODUCTION

Existing literature posits that an adult guides a child into maturity through education, teaching and guidance, and in doing so, the child becomes mature and educated (Sonnekus & Ferreira, 1987, pp.104-105). Content is required for education to take place, and in this study, I have focussed on a particular aspect of this content, namely the importance of parents teaching their young children the values and characteristics of a democratic citizen.

To assess parents' role in the education of their children towards responsible democratic citizenship, I studied the values of the manifesto from the South African Constitution (Department of Education [DoE], 1994). These values can be regarded as the defining characteristics of a responsible democratic citizen; someone who displays the skill of "engaging critically and responsibly". As stated in the document, "The Manifesto on Values for Education and Democracy is a call to all to embrace the spirit of a democratic, non-racial and non-sexist South Africa" (DoE, 1994). It goes on to explore "the values, ideals and concepts of democracy, social justice, equality, non-racism and non-sexism, Ubuntu (humanity), an open society and accountability (responsibility), the rule of law and reconciliation".

I found it appropriate to also refer to the characteristics of a democratic citizen according to Waghid (2008, p.14), where he argued that in a democratic society one should create conditions for deliberations. He referred to The Australian Association for Research in Education (AARE, 1994), which indicated that deliberations entail that people talk and listen to each other, creating opportunities for people from different persuasions to argue their points and engage in robust debate with one another. Engagements among people should also allow people to have compassion with each other despite their differing viewpoints. It is argued that democratic justice and friendship between people who differ in opinion, can be reached by people who deliberate with each other, and that forgiveness and respect are considered preconditions for democratic citizenship. Any form of violence would be "counterproductive to deliberative and compassionate engagement" (AARE, 1994; Waghid, 2010, p.14). Furthermore, in countries where democratic citizenship education is implemented successfully, Ubuntu (humanity, also collective engagement) can be reached (AARE, 1994). According to Waghid (2010, p.15) Ubuntu implies that a democratic citizen should actively appreciate the value of human differences and mutual understanding. Expansive patriotism, which is attracted to the cultivation of open-mindedness, pluralism, deliberation, connecting with the other and peacebuilding, can create conditions for the realisation of democratic citizenship education (AARE, 1994; Waghid, 2010).

Gill and Howard (2009, p.175) conducted research on the influence of schooling in instilling democratic values in children in Australia, which is seen as a democratic society. Surprisingly, the findings indicated that the children were mainly not patriotic, and instead saw Australia as a cosmopolitan country where a variety of nationalities come together. Many of the children in Australia saw themselves merely as "outsiders", because they considered the Aboriginals as being the first inhabitants. Other than these examples, not much research has been done worldwide on the parents' role in educating young children towards democratic citizenship. Cawood (2008, p.161) argued that there is no doubt that when children have been effectively parented through the earlier stages of childhood, the challenges and problems of adolescence should evolve primarily around typical teen behaviours, as opposed to unsocial and delinquent behaviour such as violent protests and other political or crime-

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related actions. In this study, I investigated if parents are educating their children on the values and characteristics which are needed for them to become good citizens in a democratic society, and to refrain from the abovementioned actions.

I believed that my study could contribute towards understanding how parents see their role in the early years of their child/children's development, particularly in expanding his/her knowledge of democratic citizenship. In this chapter, I present an overview of my research process, the rationale, the purpose statement and the methodology chosen. I also formulate the main- and sub research questions, give a short description of the contextual and theoretical frameworks, and discuss the ethical and quality concerns of the study.

## 1.2 CONCEPT CLARIFICATION

In this section, certain concepts which I refer to in this thesis were clarified. These concepts were derived from the title of the study, namely, *citizenship education, democratic citizen, democracy and citizenship.*

- **Citizenship education**

Bailey, Barrow and Carr (2010, p.254) referred to citizenship education as the contribution "to the development of children's personal, social and cultural identity". It also "seek[s] to develop [children's'] understanding of the shared values and approved norms of behaviour in the broader society".

Vakalisa (2016) considered education for citizenship as an education that will prepare children for the roles they have to fulfil and the responsibilities that they will have in a democratic society.

- **Democratic citizen**

Els (1977, p.10) described democratic citizens in Greece as people with the "right to take part in the election and the scrutiny of all officers of the state and the voting for war and peace and alliance". In this study, a democratic citizen is someone

who adheres to the rule of law and has the skills and values to improve and promote the democratic dispensation of South Africa.

- **Democracy**

Vakalisa (2016) defines democracy as a system of government in which representatives are elected by all the people of a state to a parliament or similar assembly. It can be considered as 'rule by the people'. Although democracy mostly refer to states or global organizations, it also refers to the way families, organizations and families organise themselves.

Democracy has been described as something to live by daily (Steyn, De Klerk & Du Plessis; 2006, p.15) and that a democratic lifestyle "may be acquired, but then it should also become a way of life manifested in the activities of everyday life: the sporting life, cultural life and family life" (Steyn et al., 2006, p 17).

For Dewey (1899) democracy involved all spheres of life such as the cultural education and economics. He did not consider democracy as only a form of government, but also as a way of living together in a society.

- **Citizenship**

Citizenship entails "a notion of rights and duties with respect to the state and participation in civil society through community and voluntary associations" (Turner, 2016, p. 680). Citizenship entails that "insiders" have "access to rights" and 'requires the state to raise taxes and taxation depends, among other things, on the accurate classification of the inhabitants of a given territory" (Turner, 2016, p.681). According to Marshall, 1950) "citizens had become members of nation states who enjoyed a bundle of rights and obligations that defined their identity, membership, legal rights of passage between societies, and access to welfare". 1950).

"A citizen is a person who, by birth or naturalization, is resident in a territory where he or she has full rights of participation (legally, politically, socially, and culturally) and who has the right to a passport to move freely both internally and externally. As a consequence of these entitlements and privileges, a citizen is subject to

certain obligations such as the payment of taxes and various other public duties that may include voting, military service, or jury service. In some states, it is possible for a citizen to enjoy dual citizenship, but these rights are often limited, because it is not clear where the loyalty of a dual citizen might reside. The main issue here is the close connection between entitlement and obligation, because 'correlativity' (between rights and duties) is often held as defining marker of citizenship" (Turner, 2016, p. 682). "All children are born with civil, political, social, and economic rights. These enable them to practise their citizenship" (Turner, 2016, p.682).

## 1.3    PURPOSE STATEMENT

In this study, I firstly endeavoured to investigate how parents of children in the early years view their role in educating their children as responsible citizens of a democratic society. Secondly, I wanted to determine which educational behaviour of the parents of young children contributes most to reaching the goal of successfully educating their young children as democratic citizens? Thirdly, I aimed to determine how parents see their own example as democratic citizens while raising their young children as responsible citizens of a democratic society? Lastly, I intended to determine whether parents understand what democratic citizenship entails.

The main objective of this research was to gain greater insight into the phenomenon of parents educating their children, who were still in the Foundation Phase of their formal education, to become democratic citizens. With this as a foundational understanding, the intention was to subsequently provide parents with guidelines which can empower them to educate their children about democratic citizenship in a multicultural society such as South Africa. Further to this, was the aim of helping to guide future researchers to develop a means to realise Dewey's utopian dream for democracy, as mentioned by Benson, Harkavy and Puckett (2007, p.59), as well as by Childs (1951, p.420). By using the mixed methods research approach, I hoped to gather the necessary quantitative and qualitative data in an effort to understand the phenomenon better, and to answer the research question as well as the sub questions. (Creswell, 2015, p.73).

## 1.4    RESEARCH QUESTIONS

According to Creswell (2015, p.72), mixed methods questions should be "stated in the form of research methods with a focus on data analysis results, both quantitative and qualitative". From this basis, I formulated the following questions:

➢ **Main question:**

What are parents' understanding of their role in educating their young children as democratic citizens?

➢ **Sub-questions:**

1. What are parents' understanding of a democratic citizen in a democratic society?

2. Which educational behaviour of the parents of young children contributes most to reaching the goal of successfully educating their young children as democratic citizens?

3. How do parents see their own example as democratic citizens while raising their young children as responsible citizens of a democratic society?

## 1.5    THEORETICAL FRAMEWORK

Badenhorst (2007, p.43) defined a literature review as a document where previous research is discussed, and current research is located. The literature review in this study was a representation of the literature with evidence drawn from scientific articles and books to strengthen the claims being made by the study. The key concepts and theory were unpacked, and the conceptual framework as extracted from the theoretical framework was discussed.

By integration of the theory and relevant research, a model was developed. I developed a metaphorical "LANTERN" outline (Figure 6.1) in Chapter 6 of the

combined theoretical and conceptual framework which might shed light upon the intention to 'enlighten' the democratic society of South Africa through this study. Matters pertaining to democracy, the features of a democratic society, and the role of parents in educating their children towards democratic citizenship were represented. It also represented the integration of various relevant concepts incorporated from the theories on citizen education of Dewey (1899, pp.54-83), Waghid (2008, p.73) and Bourdieu (1990, p.67), as well as theories on development of Bronfenbrenner (2001, p.96), as discussed in the following sections.

I conducted a further, more thorough literature study in Chapter 2 to determine the aspects of education towards democratic citizenship on which international and South African researchers have previously focused. The literature study guided my research towards a clearer understanding of the current views of parents about educating their children towards democratic citizenship.

Waghid (2010, p.6) pointed out that democratic South Africans who act respectfully towards others are not only able to express themselves more freely, but also more responsibly. A democratic society where the citizens experience a sense of belonging to a larger community, also has forgiveness and respect as prerequisites. Engagement between people is not possible if they do not respect each other as human beings. Therefore, education towards democratic citizenship should have the values of respect and forgiveness as a foundation (Waghid, 2010, p.74).

By instilling an awareness of what being a 'democratic citizen' entails, parents and educators can help children to build greater self-esteem, so that they become positive adults who can contribute positively to a democratic society (Solter, 2008, p.5). Parents should therefore actively educate their children as responsible citizens of a democratic society by setting clear boundaries and creating a conducive environment within which their children's self-esteem can be bolstered. Parents should realise the importance of setting an example, as well as teaching their children the *norms and values* in a Democratic society, so that children can achieve their full potential (Parrot & Parrot, 2008, p.45).

Wringe (1984, p.7) argued that, for the sake of the people in a society, democracy had to at least exist in one form or another. Also, important to Wringe (1984, p.56), was the fact that parents should be free to raise their children in their own way, according to their own traditions, beliefs and values. I would elaborate on this by adding that in the South African democratic society, all citizens should be free to educate their children according to their traditions, beliefs and values, *and* that citizens should also respect the beliefs, values and traditions of others.

Benson et al. (2007, p.22), asked the following question: "What conditions have to be satisfied for all individuals to be capable of participating actively, effectively and wholeheartedly in the authoritative decision-making processes of their community and society, and thereby realise their fullest personal development?" Dewey's (1899) answer to this question was that children should be educated to be leaders, but also to be obedient citizens, as this will enable them to contribute to a society that develops rapidly. Children should not only be able to direct themselves as well as others; they must be able to take responsibility in life, whether in the workplace or in politics. If one were to use the above views of Dewey as a guideline, one will have a much clearer understanding of what citizenship education for young children should look like. This includes organisational-, leadership- and personal skills, as well as determination to be trained and educated towards an occupation to add value to the democracy. Dewey (1951, p.521), considered human progress as "the transformation of acts" which can happen without knowing, or which can be brought about intentionally by conditions or people through instruction and the transfer of knowledge.

Although Benson et al. (2007) criticized Dewey for his utopian 'end-in-view' philosophy, an impossible dream for democracy, I believe that this so-called 'dangerously utopian delusion' can be realised in South Africa by making parents aware of the importance of educating their children towards democratic citizenship. This will in turn help make South Africa a better place (Benson et al.*,* 2007, p.59).
In a democratic society, citizens ought to feel safe and free to make their own choices regarding, amongst others, education, work, living space, religion and marriage (Gill & Howard, 2009, p.98). They should also be proud to say they are citizens of said society. In the research of Gill and Howard (2009, p.85), it was discovered that the Australian children strongly linked feelings of being 'safe', 'proud' and 'free' to their sense of being

Australian. They associated *safety* with the reigning peace in their country, in other words, the fact that they are not currently experiencing a war or conflict, as well as the fact that no direct threats to their safety currently exist. They did not seem to consider *being safe* as an absence of (or being protected from) threats like fighting, famine, serial killers or muggings (Gill & Howard, 2009, p.102). Being *proud* was linked with sporting achievements and a well-ordered, just and fair society which provides a tidy environment and a good education and health system, as well as the absence of war (Gill & Howard, 2009, pp.107-109). The children saw being *free* as experiencing the absence of restrictions, as well as freedom to do things according to personal choice (Gill & Howard, 2009, p.111). The words: '*safe', 'proud'* and '*free'* provided me with valuable insights into how young children conceptualise the larger social group to which they belong, and I wanted to determine whether parents in South Africa realise the importance of educating their children towards building the kind of society that they would want to live in; one in which they can feel '*safe', 'proud'* and '*free*'.

A parallel could be drawn between Australia, where the indigenous people were neglected, subjected to racism and abuse by the British, and only recognised as voting citizens in 1967 (Gill & Howard, 2009, p.148), and South Africa, where black people experienced similar discrimination and were not recognised as voting citizens before 1994. As is the case in modern-day Australia, young people in South Africa should be taught about our country's system of government in such a way as to prepare them to take up the rights and responsibilities of operating within the (for this study) South African political- and legal systems.

Nussbaum (2010, pp.25-26) had a view of democracy which included thinking about political issues and critical judging of political leaders. This view implied that reference should be made to a country's political history when educating children towards citizenship. He argued that education should include political studies; anthropology, with its focus on culture; and sociology which includes studies on race, gender and class. Human geography, which is interested in development, provides insights into societies and makes students realise that they can influence policymaking. Nussbaum (2010, pp.23-24) further believed that it was not only literature and the arts that help broaden one's worldview and bring about sympathy for people, but also studying

cultures – especially cultures where social, sexual, and racial oppression are practised.

In making a connection with Nussbaum (2010), Ramphele (2012, p.20) was concerned about the 48 percent of children in South Africa living without their fathers, thus implying that many young men were without any anchors or role models for democratic citizenship. In addition to physical absence, many have emotionally absent fathers. She referred to the many males who just 'pretended' to be the head of their families, but because of poor education they were living a life of poverty and powerlessness. These were the role models of many boys in South Africa and thus they were deprived of the positive role modelling of strong, confident men. The wound that this absent parent situation inflicts on most children growing up in South Africa needs to be acknowledged and addressed (Ramphele, 2012). Furthermore, she considered the 'weak father' role model as a major cause of the tendency of abusive social relationships between men and women. According to her, these types of households gave rise to undemocratic sexist behaviour in South African men, including sexually assaulting, killing and traumatising women. The male perpetrators of this violence are often close family members or even teachers, illustrating the extent to which the social fabric has become frayed. Ramphele urged the young generation, which includes among others, teachers, nurses, lawyers and public officials, to turn this abusive situation around. She believed that if parents nurture and promote the democratic skills of their children who are the South African citizens of the future, it is in 'enlightened self-interest' of the 'social stability' and 'sustainable prosperity' of the democratic dispensation of South Africa (Ramphele, 2012, pp.5657).

In one disquieting observation, she noted that "The level of violence in South Africa goes beyond the need to dominate; its brutality is indicative of the turmoil in the minds of the perpetrators. The epidemic against women and children is emblematic of a society at war with itself, a symptom of the poisonous wounds in the spirit of the nation …" (Ramphele, 2012, p.54).

As per Sefotho (2015, p.17), the philosophy which frames a research project "set the rules of the debate by exploring the landscape of what might be true and exploring

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how different approaches to truth interrelate". Nel and Jordaan (2016, p.379) referred to theoretical triangulation, which I utilised in this study by using more than one theory and perspective to interpret the research results.

According to Waghid (2008, p.57), parents should educate their children with regard to democratic justice i.e., they should teach them to respect the freedom of other citizens, and to participate in private and public justice. Parents should therefore educate their children in the early developmental stage to respect the fact that other people enjoy the same liberties as they do. This helps them to recognise that all people have the right to live their lives according to how they see fit. He makes the point that when South African children respect the freedom of others, they should also respect the views of others and should not be offended if it differs from theirs (Waghid, 2010, p.55). Put differently, people should "agree to disagree", and therefore they do not have to accept everything that others say, but they should remain open-minded and not seek to provoke conflict about a point of difference (Waghid, 2010, p.55). Shared respect occurs when parties who disagree with one another maintain a positive attitude and are able to communicate in a respectful manner with each other about their different points of view. Reconciliation is enhanced through respect because human dignity is recognised through respect (Waghid, 2010, p.71). It is widely accepted that respect is one of the core values of democracy.

To describe what is meant by a *sense of belonging*, I referred to the *habitus* concept, as formulated by Bourdieu (1990, p.67) in Chapter 3, in section 3.2.1.3 of my study.

According to Bourdieu's theoretical framework, *habitus* is developed from a combination of experiences and attitudes - how you feel about what you are doing - bringing about unification with the condition or surroundings where you live. The *habitus* is usually learned in the early childhood, when the assimilation of speech, ritual and unconscious body movements (for instance, the way you sit at the table), is acquired. *Habitus* is seen as normal growth into a participative adult (Gill & Howard 2009, p.120). In addition, Bourdieu (1990, pp.69-70), suggests that long-lasting dispositions – for example, morals, a high self-image and good behaviour – are not learned by conscious education, but inherited from underlying or latent role modelling.

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Bourdieu (2000, p.19) described people as social actors who are not simply constructed by our environment but "complicit in the remaking of that environment". In his own words:

> "I developed the concept of *habitus* to incorporate the objective structures of society and the subjective role of agents within it. The habitus is a set of dispositions, reflexes and forms of behaviour that people acquire through acting in society. It reflects the different positions people have in society, for example, whether they are brought up in a middle-class environment or in a working-class suburb. It is part of how society produces itself. But there is also change. Conflict is built into society. People can find their expectations and ways of living are suddenly out of step with the new social position they find themselves in ... then the question of social agency and political intervention becomes very important."

I found the above-mentioned quotation significant, particularly because it helps to understand the present conflict in South Africa. It was my aim to determine whether parents have insight in the disposition of the changed political and social circumstances in South Africa, and whether they are consciously changing their own vision of the society, to enable their young children to develop *habitus* in an everchanging democratic society. Young children regard their parents as role models (Papalia, 2006) and therefore, they watch, and they do. Therefore, the example set to them by their parents is of the utmost importance. Through this study, I intended to determine how South African parents view the crucial responsibility of providing an example to their young children in developing *habitus* in the democratic society of South Africa.

Bourdieu (1990, p.190) stated: "The body is in the social world, but the social world is also in the body*".* He explained how we become an integral part of the world that we live in, by subconsciously showing how we are affected by the society where we live. *Habitus is* the means for that change. *Habitus* does not take place on the conscious level; but happens in an uncontrolled way, becoming a part of our characters through

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surveillance and affect. In this way, young children can develop either a positive or negative attitude towards the democratic society because of the example and experiences of their parents. Parents must come to realise that they carry great power, as well as an enormous responsibility to prepare their children for citizenship in a democratic society. As such, their example as responsible citizens in a democratic dispensation cannot be overstated. Multicultural countries such as Australia and South Africa (this study's focus), which experienced a significant influx of immigrants during the past 21 years (especially from other African countries, in the case of South Africa) are faced with the challenge of recognising and celebrating cultural differences, while at the same time urging an allegiance to the country of adoption. This immigrant 'development' and integration is seen as vital for the successful democratic governance of the country in the immediate future, and for the citizens to act as democratic citizens, according to Gill and Howard (2009, p. 129). I argued that the education for democratic citizenship could not be left solely to the government to educate children by means of school programmes. The role of the parents could not be replaced by any other educational programmes.

## 1.6    RESEARCH DESIGN

Hartell and Bosman (2016, pp.33-35) explained research design as a plan to investigate the research problem by performing certain tasks. It is structured and consists of the theories, methods, resources and instruments that the researcher is going to use. The researcher starts with an idea or thought as to what type of study they want to conduct, where after deciding on which plan or research design to follow, and the method that will successfully answer the research questions. The research problem and research questions are the starting points when deciding on a suitable research design. "A research design is the framework or guide used for planning, implementation and analysis of a study. It is the plan for answering the research question" (Sefotho, 2015, p.48).

### 1.6.1    Mixed methods design

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I adopted the mixed methods design for my study, namely the combination of a qualitative and a quantitative component in the single research project (Bergman [Ed.] 2008, p.1). Mixed methods design can provide an alternative to mono method designs. Nel and Jordaan (2016, p.380) mentioned four reasons for using the mixed methods research approach, namely participation enrichment, validity of the data collection instrument, integrity of the intervention, and the enhancement of more meaningful findings. The motivation for the choice of mixed methods research design was mainly to enable me to answer the research question as well as the sub questions (Creswell, 2015).

I used the mixed methods research approach in my study because I wanted to determine if the two types of data obtained by the quantitative and qualitative data collection show results from different perspectives. The qualitative results helped me to explain the reasons behind, and the meaning of the quantitative results. During the qualitative data gathering process, namely the interviews, parents explained the answers which they gave in the quantitative data collection process. Sixteen of the participants in the quantitative research volunteered to participate in the qualitative research (Creswell, 2015).

During my research, the quantitative and qualitative data collection was implemented in different phases but were still inextricably connected. Researchers use the explanatory design when they start with quantitative methods and then follow it up with qualitative methods, usually to help explain the initial quantitative results. As will be seen, the quantitative data collection component was more dominant in my study and preceded the qualitative data collection. A small number of respondents from the original sample volunteered to participate in the qualitative data collection, namely the interviews.

The two schools in the Free State (Vaalpark), identified by me to conduct the research in, were chosen because these schools were representative of microcosms of South Africa. The multicultural primary schools represent a wide selection of languages, including Afrikaans, English, Portuguese, Greek, Indian and a wide selection of black

African languages. I considered these schools as representative of the multicultural parent community of South Africa.

Sequential, explanatory mixed methods were followed, whereby quantitative data was firstly collected from parents using questionnaires (Addenda C). A small group of 16 parents, out of the 233 participants who returned the questionnaires to me, then volunteered to participate in the qualitative data collection phase by means of personal interviews. The use of sequential mixed methods allowed me to obtain more information from the participants, as well as for more participants to be reached. The reason for using the mixed methods approach was also to enhance the 'strengths' and diminish the 'weaknesses' that would occur when using only a single data collection method (Brannen in Bergman [Ed.], 2008, p.58).

Lastly, the integration of the findings was done in section 5.4 where the explanations of the quantitative results by the qualitative results were presented.

## 1.7 ROLE OF THE RESEARCHER

I adopted strategies to ensure a greater degree of unbiasedness by not discussing my personal view regarding parents educating their children as democratic citizens with the participants. In order to build trust and encourage honest feedback, I adhered to the research prerequisites, of reliability and trustworthiness, and I set out to established rapport with the participants in the study; and in my role as facilitator, I strove to coordinate the research activities with all the participants in a professional, unbiased way.

## 1.8 DATA COLLECTION

### 1.8.1 Quantitative data collection

First, a pilot study was conducted with 5 parents to test the validity and reliability of the questionnaire, as well as to refine language and ensure that the level of difficulty of each item is on par with the rest of the items. The questionnaire was developed after

a literature review of the research topic. The questionnaire included Likert scale questions as well as closed questions. Open-ended questions were included, but parents were not required to elaborate on the reasons why they gave an answer (Grosser, 2016, pp.296-299). Multiple choice as well as biographical questions were asked, and the validity and reliability were considered as important research aspects (Grosser, 2016, pp.302-303). Grosser also mentioned the aspects that a researcher should keep in mind when developing a questionnaire. The researcher should decide upon the kind of questions, he should formulate the questions in a non-ambiguous and clear manner. The researcher should ensure that the items are fair towards all races and independent of each other. It should also be ensured that each item focuses on one idea, and negative statements when formulating items should be avoided. The length of the responses should always be more or less the same length, and it should be ensured that a pilot study is scheduled. The content should be covered in detail to ensure content validity. The advantages of standardised, quantitative questionnaires are that it is economical to use, has standardised questions, uniformity and objectivity are obtained, it can be answered anonymously, and respondents can rethink their answers. Disadvantages of standardised quantitative questionnaires are that they are restricted to people who can read and write, they can be too wide and general, it cannot describe deeper meaning, and participants can give answers that they think the researcher wants. Questionnaire items might also be ambiguous, causing respondents to skip such questions, which in turn influences the trustworthiness of the research findings (Grosser, 2016, p.317). The sample size for the qualitative and quantitative methods of data selection differed in size, given the nature of quantitative research to generalise to a population whereas the qualitative sample was to provide an in-depth understanding of a small group of individuals (Creswell, Plano Clark & Garett in Bergman [Eds.], 2008, p.76.

### 1.8.2 Qualitative data collection

Sequential data collection involved data in stages and the qualitative data collection played a secondary role, being supplemental to the primary data set (quantitative data) (Creswell & Plano Clark, 2007). The schedule (Addenda D). mainly consisted of open-ended questions, but also contained Likert scale questions. In this study, 16 parents

16

of the initial quantitative phase participants volunteered for the second qualitative phase of the data collection, the semi-structured interviews. These were conducted until enough data was gathered to answer the research questions, and answers of the quantitative questions could be explained by the qualitative results (Creswell, 2015; Creamer, 2018).

## 1.9    DATA ANALYSIS

Creamer (2018, p.26) argues that the analytical functions of combining qualitative and quantitative research are "corroboration, elaboration and initiation". Corroboration is also known as triangulation, which means that agreement or convergence is sought using "the results from the different sources of data". These are mostly studies where the qualitative results are used to construe the results from the quantitative results.

It is important to always keep the primary and secondary research questions in mind when analysing and interpreting the data of mixed methods (Nel & Jordaan, 2016, p.393). Teddlie and Tashakkori (2009) referred to inferences and meta inferences that involves both quantitative and qualitative sets of data.

"In contending with disparate findings from multiple methods, the effect is often to challenge 'taken for granted' assumptions, promoting the more sophisticated analysis that results from deeper engagement with the phenomenon" (Fielding & Fielding, 2008). For this study, this entailed that I obtained a deeper understanding of the reality of parents educating their young children as democratic citizens by collecting data through quantitative as well as qualitative data collection methods.

The data from the quantitative study was analysed in conjunction with the Internal Statistical Consultation Services (ISCS) Hatfield campus of the University of Pretoria. ISCS developed frequency tables and cross references to compare the dependable and undependable variables with each other. Descriptive statistics was applied by using frequencies, percentages and means (Grosser, 2016, p.319).

The data obtained from the qualitative data collection was analysed through a coding system to identify themes emerging from the data. The analysis of the qualitative data enabled me to explain the answers of the parents in the quantitative data collection (Creswell, 2015; Creamer, 2018).

I could not confirm that the population was evenly distributed in the sample which I obtained, because the analysis process was non-parametric (Grosser, 2016, p.319) and therefore I could not determine statistical significance in all results.

## 1.10    PILOT STUDY

A pilot study was conducted with 5 parents of children in the Foundation Phase, but who did not participate in the actual quantitative or qualitative data collection processes, to assess the questions and the reactions of parents during the two phases of data collection. Leedy and Ormrod (2005, p.110) described a pilot study as an exploratory investigation to assess the chosen research strategies as well as the data gathering instruments. Problems regarding the questionnaire for example the length of the questionnaire can be identified and corrected. Engelbrecht (2016, pp.116-117) referred to the pilot study as a way to test the data generation. It provides insight into the research process and can help identify mistakes and make the necessary improvements in order to obtain the best results possible. It also indicates which aspects are important for data analysis. Both the quantitative questionnaire (Addendum C) and open-ended interview schedule (Addendum D) were used to determine which questions should be included in the data gathering instruments. The participating parents reacted positively to the pilot study, but the wording of a few questions was changed in order to be more descriptive and concise.

## 1.11    MEASURES FOR VALIDITY

Creswell (2015, p.19), in considering the threats to validity when conducting an explanatory sequential mixed methods design, advised researchers to think about "what quantitative results need to be followed up, how to select the sample of follow up participants, how to develop relevant interview questions, and how to ensure that

the qualitative data indeed explain the quantitative data". The term 'validity' is used here because it is accepted by both quantitative and qualitative researchers (Creswell & Plano Clark, 2017, pp.2-3). Validity of the study was considered the most important aspect of this thesis. To reach validity in mixed methods design, I had to use strategies to minimise the validity threats in order to make valid inferences and assess the integrated data correctly. These strategies involved the sampling procedure, the type of questions asked in both quantitative and qualitative data gathering, the use of the results, as well as rigorous procedures used during the different phases of the research process. Processes used to enhance the validity of my study, were the rigorous collection of both quantitative and qualitative data in response to the integrated research questions, the mixing and combination of the two forms of data and their results, the organizing of these procedures into specific research designs that help provide logic, and lastly to frame these procedures within theory and philosophy (Creswell & Plano Clark, 2017).

### 1.11.1 Ensuring the quality of the study

Creswell (2015, p.10) made a comparison between the quality evaluation criteria in the mixed methods studies of Creswell and Plano Clark (2011), O' Cathain, Murphy and Nicholl (2008) and Shifferdecker and Reed (2009). I aimed to adhere to the commonalities in the compared criteria in order to help ensure the quality of my study. Firstly, I described the design in terms of purpose, priority and sequence. I also identified the study design and used the mixed method design (Creswell, 2015, p.10). Secondly, I employed rigorous quantitative and qualitative methods and "described the methods in terms of sampling data" (Creswell, 2015, p.10). In the third instance, I developed "sampling strategies and determined how and when data would be collected, analysed and integrated". I collected both quantitative and qualitative data according to this schedule. Fourthly, I connected the databases, and described where and how integration occurred, as described by Creswell. One of the other measurements that I took was to use consistent mixed methods terms to describe justification for mixed methods, and to mention limitations and insights from my study. Furthermore, I set realistic time requirements, I used analytical software, and reviewed mixed methods articles to generate ideas (Creswell, 2015, p.10).

Creamer (2018, p.150) referred to the mixed method evaluation rubric (MMER) when discussing quality in mixed methods research. It is an evaluation tool for the methodological quality of a mixed methods publication. The criteria for quality in this rubric are transparency, the amount of mixing, interpretive comprehensiveness, and methodological foundation.

The focus of data collection in this study was on quality in mixed methods in particular. Creswell (2015, p.100) considered quality in mixed methods research as particularly important, although according to him, "firm standards are not in place for assessing quality". He mentioned certain criteria for evaluating quality in mixed methods research, namely using a mixed method design which is described in terms of purpose, priority and sequence, and that the study design should be identified. Furthermore, he mentioned that the methods employed should be both quantitative and quantitative and have to be described "in terms of sampling, data collection and data analysis" and that the "prominence of each data type, analysis and results should be decided on". The data should be integrated through embedding, merging or connecting the databases. Where and how integration occurred should also be described. Consistent mixed methods terms should be used and justified, limitations and insights from the study should be described, and lastly, realistic time requirements should be set, software used, and mixed methods articles should be reviewed to help with the generation of ideas (Creswell, 2011; 2015, p.106; O' Cathain, Murphy & Nicholl, 2008; Shifferdecker & Reed, 2009).

Plano Clark and Ivankova (2016, p.185) as well as Creswell (2015, p.82) explained that the quality of the produced inferences in mixed methods research is determined by the quality of the collected data and their analysis in each quantitative and qualitative phase, as well as the methods of data and results integration. Mixed methods research quality is defined as the decisions that researchers should make about how to assess and plan for the quality of the mixed methods research process used in a study. Researchers ought to ensure that the inferences produced in the mixed methods research process are generated based on the application of sound

quantitative and qualitative methods and are grounded in the credible findings from each study phase (Plano Clark & Ivankova, 2016, p.163).

Plano Clark and Ivankova (2016, p.166) described the three overarching perspectives regarding quality of mixed methods research as assessing quality of quantitative and qualitative study phases, assessing quality of the generated inferences and assessing quality related to specific mixed methods designs. The first perspective includes quality standards adopted in quantitative and qualitative research separately. To determine quantitative quality, the validity and reliability should be assessed by using statistical procedures. Validity is the degree to which inferences are "accurately made based on test scores or other measures". Reliability refers to the "accuracy of measurement procedures to consistently procedure the same scores". Where validity implies that the findings of the quantitative data will answer the research question, reliability ensures that the same data collected, using similar measurement procedures, will consistently provide the same scores. To ensure quality in this qualitative research, I aimed to analyse and describe the findings as accurately as possible in order to achieve trustworthiness (when a researcher produces findings which are persuasive), and credibility (the extent to which the findings are perceived as conveying the participants' experiences) in the findings and their interpretation. Secondly, assessing quality in the generated inferences, implies a need to produce a high degree of integration of the quantitative and qualitative methods in a mixed methods study to produce quality inferences (Creswell, 2015). Inference transferability is important and suggests "the degree a mixed method study's conclusion can be applied to similar settings, contexts, and people" (Plano Clark & Ivankova, 2016, pp.167-168). Legitimation, a continuous evaluation of all mixed method study procedures for consistency between the research purpose and resulting inferences, is considered important in conducting a mixed methods research study to make credible, dependable, transferable, trustworthy and confirmable inferences. The third perspective in assessing quality in the mixed method research design is the fact that a mixed methods study should generate qualitative, quantitative as well as integrated data relevant to answer the research question. For example, in sequential designs such as that used in this study, the first study phase (qualitative) builds on the other

phase (quantitative), and the quality of the inferences produced in the one phase will influence the quality which is generated in the other phase.

To ensure the quality of the study I reflected critically on the questions formulated in the questionnaires for quantitative and the schedule for qualitative data collection. I also made improvements as my study evolved, as per Rule and John (2011, pp.35-36). I aimed to establish rapport with all people involved in my study, and to excel in relationships, data collection as well as analysing and interpreting the data. The data obtained was rigorously and creativity assessed, and a sense of ethics and professionalism guided me in my contact with people while the study was conducted (Rule & John, 2011, p.113). I applied quantitative quality criteria namely generalisability, external validity, reliability and objectivity. Qualitative quality criteria namely credibility, transferability, dependability, conformability and authenticity were used.

Brynan (2008, p.88) considered combining quantitative "breadth" with qualitative "depth" as a good reason to use the mixed methods approach when conducting research, but he claims that there are still no prescriptive measures as to how and when mixed methods should be used. He stated that there is no defined 'set of criteria' that can determine when a mixed methods study will be effective or successful. I followed the prescriptions of the components of a mixed methods study and realised that such a study is much more than just the sum of its parts, nonetheless the investigation aimed to generate something that is "over and above its individual quantitative and qualitative components", as mentioned by Brynan (2008, p.89).

### 1.11.2    Ethical concerns

Research ethics, which are developed and embraced by a community of scholars, govern and guide the practices of researchers (Rule & John, 2011, pp.11-12). Conducting mixed methods research in an ethically sound manner enhances the quality of research and contributes to its trustworthiness. Research ethic requirements flow from three standard principles. The first of these is autonomy, which indicates that the participants are fully informed, are able to decide whether or not to participate, and

are able to withdraw from the study if required. It also implies ensuring participants' privacy, confidentiality and anonymity. Secondly is nonmaleficence, which means not causing any harm during their study. The third is beneficence, which suggests that research should aim to contribute to public good. It also means providing feedback, follow-up or intervention if this was negotiated.

Before embarking on the study, ethical clearance was obtained from the UP's Ethics Committee, and permission from the Free State Department of Basic Education (DoBE), since parents from two schools in the Free State took part in this study. Consent was also obtained from the principals of both schools before I could send the questionnaires to the parents or request voluntary interviews with them. Privacy of the information and participants was a priority, and participants remained anonymous. The knowledge and information obtained during the course of my research was only used for this study, and for no other purpose.

An overview of the study was given in this chapter, describing the research process, conceptual- and theoretical framework, as well as the rationale of the study. In Chapter 2, a literature review will be presented.

## 1.12    OUTLINE OF CHAPTERS

In **Chapter 1**, I presented an overview and rationale of the study, described the research process and paradigm, the pilot study and data analysis, the role of the researcher, and I discussed the quality and validity measures, as well as the theoretical framework of the study. Furthermore, a condensed literature review, the research questions, as well as a concept clarification was presented.

**Chapter 2** focuses on existing literature regarding both international and local literature on citizenship, democracy, and democratic citizenship education. Human rights and the Constitution of South Africa are discussed.

In **Chapter 3**, a theoretical framework is presented to provide background on the theoretical grounding of this study. The theoretical framework is twofold, referring to theories on citizenship education, as well as theories related to citizenship education and development.

In **Chapter 4**, the research design and methods of this study are presented, and their relevance justified. Reference is made to the paradigmatic approach, the metatheoretical paradigm, the methodological paradigm, the research process, and the participants in the study. The data collection process, and the data analysis and interpretation are also described. Lastly the ethical, validity and trustworthiness considerations as well as the limitations of the study is discussed.

**Chapter 5** expands on the data analysis process. Results and findings of quantitative and qualitative data is presented. The integration process between the quantitative and qualitative results is also indicated.

In **Chapter 6**, the synthesis of the inquiry is presented by describing the research process in a glance, giving a synoptic overview of the inquiry and presenting findings and new insights in terms of the emerged theoretical and conceptual "LANTERN"-framework. Findings against the background of existing literature control is stated, silences in the literature are mentioned, and findings in terms of the research questions are discussed. Lastly, the contribution of this study to the existing body of knowledge is reflected on, the limitations of the study are mentioned, and suggestions for further study is stated.

# CHAPTER 2
# LITERATURE REVIEW



"To deny people their human rights, is to challenge their very humanity"

(Nelson Mandela, 1990, A14).

## 2.1     INTRODUCTION

In Chapter 1, I presented a condensed literature review in order to contextualise the inquiry. Chapter 2 focuses on imperative aspects of research that were published in the field of citizenship, democracy and democratic citizenship education. Gaps in the existing literature on the topic were identified in order to justify the need for this particular study. By studying the literature, several applicable theories of childhood learning and development were also considered and linked to the study.

I outlined theories that were related to the research topic. I applied my understanding of the concepts and theories of the topic as part of my research framework, culminating in the construction of an integrated theoretical and conceptual framework. The conceptual framework assisted in guiding me to interpret the data, which enabled me to explore and interpret the parents' understanding of their role in the education of their young children as citizens of the democratic dispensation of South Africa.

## 2.2     CITIZENSHIP, DEMOCRACY AND DEMOCRATIC CITIZENSHIP EDUCATION

Though citizenship of a democratic society means that the citizen possesses human rights, he/she also has certain responsibilities towards the democratic society. In this section I deal with human rights and responsibilities as related to the Constitution of South Africa.

**2.2.1    Human rights and the rights and responsibilities of South African citizens according to the Constitution of South Africa**

The background of the study stemmed firstly from the Freedom Charter, the statement of core principles developed by the African National Congress (ANC) and its allies in 1955, and of which many principles were incorporated into South Africa's current constitution. According to the charter, "to teach the youth love for their people and culture, to honour human brotherhood and liberty and peace should be the aim of education" and furthermore, that "the colour bar in cultural life, in sport and in education shall be abolished" (DoE, 1994, p.1).

Asmal (2011, p.6), the late Minister of Education and Water Affairs, as well as a member of Parliament in the National Assembly, considered the new democracy in South Africa as "my country's journey from the darkness of injustice to the dappled sunlight of freedom". Asmal (2011, p.3), had a consistent concern about human justice, and was a fighter for freedom and human rights for all in South Africa. In 2011, the late Asmal (2011, p.3) wrote:

> "Can there be a more important human condition than dignity? Without it, we are bitter, downtrodden, unheard, humiliated, embarrassed and disempowered. With dignity, we are peaceful, collegial, kind, compassionate and even at times cohesive."

Nussbaum (2013, pp.33-34) considered human rights to be a critical aspect, as she realised the essential role it plays in global ethics. In considering the advantages of human rights, she firstly pointed out that human rights had the advantage of showing any form of injustice Secondly, human rights were rhetorical. She also felt that human rights appraised people's autonomy (Nussbaum in Kleist, 2013, p.267).

I considered it necessary to incorporate the *Bill of Responsibilities for the Youth of South Africa* (Department of Basic Education [DoBE], 2011) in the study. It is important that adults bear that in mind when educating the youth in the virtues and rights and responsibilities of a democratic citizen. Adults need to transfer to their children that they should realise that with rights there are always responsibilities to uphold. Table 2.1 presents an overview of the responsibilities of what each right in the *Constitution of the Republic of South Africa* (1996) entails.

**Table 2.1: Overview of the responsibilities of each right in the Constitution of South Africa (1996, p.5-17)**

| Rights of a democratic citizen | Responsibilities of a democratic citizen |
|---|---|
| 1. The right to **equality** | ➤ Treat everyone fairly and equally<br>➤ Do not discriminate based on race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, culture, language or birth |
| 2. The right to **human dignity** | ➤ Treat people with respect, dignity and reverence<br>➤ Be compassionate, sensitive and kind<br>➤ Greet other people and be courteous |
| 3. The right to **life** | ➤ Defend and protect the lives of others<br>➤ Do not endanger the lives of others by being reckless or acting unlawful. Exercise, eat healthy, do not smoke, do not abuse alcohol or take drugs<br>➤ Do not indulge in irresponsible behaviour which can infect yourself or others with communicable illnesses such as HIV / AIDS |
| 4. The right to **family or parental care** | ➤ Honour, respect and help your parents<br>➤ Be loyal and kind to siblings, family and grandparents<br>➤ Establish long-term commitment and strong and loving families |
| 5. The right to **education** | ➤ Attend school, study and work hard<br>➤ Be respectful and cooperate with teachers and fellow learners<br>➤ Adhere to school rules and code of conduct<br>➤ Respect your parents and caregivers' support as well as their responsibility to ensure that you attend school<br>➤ Place the responsibility on your teachers to establish the culture of learning and teaching |
| 6. The right to **work** | ➤ Work hard to the best of your ability<br>➤ Hard work ensures living a good and successful life<br>➤ Never expose children to child labour |

| 7. | The right to **freedom and security** of the person | ➢ Do not hurt, bully or intimidate anyone, or allow anyone else to do it<br>➢ Solve conflict peacefully |
|---|---|---|
| 8. | The right to **own property** | ➢ Respect the property of others<br>➢ Be proud of and protect private and public property, do not take what belongs to someone else<br>➢ Support charity where possible |
| 9. | The right to **freedom of religion, belief and opinion** | ➢ Allow others their choice of beliefs, religions and opinions<br>➢ Respect others' beliefs and opinions, and the right to express that |
| 10. | The right to **live in a safe environment** | ➢ Conserve, preserve and promote the sustainable development and natural environment<br>➢ Be protective of animals and plants, prevent pollution, do not litter<br>➢ Use water and electricity sparingly |
| 11. | The right to **citizenship** | ➢ Obey the laws of our country<br>➢ Make sure that others obey the laws<br>➢ Contribute towards making South Africa a better country |
| 12. | The right to **freedom of expression** | ➢ Do not express hatred and prejudices regarding race, ethnicity, gender or religion towards others<br>➢ Do not abuse your right of expression<br>➢ Do not tell lies<br>➢ Do not insult others<br>➢ Do not hurt the feelings of others |

The significance of the rights of children for this study includes the responsibility of parents to educate their children towards knowing and respecting the rights of themselves and others. The rights of a democratic citizen according to the *Constitution of South Africa (1996)*, as described in Table 2.1, namely the right to equality suggests that all people should be treated equally, without any discrimination based on culture, gender or language. Parents have the responsibility to make their children aware of the

fact that their right to education entails a responsibility to be respectful to educators. The right to life means that democratic citizens will not endanger themselves or other people. It is furthermore the responsibility of the parents to teach their children that all people are entitled to be treated with respect, dignity, compassion and reverence.

Many of the rights and responsibilities in the *Bill of Rights and Responsibilities of the Youth of South Africa*, contained in Chapter 2 of the *Constitution of the Republic of South Africa* (1996), are not yet realised in South Africa. This both disadvantages the children and undermines the democratic dispensation in South Africa. The bill's call for diverse people to unite, places a responsibility on all citizens to build a nation that has "national pride", and to create a warm, mutual friendship with the rest of the world with the aim of "building a better world" (DoBE, 2011, p.1). These rights stated in the Bill of Responsibilities for the Youth of South Africa, are not always put into practise, and the responsibilities of the youth and all other citizens for this matter, to become "active, responsible citizens of South Africa…" and "…contribute to building the kind of society which will make [one] proud to be a South African", are not complied to (DoBE, 2011, p.1). I elaborated further on these shortcomings in Chapter 5, where the findings of the research were discussed.

The United Nations Convention on the Rights of the Child, (1989) pointed out the primary function of parents, namely, to ensure that children are ready to be an individual in the democratic society. UNESCO (2007, pp.66-625) further expands on the rights of children. In Table 2.2 children's rights are presented according to UNESCO (2007).

**Table 2.2: Children's rights according to UNESCO (2007, pp.66-625)**

| Children's rights | Implications |
|---|---|
| 1. **Right to be protected by legislation** (Article 21) (Article 22) (Article 23) (Article 33) (Article 35) (Article 36) (Article 37) | Adopted children. Refugee children. Children with disabilities. Against drug abuse. Against human trafficking. Against exploitation and especially gifted children. Against research experiments. Against torture, degrading or inhuman treatment, deprivation of liberty. Against capital punishment or too long sentences when arrested and imprisoned. Against disrespect and not treated with human dignity. They also should have the right to have access to legal assistance. |
| 2. **Right to live with parents** (Article 7) | A child in South Africa has the right to stay with his parents. |
| 3. **Right to be registered and named** (Article 7) | All children in South Africa have the right to be registered directly after birth, be named, and the right to know and be cared for by their parents. The following information should be registered: name, sex, date of birth, place of birth, parents' name and address, and the nationality of the parents. |
| 4. **Right to have a national identity** (Article 7) | South African children have the right to have their own nationality. |

| Children's rights | Implications |
|---|---|
| **5.** **Right to participation**<br><br>(Article 12 and 40)<br><br>They have the right "to be heard", as indicated by Joubert (2012, p.109) as well. Viviers and Lombard (2013, p.8) also agrees on the important role of child participation in the democracy and propose an ethical framework to ensure that children's participation is facilitated in accordance to children's rights. | Children in the democratic society of South Africa have the right that their educators and parents should be empowered with expertise and knowledge to educate the children how to promote participation at home, in school and in the democratic dispensation. They should have access to information, so that they can participate without discrimination.<br><br>Children should be able to give voice to their own perspectives and opinions in matters affecting them. They should for example be involved in the following matters as far as possible: - Policymaking at home and at school<br>-Representative councils<br>-Stakeholders in home and school matters<br>-Online child-citizens' juries<br>-Advisory panels of children<br>-Ongoing children's parliament<br>-Local government<br>-Planning and monitoring of local services<br>-Upgrading and maintenance of towns, cities and neighbourhoods. |

| Children's rights | Implications |
|---|---|
| **6.**    **Right to Education**<br><br>(Article 28 and 29) | **Article 28: The right to education**<br><br>Education in South Africa is compulsory and free to all. The state should develop secondary education and make information regarding education and vocational guidance accessible. They should encourage school attendance and reduce drop-out rates. Discipline at schools should be administered in a way that respects children's dignity. International cooperation relating to education should be encouraged.<br><br>**Article 29: The aims of education**<br><br>Education in South Africa should aim to develop the child's temperament, gifts, intellectual and physical abilities to their full potential. It should respect human rights and freedom, parents, cultural identity, language and values of the child as well as the country and other civilizations, and the natural environment.<br><br>Secondly, education should prepare the child for responsible citizenship in a society where peace, understanding, tolerance, equality of sexes, friendship amongst all people, ethnic, national and religious groups and persons of indigenous origin are treasured. |
| **7.**    **Right to freedom of thought**<br><br>(Article 14.1) | South African children should have the right to ask and receive information and direction from their parents. |
| **8.**    **Right to freedom of religion**<br><br>(Article 14) | South African children should have the freedom to practise and be taught their beliefs or religion. Children should have the right to choose their own religion, and they may not be discriminated against. |

| Children's rights | Implications |
|---|---|
| **9.**     **Right to conscience** <br><br> (Article 14) | Parents of children in South Africa should provide direction to their children regarding for example diet and environmental issues. |
| **10.**    **Right to parental direction** <br><br> (Article 14.2) | Matters regarding media and religion should be explained to children in South Africa. |
| **11.**    **Right to have freedom to peaceful assembly and association** <br> (Article 15) | South African children should have the right to gather in a group, as long as they are not threatened, and if it is not demonstrations which disrupt society and damage property. They may join associations and have the right to be heard. |
| **12.**    **Right to privacy** <br><br> (Article 16) | South African children have the right to be protected within the family and home from crime. They should be protected from the media and unlawful interference. Their right to privacy of telephone calls and correspondence should be respected, unless they are in danger. Parents are obligated to guide and direct their children. |
| **13.**    **Right to be protected from harmful media information** <br> (Article 17 and 36) | No drugs or alcohol should be advertised to young children. <br><br> South African children should be protected against violence, sexual and other exploitation, nudity, crude language, violent crimes, demonstrations which disrupt society and damage property, murders and racial or sexual discrimination displayed in the media. |
| **14.**    **Right to social security** <br><br> (Article 26) | The children of South Africa should benefit from social security and social insurance. They should be able to realise their rights according to national law. |

| Children's rights | Implications |
|---|---|
| **15.** **Right to a certain standard of living** (Article 27) | Children in South Africa have a right to have access to enough resources and money to develop physically, mentally, spiritually, morally and socially. Parents should ensure that children develop according to their natural talents. The Government shall provide assistance to support with regard to maintenance from parents in case of separation. Government shall also support with nutrition, clothing and housing. |
| **16.** **Right to a free society** (Article 13) | Children in the democratic dispensation of South Africa ought to have freedom of expression and opinion at home, at school and in society. |
| **17.** **Right to enjoy culture** (Article 30) | Article 30 should be understood in conjunction with article 14 in point 8 in this table, because to enjoy his culture, a child should also be free to practise his religion. Children of minorities or of indigenous citizens shall be able to practise the right to enjoy his own culture, to protest, and use his own language. |
| **18.** **Right to using language of choice** (Article 30) | Article 30 includes the right of South African children to use their own language as well. Even minority languages can practise their own religions and use the language of their choice.<br><br>Indigenous people have the right to establish and manage their own systems and institutions which provide education in their own language. |

| Children's rights | Implications |
|---|---|
| 19. **Right against drugs**<br><br>(Article 33) | The children in South Africa have a right to be protected by Government against drug abuse or being exploited to deal in, traffic with, or produce drugs. Media should not promote drug abuse. By law the following drugs should not be available to children in South Africa who can fall prey to drug dealers: cannabis (marijuana), amphetamine-type stimulants, amphetamines, methamphetamines, opiates like opium and heroin, coca leaves, cocaine, crack, ecstasy and any other psychoactive drugs that produce a dependence or abuse which lead to social and public health problems as well as sedatives like barbiturate, or hallucinogens such as LSD |
| 20. **Right against trafficking**<br><br>(Article 35) | Parents in South Africa should protect their children at all times. They should prevent abduction, sale and trafficking with children. State parties should take national bilateral and multilateral measures to prevent human trafficking. |
| 21. **Right against sexual exploitation**<br><br>(Article 34) | Children should be protected against all forms of sexual abuse and pornography by the state. Measures should be taken to prevent that children are involved in unlawful events like prostitution, sexual actions or the production of pornographic material. |
| 22. **Right against child labour**<br><br>(Article 32) | The state of South Africa should protect children from economic exploitation which jeopardize the child's education, development and health. |
| 23. **Right against violence**<br><br>(Article 19) | The South African government should have helplines, social, administrative and educational systems and legislation in place to support children in violent situations. It does not matter if children are at home, homeless in the streets or juveniles. There should be measurements in place to prevent mental and corporate violence against children. |

| | Children's rights | Implications |
|---|---|---|
| 24. | **Right against deprivation from family environment**<br>(Article 20) | The government of South Africa should practise their responsibility to raise and educate children in their rightful ethnicity, culture, language and religion, if they are separated from their family. Prenatal and postnatal health should be a priority of the government. Preventative care and guidance should be given. Parents should be empowered with basic knowledge of childcare, parenting and family planning. |
| 25. | **Right to health and health services**<br>(Article 24) | Deaths of infants and children in South Africa should be diminished. All children should be provided with sufficient medical assistance and healthcare. Diseases and malnutrition should be prevented or cured. |
| 26. | **Right to periodic review of treatment**<br>(Article 25) | South African children in foster care or institutions should be monitored and treated for mental and physical illnesses. |
| 27. | **Right to access to information**<br>(Article17) | Although children should always be protected from harmful information, they should have access to books and the internet. The media has the responsibility to provide positive content to the benefit of the children, and according to the aims of education South Africa. |
| 28. | **Right to leisure and play**<br>(Article 31) | Children in South Africa have the right to rest and relax, have fun and participate in age-appropriate recreational entertainment as well as cultural life They must be encouraged to take part in artistic and other activities. |

| Children's rights | | Implications |
|---|---|---|
| 29. | **Right to parents' joint responsibilities assisted by the state**<br>(Article 18) | The South African government should be supportive to both parents, advise and educate them. Delinquency rates will be lowered if the state can establish positive relationships between parents and children and make parents sensitive for the needs and problems of children. Parents should be educated to involve children in family and community activities. The early childhood lay a foundation for cultural and personal identities and the development of competencies and community-based programmes. |

For this study, the meaning of the *Children's rights according to UNESCO* (2007) as described in Table 2.1, entails that parents have the responsibility to empower their children with the skills to participation (Article 12 & 40). Article 28 and 29 suggest that children are entitled to be educated and empowered with values to prepare them for democratic citizenship. As children have the right to conscience, the parents have the responsibility to teach children about environmental issues (Article 14). Children have the right to parental direction, and therefore parents have to explain issues for example media and religion. Article 13 mentions the right of children to live in a free society. Parents should raise their children, allowing them to have freedom of expression and opinion at home, at school and in the society.

**2.3    STUDIES ON CITIZENSHIP, DEMOCRACY AND DEMOCRATIC CITIZENSHIP EDUCATION**

**2.3.1    An overview of international studies on citizenship, democracy and democratic citizenship education**

As background for this study, mention had to be made of the different viewpoints that exist regarding children's citizenship (Invernizzi & Williams, 2008, pp.34-35). On the one hand, there were people who believed that children can have an influence on society in all matters, but, on the other hand "child friendly" forms of citizenship were supported, which is seen as only a learning process in educating the children for future

democratic citizenship. In most cases children were placed under the direct responsibility of their parents, or, in certain cases, the state. Because of their marginal social status, their full citizenship was prevented. Although children have rights, for example the right to be protected from being killed or physically abused, they are dependent on adults to provide for their safety. Children are non-political subjects, with neither the right to vote nor to strike. Children are primarily seen as participative future citizens. Their need of protection and their dependency on adults, and especially their parents, are therefore keeping them from fulfilling their full role as democratic citizens, but they have the potential to be good democratic citizens when they are educated on democratic values while growing up.

Children's participation might develop them as good democratic citizens of the future, but as Article 31 of UNESCO (2007) indicates, their playfulness and the right to be a child should still be the most important factor. A child is a citizen of a country by birth, whether registered or not. If you are a legal citizen of a country, you have the right to social and political participation. Adults need to have a close, respectful relationship with their children in order to teach them how to participate in citizenship (Invernizzi & Williams, 2008, p.19).

Everyday life manifests as a form of politics when an individual interacts with family members, neighbours, people at educational institutions, clubs and societies and even during informal socialization with others. Wherever there are actions and interactions between groups who recognize a mutual entitlement to influence decisions, politics occurs. It is vital that children be educated on how to practise political literacy in order to share in decision-making, especially where it concerns them directly. They should be taught to use language to advocate, explain, justify and persuade. As Invernizzi and Williams (2008, p.27) put it:

> "Attributing to the young the right to have their views listened to and given due weight vests them with some power. If it is acknowledged that children have a legitimate view on matters affecting them and others, even if it is childish, then they will be seen as citizens with rights and capable of taking responsibility to influence decisions through political discourse."

Democratic education should both express and develop the capacity of all children to become equal citizens (Siegel, 2009, p.410). Parents ought to educate their children to embrace their democratic citizenship, in order to contribute to the society as such. Democratic citizenship education includes certain values which should be lived in the society. If we want children to become active, socially conscious citizens when they grow up, we should explain to them what the purpose of democratic systems is, and in which principles democratic citizenship is rooted (Gill & Howard, 2009, p.8).

Research done in Australia on the influence of the school on the children in a democratic society (Gill & Howard, 2009, p.175), resulted in one of the findings being that children saw the fact that they could choose their own religion, their own clothes, a place to stay and the privilege to move around the country as they wish, as a basic human right. They demonstrated a commitment to maintaining fairness and participation in the social context as well as to individual rights and freedom. In this study, my focus was on the understanding of the parents of their role in educating their children about what freedom in a democratic society entails.

Gill and Howard (2009, pp.1-3) compared the child's developing perception of the ways in which wider structures of power impact upon their lives, with a pebble being dropped in a pond to describe the ever-increasing concentric circles. This was linked to the study because if positive values are being carried over to children by their parents or other adults in the community where they grow up, they will most probably also live according to those values and that will eventually have a ripple effect on the rest of society, enhancing the positive democratic virtues between its citizens.

Johnson and Dawes (2016, p.793) supported Gill and Howard (2009) when they referred to the influence that the life experiences of parents, even before the birth of their children, have on their children. Their research was conducted with children of whom the fathers were assigned to military service in Vietnam through the Selective Service Lotteries, to determine whether these particular children were positive about participation in the democracy or not. They found that the children of fathers who were assigned for military service in Vietnam, were negative towards participation in society

and politics. Their investigation claimed that there was "a relationship between the experiences of one generation and the social behaviours of a subsequent generation". In addition to the view of Johnson and Dawes, Smith (2002, p.73) believed we should realise that children are competent enough to demonstrate their standpoint and practise their participation rights, and that they are not just passive observers of social processes. These findings were significant to my study, because South Africans still experience the effects of the previous political order and it influences how the present generation experience participation in democratic activities.

In agreement with the above views of Gill and Howard (2009); Johnson and Dawes (2016), Smith (2002) and Sheppard, Ashcraft and Larson (2011, p.75) believed that negative beliefs, attitudes and fear of controversy might jeopardize democracy. Because democracy is both dynamic and responsive, and because it co-exists with education, it is imperative for educators to effectively foster the development of democratic citizens. It is particularly important in the current era when the general public is frequently dissatisfied with the inadequacies of citizen participation. The most alarming aspect of the current situation is that adolescents are displaying an attitude of apathy towards their responsibilities as participatory citizens (Sheppard et al. 2011, pp.69-70). Adding on to the previous views of researchers, Ladson-Billings (2006, p.587) referred to patriotic Americans as citizens who could plan, who could display dissatisfaction and criticize, demonstrate, and bring about change for the better.

Benhabib (2002, p.127) pointed out that a citizen should be educated about his right to participate in political affairs, the right to hold certain views and contribute to the society. Furthermore, a democratic citizen may vote for a government, work and own property in a country of which he is a citizen, should acquire knowledge of democracy, and learn skills and values to participate in the democratic society (Gill & Howard 2009, p.61). At this stage, mention should be made of the ethical framework of Viviers and Lombard (2013, p.8), who agreed with Benhabib's opinion of participation. The principles of the ethical framework for children's participation in a democracy presented in Table 2.3, were to make sure that children's involvement is practised ethically and authentic, with respect to the children who actively contribute to the development of their society.

**Table 2.3: The principles of the ethical framework for children's participation in a democracy**
**(Viviers & Lombard, 2013, p.8)**

| Principle no. | Description of principle |
|---|---|
| 1. | Domestic and international legislation state that a child has a right to participation. |
| 2. | Children's views and efforts to participate should be respected. |
| 3. | Access to information should be available to children before, during and after participation. |
| 4. | Adults should support with and provide knowledge, skills and attitude. |
| 5. | Adults who are involved should be transparent, honest and accountable. |
| 6. | Diversity should be respected. |
| 7. | Parents of participating children should give their consent and children should be safe and protected from harm. |
| 8. | Human, financial and physical resources should be provided for the planning, and implication of the participative process. |
| 9. | Create a responsive environment for children's participation. The age of the child should be considered. |
| 10. | Children's participation should enhance their life skills, build confidence and contribute to their own wellbeing. |
| 11. | Three vital aspects in children's participation are planning, time and resources. |
| 12. | Feedback in an authentic form has to be given to all stakeholders after the participation. Children should agree and know where the information is going, and whether something will be done about it. |
| 13. | The most important ethical concern is that everything that happens during this participation, should be in the children's best interest. |

Ethics should always be top of mind when children are educated for participation in the democratic society, because children should be protected and not exploited in any way (Martins, 2015, p.10). According to her, South Africa has a comprehensive and progressive child protection statutory framework. The policy states that exploitation of children usually occurs because of underlying economic, cultural, religious and social factors. To protect children, appropriate material, social education and psychosocial support should be provided to communities and families. In Table 2.3 Viviers and Lombard (2013, p.8) suggested an ethical framework for deliberation as children's participation in a democracy. The *ethical concerns* of children's participation in a

democracy involves two main aspects. Firstly, the *parents or other adults* should always provide support, knowledge, skills and set an example with their own attitudes. They should also be transparent, honest and accountable. Parents' consent to the participation is important. Furthermore, human, physical and financial resources for planning and implementation of the participation should be provided to the children. Parents should also provide feedback to the children after the participation. The second ethical aspect considers the children themselves. The participation of the children should always be in their own best interest. Children have the right to participation in the democratic society. Their age, own views, diversity and effort to participate should be respected. They should have access to information, before, during and after the participation process. The children's safety is important, and they ought to be protected from harm by creating a special environment for their participation. Participation in the society should enhance their life skills, build their confidence, and make a contribution to their wellbeing. The feedback received from the parents or other adults involved after a participation event, should inform the children how their input will be dealt with, and in what way their concerns, suggestions or actions would add value. In South Africa, minors are used to participate in protests in support of certain political movements and ideals, and that should be monitored very carefully to prevent exploitation of children.

Invernizzi and Williams (2008, p.150) referred to an amount of £115 million which was made available to young citizens in Britain by the Youth Opportunity Fund and the Youth Capital Fund, to use it for improvements of buildings for recreation and other usages. By doing this, the children were educated towards participation in democratic citizenship. The outcome was that, although the money was provided, it was not used, possibly because the first ethical consideration mentioned in the previous paragraph and Table 2.3 might not have been implemented. It is important that children should be educated in knowledge, skills and attitudes for participation. It is also not sufficient to only provide financial support; human- and physical resources are required to plan and to provide guidance and education for the implementation of projects (Viviers & Lombard, 2013, p.8).

Furthermore, the following argument of Invernizzi and Williams (2008, p.26) linked up with the previous views of researchers who valued participation as very important

when educating children as democratic citizens: "Neither the rights of children nor parents typically make them 'sovereign' over the other's duties. This suggests that their pursuit of collective 'goods', especially where there is disagreement, will typically require to be negotiated". Children have to be taught to deliberate in order to resolve differences in a democracy.

Carr (2008), distinguished between "thin" and "thick" democracy where individuals adhering to 'thin' democracy have little interest in the betterment of society, whereas individuals engaging in a participatory democracy and challenging the current state of affairs, are practising "thick" democracy. According to Banks (2008, p.129) there are different kinds of citizens, namely a legal citizen who has certain rights but chooses not to participate in political actions such as voting in elections; and an active citizen who takes action beyond voting to support and maintain social and political structures. A transformative citizen takes action to actualize values and moral principles, and therefore promote social justice. In both of the above cases of
'thick' democracy (Carr, 2008), and transformative democracy (Banks 2008, pp.135137), the suggestion is given that the development of ideal citizens presuppose attitudes, beliefs and values to be part of their participants.

In addition to the above-mentioned views on the vital importance of participation, Sierra-Cedillo, Sánchez, Figueroa-Olea, Izazola-Ezquerro and Rivera-González (2017, pp.1-5) stated that emotional, cognitive and communicative skills and promotion of decision-making should be encouraged and developed in children. Parental skills that have to be developed are sensitivity, responsivity, the establishing of routines, and participation experiences. Parents who are sensitive to the needs of others, will in turn be able to educate their children in the virtue of sensitivity. Responsive parents who engage in the education of their children will establish a sense of responsiveness to the actions of other people in the society. If parents practise the virtue of participation – in the workplace, at home, as well as in society in general – their children will be more inclined to follow the example. The identified elements to promote child participation and parental competences should be adapted to specific cultural contexts. Both participative and deliberative democracies require competent citizens. Participation is only a partial aspect of the democratic process. If

ethical-, moral-, and social development occurs, then a culture of deliberation is more likely to be established. Furthermore, if the basic needs of a child are met and the child is nurtured, then a child's potential will be realised, and that will enable him or her to fulfil the social demands or needs of the society. The parents should promote a democratic coexistence at home where the child participates in decision-making processes in order to educate the child to make decisions as a democratic citizen.

Due to the fact that democracy is both dynamic and responsive, and because it coexists with education, it is imperative for educators to effectively foster the development of democratic citizens. It is particularly important in the current era when the general public is frequently dissatisfied with the inadequacies of citizen participation. The most alarming aspect of the current situation is that the adolescents display an attitude of apathy to their responsibilities as participatory citizens (Sheppard et al., 2011, pp.69-70).

In Gill and Howard (2009, pp.37,48), the research conducted with school children of different age groups in Australia, showed that children had a good understanding of the hierarchy of power in schools. When young children participate in democratic activities, for example voting for the School Representative Committee and electing classroom monitors, it teaches young children the basic principal of voting, which they will need when becoming adult democratic citizens who have to vote for their representatives in parliament.

According to Williams (2018) symptoms of citizens who are increasingly not interested in voting or participation, as well as a declining faith in government, can be prevented if a generation can be empowered with civic knowledge and skills beyond the classroom and allowing them to be active participants in our democracy well before their voter enfranchisement at age 18.

To expand on participation as mentioned, mention must be made of the importance of deliberation as participation. Apart from the previously mentioned virtues by Sierra-Cedillo et al. (2017, pp.1-5), namely the development of emotional, cognitive and communicative skills and promotion of decision-making; Benhabib (2002, p.127)

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added that people "need to live with the otherness of others", even if their way of living threatens the way you live. He pointed out that if people can engage in intercultural dialogue, they should act out their similarities and simultaneously they can co-exist. Through conversation, people could learn to know not only each other's commonalities, but also their differences and disagreements, and in so doing they could still respect one another. When parents educate their children towards democratic citizenship, parents should create opportunities during which children can develop a sense of respect for the differences between people.

They also have the right to take part in discussions and make decisions about certain matters.

Sheppard et al. (2011, p.71) agreed that certain virtues are vital for educating justice orientated citizens who intend to create a more equitable society. This is the significance of a dialogical engagement and the second is related to diversity and social justice. Citizens need to be taught to engage in public or political discussions about public problems, as citizens who fear or avoid dialogue which involves controversy, cause obstacles in public talks and deliberation (Sheppard et al., 2011, p.71). It can be because they lack skills or enthusiasm in engaging in public discussion about issues that do not have clear solutions. In addition, Sheppard et al. (2011) pointed out that negative attitudes can limit further development of democracy. Democracy requires citizens who interact with critical discourse to create policies about vital public matters. Democratic citizens will mostly avoid talking about controversial issues, because they feel emotional about past experiences, or because they feel discussions about certain issues are not polite (Sheppard et al., 2011, p.78). They go on to point out that discussions which deepen insights in controversial issues, replace feelings of alienation with a deep sense of belonging to a community, and replace narrow-mindedness with open-mindedness.

Learning to belong becomes not simply a question of knowing the facts and being aware of one's rights and legal entitlements, but also of learning and wanting to be a part of the social organisation as a civic whole (Gill & Howard, 2009, p.99). They should therefore have an effective response to the place where they live.

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Jackson (2014, p.1070) referred to the correlation between feelings and social justice, because it is challenging to teach children to be caring and to display empathy and pity towards other people. Sheppard et al. (2011, p.71) agreed on this, stating that issues related to diversity and social justice should be addressed to ensure the continuance of a democratic system.

Good citizenship, according to Smith, Lister, Middleton and Cox (2005, p.437), implies that young people should be pro-active and, each in their own way, contribute to society by supporting and respecting their neighbour, protecting and uplifting the vulnerable, being considerate and kind, being law-abiding and constructive in order to contribute to the wellbeing of everybody in the democracy. It is highlighted that citizens should be educated to be personally responsible and participatory, stressing the difference that 'good citizens' can make when they participate (even to a minimal degree) in democracy. Community service, voting, obeying laws, donating money and helping the needy will contribute to a better democracy. Individuals should also engage willingly and voluntary with the controversial issues that are central in democratic citizenship.

According to Sheppard et al. (2011, p.77), democratic citizens should not only coexist politely, but ought to find border-crossing opportunities to release tension between democratic citizens which can lead to conflict. Conflict, however, is not always rude and impolite, and differences do not always have to be resolved or overcome. Democratic citizens should develop habits of mind that accept ambiguity and controversy as valued aspects of democracy. Privileged members of the democracy should also not feel blameworthy when conflicts arise. Gill and Howard (2009) stated that it is in pragmatic ways – the daily self-control, the witnessing of behaviour and avoidance of trouble – that children actually learn about factors such as tolerance and prejudice (Gill & Howard, 2009, p.100), which they should apply in their daily lives as democratic citizens.

A person's religion might contribute to the manner in which a person will portray himself/herself as a citizen in public and in society. According to Wright (2004) and Woodhead and Davie (2009), the complexity of religion and religious people are being

ignored in modern liberal societies, for example in Europe. It is seen as the result of the secularist view on religion that has been adopted lately. Although this is a secularist notion of religion, there are still signs of bias and exclusion in society (Bloom 1987; Sandsmark, 2000), and that can be seen as a "European narrative of secular progress" (Woodhead, 2009). The progress refers directly to the values of liberal democracy. This 'European modernization' partly explains the disinterest in religion in public schools (Wright, 2004).

Howe and Covell (2007, p.321) considered the school as the best place to educate children with democratic values, skills and knowledge, but Flanagan (2003, p.552), has found that the influence of parents is vital to educate values, skills and knowledge to their children.

When children experience warmth, and have an input in the family through discussions, they will be more likely to understand what democracy is about. Controlling and punitive parenting will not teach children democratic values like participation and deliberation. Sigel (1965, p.5) argued that the family's impact involves morality, trust and social maturity and that "although not political, they have an effect on political orientation in youth". Sibnath and Matthews (2012, p.242), agreed with Flanagan (2003) indicting that "A child's parents possess the fullest and most direct power and responsibility not only to promote or infringe a child's rights, but also to teach the child about who she or he is and what her or his rights are as a human being".

In Gill and Howard (2009, p.135), respect for Aboriginals is part of the recognition of the fact that the Aboriginals were in Australia first. The young children who participated in their research actually felt guilty about their ancestors 'taking away' the Aboriginals' country. My aim with this research was to explore if South African children between 6 and 9 years of age were taught that they ought to respect each other's culture, whether they were indigenous black children or white children with European ancestors, or immigrants from other countries. With this research, I intended to understand how parents in South Africa understood their role in educating their children in the Foundation Phase to become aware of cultural differences in South Africa. Young

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children should understand that citizens have to be proud of their ancestors, as they were all part of the history of South Africa.

Negative conversations about government and other aspects of the democratic society in which they live will have a negative effect on the children's view of the democratic society, which can cause negative associations that are potentially dysfunctional (Gill & Howard, 2009, p.96). With reference to the research done with young Australian children by Gill and Howard (2009), I intended to determine how democratic values are established in children in the foundation phase in South Africa. My aim was to determine if young children in South Africa were educated to develop a sense of place and belonging, i.e. to develop a shared appreciation of the cultural mix; one which recognises and acknowledges differences.

According to Sibnath and Matthews (2012, pp.241-263), legislation in India regarding children's' rights does include the democratic rights of children as included in the United Nations Convention on the Rights of the Child (UNCRC). According to Sibnath and Matthews (2012, p.242), India has expressed a commitment to children's rights through its accession to the UNCRC, the core international legal instrument in this context. Among a range of fundamental rights, the Indian government is committed to the promotion and implementation of children's rights to education (Article 28); health and medical care (Article 24); freedom of expression (which includes the right to obtain information) (Article 13); freedom of association (Article 15); rest, leisure, play, and participation in cultural and artistic activities (Article 31); protection from economic exploitation and work that threatens his/her health, education and development (Article 32); and the right of children from minority communities and indigenous populations to enjoy their own culture and to practice their own religion and language (Article 30).

The UNCRC also obliged the government of India to take all appropriate legislative, administrative, social and educational measures to protect children from all forms of abuse and exploitation (Article 19). It is imperative to understand the attitudes and knowledge of parents and teachers about children's fundamental rights and the lack of evidence in this field impedes both the development of a positive culture regarding

children, and effective programmes promoting child welfare and preventing child maltreatment. It seems reasonable to postulate that greater knowledge of children's rights, together with more positive attitudes towards those rights and to children's welfare generally, is conducive to the generation of a more positive societal culture regarding children. This in turn is more likely to promote children's rights in lived experience (such as the right to education), and to produce a reduction in abusive behaviour.

Finding evidence about the state of parents' and teachers' attitudes and knowledge in these domains can illuminate whether there is any need for further awareness creation and can perhaps even inform effective interventions. Sibnath and Matthew (2012), conducted an Indian study with the broad objective of exploring the attitudes and knowledge of Indian parents and teachers about children's rights. A related objective was to explore their perceptions with regard to the lived experience of certain rights. In India, a range of federal legislation promotes children's rights generally and is aimed at reducing and responding to child maltreatment. The promotion of children's civil and social rights is most notably embodied in the Constitution of India. Article 14 guarantees equality before the law and article 15 prohibits discrimination based on gender, caste, race and religion. Article 21A directs all States to provide free and compulsory education to all children between the ages of 6 to 14 years.

In the paragraphs that follow, I refer to other research that has been done to improve citizenship education in schools:

Anand and Patrick (2014, p.2) refer to the fact that the democratic role of schools is often debated and point out that educating young children for democracy, equality, deliberating and trust is vital in preparing the next generation of citizens.

As a social reconstructionist, Rugg (1941, p.277) held die position that the curriculum should ensure that democracy is sustained and educate citizens to not only function effectively in a democracy, but to help improve society through innovative thinking. They have to rise above the politics and try to bring about positive change. The

individual should indeed build a "civilization of abundance, democratic behaviour, integrity of expression and appreciation".

The Crick Report (1998, pp.1-5), whose recommendations lead to citizenship teaching becoming part of the British school curriculum, aimed at the following:

" …no less than a change in the political culture of this country both nationally and locally: for people to think of themselves as active citizens, willing, able and equipped to have an influence in public life and with the critical capacities to weigh evidence before speaking and acting; to build on and to extend radically to young people the best in existing traditions of community involvement and public service, and to make them individually confident in finding new forms of involvement and action among themselves."

It is not only parents who have a responsibility to educate the young child to become a responsible, active citizen; schools too have a duty in this regard. The Crick Report pointed out important factors such as "social and moral responsibility, community involvement and political literacy" and considered the important characteristics of democratic citizenship to be, amongst others, "tolerance, fairness, respect for truth, difference and reasoned argument".

Milligan and Ragland (2011, pp.96-102) also considered the role of the school in educating young children in America as democratic citizens as extremely important. A framework named the '4E Framework' forms the basis of their theory. It aims to educate teachers so that the teachers have the knowledge, attitudes and ability to think critically about democracy and teach the children to be responsible democratic citizens in the same way that they would teach mathematical theories to the children. Their aim with teaching the mathematical theories will be to teach the children to solve mathematical problems through application of the theories. Similarly, the children should not only list for example the step-by step processes of government, but the outcome should be that children can actually act as citizens. The 4E Framework, which is described below in Table 2.4, provides a process through which student teachers can be empowered to build civic identities and thus enable them to educate their

learners towards moral development and democratic citizenship. This framework could possibly be used to empower parents as educators towards citizenship as well.

**Table 2.4: The 4E framework for citizenship education (Milligan & Ragland, 2011, pp.94-5, pp.102-103)**

| Steps | Clarification | Elements involved |
|---|---|---|
| **1. Educate** | ☐ Authentic education and understanding. Building transferable, enduring, ☐ thorough understandings about what democracy means. | ☐ Students are provided with background and foundation knowledge. |
| **2. Equip** | ☐ Providing the tools students need to become citizens themselves, and to raise awareness, build political will and make political change. ☐ Letter writing, lobbying, participating in campaigns. | ☐ Students are equipped with tools and thinking skills to apply and facilitate their studies, realise their personal goals and contribute to society. |
| **3. Engage** | ☐ Students should have the opportunity to engage in academic discourse. They should be prepared to be ☐ engaged citizens in a democracy. | • Students participate and shape their own education. • They learn from authentic experiences. |
| **4. Empower** | ☐ Students should be empowered to believe they are capable to participate in a democratic dispensation. They have to develop an awareness of civic ☐ identity. | ☐ Students should be empowered to apply their knowledge, skills and views to become life-long, participative, effective citizens who are innovative and motivate themselves. |

Ross (2004, pp.249-250) supported the above-mentioned view on student education and regards citizenship education for student teachers not only to reflect on and criticize history and traditions, but also to propose problem solving practises. Citizen education has dualities such as indoctrination against active thinking, tradition versus progress, left and right politics, and historical curricula against more contemporary curricula, which challenge the status quo to build and advance democracy and empower citizens to be able to deal with the shifting environment in which future citizens should function.

A further investigation by Ladson-Billings (2006, p.587) referred to patriotic Americans as citizens who can plan, who can display dissatisfaction and criticize, demonstrate and bring about change for the better. The aspects that were considered as prerequisites for competent democratic citizenship by Root and Billig (2008, p.107) are presented below in Table 2.5.

**Table 2.5: Prerequisites for competent democratic citizenship (Root & Billig, 2008, p.107)**

| Prerequisites | Examples |
|---|---|
| 1. Knowledge | ☐ Democratic principles, political and governmental institutions<br>☐ Social and political problems |
| 2. Skills | ☐ Analysing issues<br>☐ Deliberation<br>☐ Political action |
| 3. Attitudes and values | ☐ To have the desire to be actively engaged in the political system and society<br>☐ Efficacy and tolerance |
| 4. Involvement in civic matters | ☐ Following the news<br>☐ Monitoring public officers<br>☐ Have an opinion about matters<br>☐ Community service |

In their study, Ross, Boyle-Baise and Goodman (2009, p.38), advised future teachers to consider "citizenship as a verb", suggesting that a citizen has to study it, question it, be tolerant, open-minded and fair in order to empower themselves to educate children at school as responsible democratic citizens. It is not sufficient to only do community service projects such as feeding the hungry. Children understand why it is of importance to feed those hungry people, but they do not know "why it matters where government sets eligibility levels for food stamps or payment levels for earned Income Tax Credits". In 2003, the South African Government rolled out a food voucher report of the programme which would have been released early 2004, but the programme was never implemented (Petros, 2003).

Gill and Howard (2009, p.9) believed the viewpoint of children is already formed at a very early stage when they experience interaction with other people. Children move outwards from very close events to encounters with other people. Their parents are involved in "close, personal, concrete events of lived experience, and moves outwards". They argued that "much information about power and politics, for example, is either communicated personally and directly by adults to children during conversations, discussions and explanations or it is mediated through such cultural artefacts as television, radio, newspapers and magazines". Gill and Howard (2009, p.9) pointed out that children learn about society and politics by observing how politics operate. They do not only learn about the abstract or theoretical concepts of power and hierarchy but see how these forces unfold in their daily lives. Children can extrapolate a clear understanding of the nature of power and of the distinctions between rich and poor, between those who have and those who have not. Citizenship in the reality of this matter becomes a central matter, not only to their sense of reality, but to understanding society as a whole.

As a second last example, according to UNESCO Article 9, (2007, p.217), the media should portray positive detail to benefit the child. Children should have access to the media (Article 12), and the rights to participate in the media should be respected. During the Convention on the Rights of the Child (1989), participants agreed that the role of the media is more positive than negative, but they did raise concerns that children should be protected from harmful material. Media should avoid content on

pornography, drugs, alcohol and violence as well as humiliating presentations of women, children as well as "interpersonal relations," because it promotes the abuse of the above-mentioned, and breaks down morals and ethics. UNESCO (2007, p.273) also referred to the media's role in educating the parents and children to establish an awareness of, amongst others, violence and violent crimes.

Lastly, Pace and Bixby in Pace and Bixby (2008, p.3) stated that citizens should be informed and concerned because we are confronted with political, sociological and educational problems every time we watch or read the news. This was particularly significant to this study because South Africa is currently experiencing a troublesome time due to the sheer amount of controversial social and political issues being experienced by its citizens. This has inevitably upset citizens and created an unavoidable negativity and an almost extreme sense of pessimism.

### 2.3.2 An overview on citizenship, democracy and democratic citizenship education in the local context

In the previous paragraphs of Section 2.3.1 participation as a value of good citizenship was discussed, as well as the role of teachers and schools in educating children as democratic citizens. I also elaborated on the positive or negative influence of the media on educating and preparing young children as democratic citizens. In this section, an overview of citizenship in South Africa is given. Although Section 2.4 dealt extensively with the role of parents in their children's education as democratic citizens, it is also touched on in this section.

Botha, Joubert and Hugo (2016, pp.2-3) stated that children should realise that they are not merely future democratic citizens, but that they are already citizens. "Young learners should be made aware of their roles as members of a society in which everybody's wellbeing is considered". The researchers referred to the 10 "fundamental values of the South African Constitution" namely democracy, social justice, equity, non-sexism, non-racism, Ubuntu (humanity towards others), open society accountability and responsibility, rule of law, respect and reconciliation". They also refer to the "16 strategies to educate children for democratic citizenship in South

Africa", these being: nurturing a culture of communication and participation in schools; role modelling that promotes commitment as well as competence among educators; ensuring that every South African is able to read, write, count and think; infusing the classroom with a culture of human rights; making arts and culture part of the curriculum; putting history back into the curriculum; introducing religious education into schools; making multilingualism happen; using sport to shape social bonds and nurture nation building at schools; ensuring equal access to education; promoting antiracism in schools; freeing the potential of girls as well as boys; dealing with HIV and AIDS and nurturing a culture of sexual and social responsibility; making schools safe to learn and teach in and ensuring the rule of law; ethics and the environment; and nurturing the new patriotism or affirming our common citizenship (DoE, 1993).

In the South African context, the situation is complicated, as the country's challenges are compounded by one of the world's highest crime rates. According to Crime Hub's (2015) statistics, violent crimes in South Africa were broken down as follows: 47 murders a day, 172 sexual offences per day, 502 serious assaults with the intent to inflict grievous bodily harm per day, 33 aggravated robberies per day and 148 common robberies per day. It is alarming that such behaviour, which includes many instances of juvenile crime and violence, has become a common daily occurrence in post-1994 South Africa. It creates the impression that democratic citizens do not respect each other, their parents or children, or themselves. Crimes such as rape, murder, family violence, theft, abortions and substance abuse are rife in South Africa and the democratic society in general is suffering from the severe consequences of these anti-social behaviours. Every day, people die as a result of violent crime (Statistics South Africa, 2017) while an average of 53% of households in South Africa experienced housebreaking and burglary during 2017. These crime statistics relating to anti-social behaviour are alarming when you take into consideration that democracy is meant to nurture the citizens in order to prevent people from disadvantaging each other in any way (Waghid, 2010, pp.14-15). Violence and crime against other citizens is therefore classified as undemocratic behaviour that paralyses democratic values like Ubuntu, peace building, social justice and accountability. Some parents are not fully aware of the role they play in educating their children towards democratic citizenship. Some parents of young children in South Africa do not take responsibility for setting a good

example for their children on how to be a responsible democratic citizen who live a life of respect, compassion, deliberation, forgiveness and friendship in order to bring about peace and Ubuntu between the democratic citizens. It is of vital importance that children are educated to be democratic citizens who engage in critical thinking, questioning ideas they have thought through and making choices which they have reasoned about (Schoenfeld 2009, p.28).

Thuli Madonsela (2017), the former Public Protector in South Africa who has been described as a "powerhouse in the fight towards a better South Africa", said in a radio interview that "our country needs protection", and "corruption in the government spoils democracy and makes truth and reconciliation impossible". She also stressed that a president of a country should be unselfish, competent, trustworthy and selfless. She further advised that citizens in South Africa should see the difficulties in our society as challenges, and that "our nation is crying", because of racial and sexual discrimination. This implied that non-racism and non-sexism, which are democratic values, are not applied in South Africa, and that, although human dignity and equality are values that are inscribed in our constitution, they are not always respected. Madonsela (2017) added "honestly, the one thing we need most is accountability". This suggested that if accountability is not modelled to South African citizens by the leaders in our society, including parents, the danger exists that undemocratic and corrupt behaviour will creep into the behaviour of the citizenry, especially the impressionable youth. Madonsela (2017) was passionate about social justice in South Africa and urged South African citizens to make a difference by "being activists" and to help stop crime by reporting it.

Ramphele (2012, p.2) stated that the democracy South Africans were looking forward to in 1994, is currently not a reality in our country. Symptoms of being in despair about citizenship in South Africa, is that some youth tend to be uninterested in the government. Many young democratic citizens are not interested in bringing out their vote, reasoning that they will gain nothing by doing so, or, because they either feel 'comfortable', and see no need for it, or in despair because "the poor have now become the very poor" while government officials have become the "privileged". According to Ramphele (2012, p.167), the more worthless individuals feel, the less

they value their own and other people's lives. Establishing good self-esteem should start in the home, but sadly the destructive lifestyles of many of our young people can be seen as evidence of seriously dysfunctional families and communities. The high level of substance abuse from very young ages, including the smoking of Nyaope, a concoction that includes dagga, rat poison and battery acid, can all be linked to adverse home and community circumstances. The fact that all these poisons are available and being sold to frustrated young people is an alarming symptom of a troubled society (Ramphele, 2012, p.167).

In order to expand on the establishment of a positive self-esteem in a young child, which contributes to responsible democratic citizenship, it was necessary to refer to the devastating effects corporal punishment has on children. UNESCO (2007, p.262) defines corporal, or physical, punishment as "... any punishment in which physical force is used and intended to cause some degree of pain or discomfort, however light. Most involves hitting ('smacking', 'slapping', 'spanking') children, with the hand or with an implement – whip, stick, belt, shoe, wooden spoon, etc. But it can also involve, for example, kicking, shaking or throwing children, scratching, pinching, burning, scalding or forced ingestion (for example, washing children's mouths out with soap or forcing them to swallow hot spices)". According to UNESCO, any form of corporal punishment is degrading, but some non-physical forms of punishment are also unacceptable. These include, "punishment which belittles, humiliates, denigrates, scapegoats, threatens, scares or ridicules the child". It does not matter whether these punitive methods of trying to discipline or punish the child happens at home, in alternative care, at school or other institutions, in the case of child labour or in the community. Such punishment should be rejected, but discipline in the form of "necessary guidance and direction is essential for the healthy growth of children". In South Africa, the *Abolition of Corporal Punishment Act of 1997* (Act 33 of 1997) forbids corporal punishment against any person in South Africa. The caning of juveniles is now unconstitutional. Some laws, for example *The Black Administration Act of 1927,* had to be amended or repealed, not only because they were unjust and redundant, but because they contained references to corporal punishment.

Not much research was done on citizenship, democracy and democratic citizenship in South Africa. South Africa is a multi-cultural, multi-lingual and multi-ethnic country, bounded by the values of the South African constitution to live in peace and strive towards building a united nation. Parents of young children can either influence their children positively or make them active democratic citizens, or they can influence them negatively, and cause them to be dissatisfied, negative citizens.

My study found connection with Joubert (2007, p.50), where the interrelatedness of concepts regarding a democratic identity is presented (see Figure 2.1).
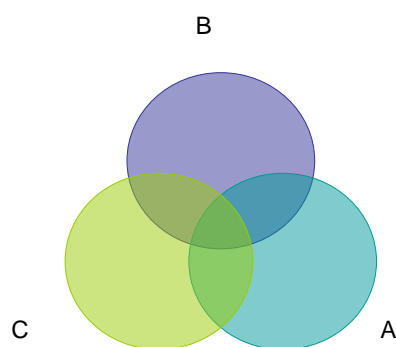


**Figure 2.1: Interrelatedness of concepts regarding democratic identity (Joubert, 2007, p.50; Banks, 2004, p.8)**

In Figure 2.1, the interrelatedness of concepts regarding a democratic identity is presented. Section A presents the identity of the individual as a citizen (as a child or an adult), aspects of importance in this section are rights and responsibilities, democratic values, compassion and active imagination, moral and social responsibilities, as well as religion (Joubert, 2009, p.99). Vital factors in this sector are membership of the local community, services, and education. The national identity that includes democracy and citizenship as realised in the democratic dispensation of South Africa, is presented by B. Of significance here are patriotism, democracy and politics, respect, diversity and unity, and indispensably, leadership. Section C presents

the global identity with either dual citizenship or cosmopolitan citizenship. Part of parents' responsibility in educating their young children is to guide them from being an individual identity, to becoming a citizen with a cultural identity, and growing towards a citizen with a national identity who might even develop into a citizen with a global identity.

Joubert's (2012, pp.12-13) findings that even poor children in the Foundation Phase are mostly positive about their neighbourhood, as well as friends and family, correspond with the conclusions of Flanigan (2013, p.3) in that students in low- and middle-income school districts are happy with the status quo, and do not attribute poverty and inequality to structural or systemic causes, but rather to individual characteristics. During the research of Joubert, children were asked to take photos of things that they liked or felt positive about, as well as things that they did not like or felt negative about. As shown in the table below, they took 89 photos of things that they liked, and only 23 photos of things that they did not like. Table 2.6 indicates the aspects that the children feel either positive or negative about.

**Table 2.6: Positive and negative experiences of children about South Africa (Joubert, 2012, pp.12-13)**

| | |
|---|---|
| **Things that children do like and feel positive about:** | Homes/flats (feel save) (Sense of belonging) |
| | Park (play) |
| | Soccer on the pavement (play) |
| | Video shop (entertainment) |
| | Food in the fridge (secure) |
| | Gate (feel safe) |
| | Rooms/their rooms (safety) (sense of belonging) |
| | Pot plant (beautiful) |
| | The taxi driver and caretaker (safety) (food and music) |
| | Family members (safety) (Sense of belonging) |
| | Friends/ helpful, friendly, caring, nice, kind, play, good), sharing (sense of belonging) |
| **Things that children do not like, feel negative about, and want to change for the better:** | Dirty streets/pavements |

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| | |
|---|---|
| | Uneven, unsafe pavements |
| | People drinking and smoking |
| | Dustbins, dirty and bad smelling |
| | Dark/ugly bad photos taken by them |
| | People who do not obey rules / littering |
| | Unsympathetic, selfish people |

The research done by Joubert (2009, pp.9-10) was valuable, as the nine-year-old children had the opportunity to express how they experienced democratic citizenship in South Africa. Results indicated that these children were not only able to create their own understandings of their social and political worlds as citizens, but they are also eager to contribute to society, especially when working towards social justice. These children were patriotic, showed critical thought and problem-solving skills concerning the democratic processes, and identified with the South African democracy. The children acknowledged the diversity of the South African population, committed themselves to enhance unity by displaying democratic characteristics like social justice, respect, the rule of law, Ubuntu (humanity towards others) and equality. These children did not approve of undemocratic behaviour and unsafe neighbourhoods. Although the participating children expressed their eagerness to participate in democracy and would like to make South Africa "a better nation'', there was no platform for them to develop or apply skills to improve the democratic society.

Joubert (2009, p.165) also found that children in South Africa are patriotic and that they identify with the South African democracy and the symbols that are linked with the South African identity. She found the participants in her study to have a high social awareness and a fairly good understanding of abstract concepts like rights and responsibilities, the diversity of cultures, and to some extent, democratic processes like voting. She went on to argue that children, apart from opportunities and time to be children, also need to be educated, and then to be educated as democratic citizens. Joubert (2009, p.25) based her study on the cognitive and moral developmental theories of Piaget (Papalia et al., 2006, p.30), who believed that children's intellectual growth is only partly based on physical development, but it is affected by children's

interactions with the environment. They will build knowledge of the world by the things they experience around them.

According to Joubert (2009, pp.165-166), children in the early childhood stage who participated in her study, displayed an internalisation of abstract democratic values like democracy, social justice, equality, Ubuntu (humanity towards others), accountability, the rule of law and respect. It was very significant that these children were concerned about the lack of social security in South Africa. They displayed a high level of dissatisfaction with their neighbourhood being unsafe and what they see as social injustices. They expected political leaders to rectify social injustices and bring about social change to secure their futures so that South Africa might "one day be better than [it is] now". Even though these children were only nine years old, they expressed critical thinking about abstract concepts regarding education and values, and education and democracy.

The children who participated in her study displayed a line of thinking that may even exceed theories of developmental theorists like Piaget. They expressed a moral responsibility to themselves as well as to people who differ from them. One child asked Pres. Mbeki "to make more rules" in order to make South Africa a better place. This is an indication of personal responsibility, showing their insight in appropriate democratic behaviour.

From their research project, Botha et al., (2016) argued that we need to know that all people are important and have dignity, and education should develop their personalities to the full. Because no person lives and develop alone, teaching children democratic values should also teach young learners to live in harmony with other people. Children have the right to expect that others will listen to them when they talk about their thoughts and feelings, and that they will be allowed to take part when matters that affect them are discussed. It is essential that adults take children's viewpoints about democracy seriously, because only then can they see to it that the children develop the "knowledge, skills, attitudes and values to listen to others, and to live peacefully in a democratic, diverse society" (Botha et al., 2016, p.1).

In the following paragraphs, important democratic values are discussed. By being exposed to collective identities in the society, and the inter-related components of the advantages of membership and social rights, the goal is to create a society where the rights of all people are recognised and respected, and deliberation and participation are important values. This goal can be achieved through the education of "cultural, linguistic and religious commonalities and differences" (Waghid, 2010, pp.198-199).

It would appear that there are many self-destructive patterns of behaviour in our society that points to a lack of self-respect and of being a nation with little ambition to achieve excellence. This is reflected in our lack of civic pride, as per Ramphele (2012, p.169). She explains that one can visit any public institution or public space in South Africa and you will see how little respect and pride people have in their environment. She is greatly concerned that South Africans, like the citizens of Nicaragua, are deeply traumatised; and goes on to explain that when large societies are traumatised, the next generation are prominently influenced by the trauma. Berk (2000, p.61) pointed out that "economic disaster, wars, and periods of rapid social change can profoundly affect people's lives". Educating children towards democratic citizenship from an early age can make a definitive difference, enhancing democratic behaviour. Parents leading by example can educate young children positively, so that they are loyal, respectful, responsible, participating, tolerant, accountable, compassionate, committed, non-racial, non-sexist and listeners to fellow citizens who will build a better future democracy where violence and discrimination are no longer the norm.

In support of Waghid (2008, p.197) who stressed the fact that friendship is essential in sustaining democratic communities, most of the young participants in Joubert's (2013) findings, considered their friends as "something that I like". His view was that the educational process should be used to foster friendships that will inspire a mutual feeling of friendship and love. Waghid disagreed with White (1998, pp.82-83), who argued that citizens with self-respect alone cannot cultivate a democratic society without care, sharing, openness, trust, loyalty, confidence and support towards each other. Although these are all features of friendship, risk taking is not part of these qualities. According to Waghid, even friends should disagree and challenge each other at times. He further states that critical thinking and learning can best be achieved

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through mutuality and love, which complement each other in friendship. These forms of friendship match values of democratic citizenship, namely risk-taking to establish a culture of deliberation, and respect for the rights of others. Rugg (1941, p.281) considered critical thinking and civic skills as the desired outcomes of education as democratic citizens. Civic education should also not promote blind patriotism but encourage responsible protest and criticism if it is to the advantage of the democratic dispensation, as these are also vital characteristics of a democratic citizen (Ladson-Billings, 2006, p.587).

According to Waghid (2008, pp.204-205), democratic justice entails the recognition of the freedom of others, to respect private and public justice, and to conduct oneself in a decent manner. Friendship through mutuality and love builds a base of trust, which prepares people to take risks and then they can work on acceptance of the differences of others. Waghid (2008, p.204-205) endeavoured to dispose of ethnic rage and religious intolerance because of different points of view. He considered the history of ethnic hatred as well as bigotry of religion which was previously known in (South) Africa. He referred to ethnic conflicts between Zulus and Xhosas, intolerance between Afrikaners and English-speakers in South Africa, the struggle between

Muslims and non-Muslims in Nigeria, and the confiscation of white farmers' land by the Zimbabwean government, and in doing so forcing them from Zimbabwe. "Acting responsibly from a position of friendship will help to build a better country – one free from social oppression, drug and alcohol abuses, economic marginalisation (unemployment) and subtle forms of racist exclusion".

Botha et al. (2016) argued that the values of "responsibility, respect and freedom of self-expression are merely posted on the walls of the class rooms", and not integrated into the national curriculum (CAPS) (DoBE, 2011), and that the national curriculum does not give much guidance on the teaching of democratic values. They based their longitudinal study on the following section of UNESCO (2003): "It is important for children to participate meaningfully and practise civic life in a democracy. Adults have the responsibility to ensure that children develop the knowledge, skills, attitudes and values required to listen to others and to live peacefully in a democratic, diverse society". They also referred to the Ministry of

Education in James (2001, p.10), stating that "we need to educate our young people not only for the marketplace, but also for responsible citizenship; young people who will embrace the democratic values in their everyday lives, and learners with skills and values that will enable meaningful participation in society … as good citizens". Ramphele (2012, p.112) also accentuated the fact that participation is an important virtue in democracy, and states that children should realise that voting is vital, and they should be educated to understand the voting-process in order to be ready to exercise their voting rights when they reach the voting age, which is 18 in South Africa.

As mentioned in the previous section, very little research was done on democratic citizenship education of children, and very little has been written on the topic either. I found it challenging to obtain literature regarding the role of parents in the democratic citizenship education of children. In the national curriculum (CAPS), (DoBE, 2011) not much guidance is given on the teaching of democratic values and participation in the democratic society either.

## 2.4 PARENTS FACILITATING EDUCATION OF THEIR CHILDREN IN THE FOUNDATION PHASE TOWARDS DEMOCRATIC CITIZENSHIP

Article 18 (UNESCO, 2007, p.233) recognised parents as the primary educators of a child; although in Articles 5 and 30, the fact that "children's wider family, tribe, community or culture" can have an impact on the raising of the child as well, is recognised by the convention. Paterson (2011) stated that "it is now firmly established that the single most important factor influencing a child's intellectual and social development, is the quality of parenting that a child receives and the quality and conduciveness of the home learning environment that this creates". Hartas in Paterson (2011), stated that the economic position of the family will influence the quality of parent-child interactions. Poverty stricken parents are more likely to use abusive parenting practices and unaccepted behaviours as side effects of the toxic family environment and relationships that poverty and social disadvantage bring about. This was significant for my study, as the parents are considered the most important influence on the intellectual and social development of their children. It might be that

parents who are socially and economically disadvantaged will not consider educating their children on responsible democratic citizenship as important.

Theorists such as Bronfenbrenner considered the parents as the most important influence on young children, and they are also responsible for the economic position of the children which are conducive to the quality of the home learning environment as well as the social and intellectual development of the children to prevent them from resorting to crime and gangsterism (Ramatlakane, 2018).

According to Flanigan (2013, pp.1-2), "… adolescents form theories about their rights and responsibilities as citizens of a democratic society well before they step into a voting booth". Families and social institutions such as schools, as mentioned by Anand and Patrick (2014, p.2), are contributing to the forming of political views of young people. She used the term 'mini-politics' for democratic activities in the family and school where young people can practise their democratically social skills. These activities teach them what it means to belong to a democracy and helps them become aware of the needs of other people. More educated families are more likely to engage in deliberations with their children about the different views of an issue and encourage them to speak out about their point of view of the matter. Children who grow up in families like these will most likely participate in political activities such as voting. Children who feel a strong sense of belonging to their families and schools are also more likely to trust in others and believe in humanity. Children who have been physically abused are bound to be sensitive to displays of anger and may tend to act hostile, while neglected children might lack the skills to understand or display emotion (Pollak, Cicchetti, Horrung & Reed, 2000). Macintyre (1999, p.22) compared dolphins, which are social animals, and which are also dependent on the social matrix for their well-being and survival, with human beings who educate their children towards citizenship in the society. Growing up in groups of well-defined social structures, the parents teach the baby dolphin the skills of swimming with other dolphins in order to get food, and to squeal and whistle in order to communicate effectively with the other dolphins in the group. "Dolphins… flourish only because they have learned how to achieve their goals through strategies concerted with other members of the different groups to which they belong or which they encounter". In the same way, according to

Invernizzi and Williams (2008, p.151), parents have the opportunity to teach their children how to become democratic citizens by shaping the child as a responsible democratic citizen he will most likely become a productive and law-abiding adult. Very important is that this 'investment' in the child's citizenship will reduce future expenditure on the penal system, social security payments and healthcare.

According to Macintyre (1999, pp.155-156) we are also dependant when we are vulnerable, as is the case in early childhood, old age, or when becoming physically or mentally ill. He concluded that the same virtues parents need to empower their children with, are the ones we [adults] will need one day when we are vulnerable. "… what qualities of character we would need, if we were to be able to receive from others what we need them to give to us and to others what we need to receive from them". These virtues are moral commitment, which entails unconditional commitments in our relationships with other people, and critical rational enquiry, which requires relationships and evaluative commitments. We can only practise these virtues in relationships with other people.

Parents should establish the skill of empathic awareness in their children, but it cannot happen if their children are maltreated by them. If children grow up in an environment where they observe high levels of narcissism and hardly any empathy, they will see this behaviour of maltreating parents as acceptable behaviour (Pollak et al., 2000).

Luke and Banerjee (2011) agreed with Pollack et al. (2000) and found that it is very difficult for children who have been maltreated to determine reasons for other people's actions. Some misunderstood other people and would then interpret the behaviour of other people as negative or hostile. They would feel they are under attack and react with a harsh verbal reaction or either by kicking or hitting. Many of these children experienced difficulty to understand that their actions would have certain consequences, therefore did not understand that their aggressive behaviour frightened their friends away. In stressful situations, such children will lack the insight to help them to uphold or rectify derailed relationships with peers.

Amongst other educational mistakes, corporal punishment leads to low self-esteem (Solter, 2008, p.15). Corporal punishment can cause anxiety and prevent constructive communication, which is vital for emotional development in a child. It can result in feelings of fear and hate towards parents and cause such children to leave home too early, rejecting their parents' values. This often leads to drug abuse and crime, which will have a negative influence on the democratic society in which they live. In such instances, there is a great likelihood that they will discontinue their studies, which will prevent them from contributing towards the community by practising a value-adding profession to uplift their own standard of living as well as the democratic society (Solter, 2008, p.15).

Leman (2008, p.27) stated that parents spend more time 'warning' or 'reminding' their young children than they educate, and that children nowadays are held less responsible and accountable for their actions. They also find it difficult to consider the needs and feelings of other people. He further believed that if a child cannot get your attention in positive ways, he will go after your attention in negative ways, whether it is bad behaviour at home, at school, or misconduct in society (Leman, 2008, p.28). He compared children with cement, mouldable and impressionable – up to a point. As they grow, their cement hardens, therefore, the earlier a parent starts addressing a child's attitude, behaviour and character, the better. The above argument linked to my study, since I studied the role of parents in educating their children towards democratic citizenship, and if parents have to spend more time on disciplining, less time for education is available. It suggested that should a child be educated sufficiently, he/she most probably would not engage in negative behaviour at home, at school or in society. I intended to investigate how parents view their role in changing their children's behaviour to prevent unsocial behaviour.

## 2.5    SUMMARY

South Africa needs children to grow up in an environment that educates them to become responsible democratic citizens. Young children in South Africa should be educated with the virtues mentioned in the *Constitution of the Republic of South Africa* (1996), UNESCO (2003), *The Bill of Responsibilities for the Youth in South Africa*

(DoBE), (2011), and the *Manifesto on Values for Education for Democracy* (DoE, 1994). Family atmosphere at home is considered the most important family environment factor that influences the child's development (Papalia et al.*,* 2006, p.382). Parents who teach their young children to have opinions which they convey in a peaceful manner, whether it is in the family, the school, the church or in society, are more likely to raise good democratic citizens. If citizens cannot negotiate or discuss their differences in a peaceful manner, consensus cannot be reached, resulting in stalemate situations where communication and cooperation breaks down. Continued negative education in a democratic society can eventually lead to extreme expressions of frustration; including mass action, violence, crime, coup d'état (putsch) and possibly even war.

In this chapter, a thorough literature review was done by the researcher to establish what was already researched regarding citizenship, democracy, democratic citizenship education and the role of parents in the education of their children towards democratic citizenship, which helped to establish a conceptual and theoretical framework. The views of other researchers, internationally, as well as in South Africa, were studied in order to establish what is generally classified as good citizenship, and in particular good *democratic* citizenship. The intention is to add new knowledge to the existing body of knowledge on this topic. In the following chapter, the emerged theoretical framework of the study will be discussed.

# CHAPTER 3
## THEORETICAL FRAMEWORK



"We are born weak, we need strength; helpless, we need aid; foolish, we need reason. All that we lack at birth, all that we need when we come to man's estate, is the gift of education"

(Jean-Jacques Rousseau, 1712-1778).

## 3.1     INTRODUCTION

In the previous chapter's literature review, I investigated existing local and international literature that dealt with democratic citizenship and citizenship education. I also discussed the relevant literature on human rights and the ethical framework regarding the participation rights of children in democracy. The role of parents in educating their children as democratic citizens was also elaborated on. In this chapter I refer to theories regarding democratic citizenship education and the development of children.

## 3.2     THEORETICAL FRAMEWORK APPLIED TO EXPLAIN AND JUSTIFY THE STUDY

### 3.2.1     Theories on citizen education and citizenship

In Table 3.1, the three main theories are summarised to give a condensed integration of the theories on citizenship education that underlie the study on citizenship education for young children, and the implications thereof for citizenship education in South Africa in the present democratic dispensation.

**Table 3.1: A summary of the theories on citizenship education (Dewey, 1899; Waghid, 2008; p.73 & Bourdieu in Lizardo, 2004)**

| Theorist | Theory on democratic citizenship education | Characteristics of democracy | Implications for this study |
|---|---|---|---|
| **1. Dewey** | **Theory on building a learning community** | Deliberations | South African people should talk about their differences and concerns to connect to each other and find resolutions. |
| | | Forgiveness | If people can find a way to forgive each other for mistakes made in the past, they will grow closer to each other and focus on creating a better South Africa for their children and future generations. |
| | | Respect | Respect in South Africa plays an important role. As Waghid also mentions, respect towards fellow citizens as human beings with different points of view, will bring about reconciliation and forgiveness. |
| | | Ubuntu (humanity towards others) | If people in South Africa treat each other with decency and dignity, they will gain respect for each other. |
| | | Open-mindedness | One should be open to solutions to unsolved problems. |
| | | Pluralism | It is important that groups (political as well as racial) in South Africa should coexist peacefully and develop greater respect for each other. |

| Theorist | Theory on democratic citizenship education | Characteristics of democracy | Implications for this study |
|---|---|---|---|
| | | Non-racism | People in cosmopolitan South Africa ought to accept other races and cultures and live in peace with them. |
| | | Equality | In a country like South Africa there is a variety of cultures and religions, and we should find a way to treat everyone equally without discrimination. |
| | | Compassion | One should have empathy with people who face challenges and reach out a helping hand to them. |
| | | Non-sexism | Gender should not be a reason for discrimination against anyone in South Africa. |
| | | Social justice | Everyone in South Africa should have justice in terms of the more equitable distribution of wealth, and better opportunities and privileges. |
| | | Accountability | South Africans ought to be held accountable for their actions. |
| | | Responsibility | South African citizens should take up the responsibility to be a responsible, participative, compassionate, respectful, openminded, peacebuilding, forgiving democratic citizen. |

| Theorist | Theory on democratic citizenship education | Characteristics of democracy | Implications for this study |
|---|---|---|---|
| | | To be safe, free and proud | South Africans need to feel safe, free and proud. They do not want to be fearful or feel endangered. They want to be free wherever they go, free to choose a religion, a spouse, a work, a home and to cast a vote without being intimidated. |
| | | Loyalty | South Africans should be loyal to other citizens and the country's institutions. |
| | | Self-control | Practise self-control, always. |
| | | Reconciliation | South Africans have the obligation to reconcile in the best interest of their children. |
| | | Rule of law | South Africans should subject themselves to the rule of law. |
| | | Participation | South African citizens are obliged to participate in projects to improve the democratic dispensation. |
| | | Peacebuilding | All actions of a South African citizen should be done with the sole intention to build peace and cohesion within society. |
| | | Rights and responsibilities | With every right that a citizen in South Africa is entitled to, the citizen also has a corresponding responsibility towards the society. See rights of children in UNESCO (2007, pp.66-625) |

| Theorist | Theory on democratic citizenship education | Characteristics of democracy | Implications for this study |
|---|---|---|---|
| 2. Waghid | Theory on compassion and imaginative action | Respect and reconciliation | In South Africa, there can be no reconciliation without respect. People should foster a fundamental respect for each other as human beings. |
| | | Democratic justice (critical and contribution) | South African citizens should be critical in the sense that they should evaluate decisions and actions of fellow citizens, especially those in leadership positions.<br><br>They should not blame others for actions in the past for which they were not responsible. |
| | | Agree to disagree | Citizens ought to respect the freedom and different points of view of others. With a favourable attitude and constructive interactions, citizens can deliberate, solve or accept their differences in a peaceful manner. |
| | | Forgiveness | Education for citizenship in South Africa should have a foundation of forgiveness and respect. If people in South Africa are serious about forgiveness, they should be respectful. |
| | | Equal freedom | They should express freely, but responsibly |
| | | Sense of belonging | Forgiveness and respect are preconditions of democracy, and, as Bourdieu also stated, it will create 'a sense of belonging' in South Africa. |

| Theorist | Theory on democratic citizenship education | Characteristics of democracy | Implications for this study |
|---|---|---|---|
| | | Compassion | Citizens of South Africa should show compassion towards each other. |
| 3. Bourdieu | Habitus theory | Sense of belonging | Democratic education of future citizens will be successful if parents in South Africa realise that their children watch and do.<br><br>That is how they subconsciously learn how to act in a democratic society.<br><br>Parents should be aware of the example that they set and be careful not to condemn, but rather try to and educate children towards creative and positive problem solving. |
| | | | If parents in South Africa demonstrate respect and forgiveness as Waghid states in his theory, their children will follow their example and truly develop a sense of belonging (habitus). |

In the next three sections I will unpack certain aspects of the theories of Dewey, Waghid and Bourdieu that are relevant to my study, before moving on to the research design and methods.

*3.2.1.1     Dewey's theory on 'building a learning community'*

Dewey's utopian dream (Childs, 1951, p.420) was to change the world for the better so that human life on earth would become better. Dewey stated that a child is just as important as an electron, and the activities during the education process of the child, is equally important to the activities in a physical laboratory. In referring to the democratic conception of education, Dewey (1966, p.82), pointed out that individuals are involved in more than one social group, examples being their families, gangs, corporations, political subdivisions, religions or associations. He considered a democracy as "more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (Dewey 1966, p.87). He referred to Plato's theory (428 B.C.E - 348 B.C.E) that "each individual is doing that for which he has aptitude by nature in such a way as to be useful to others (or, put differently, to contribute to the whole to which he belongs), and that it is the business of education to discover these aptitudes and to progressively train them for social use" (Dewey, 1966, p.87). Dewey also argued that education is a social process, and that a democratic society "makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of associated life" (Dewey, 1966, p.99).

The theoretical framework of this study was partly based on the characteristics of democracy according to Dewey (1916) as described in Benson et al. (2007, p.77). In this study, it was appropriate to also consider Dewey's school of thought about the relationship between democracy and education. Mooney (2013, pp.15-17) pointed out that Dewey wanted to convince parents that it is not worthwhile to cry about the good old days of children's modesty and implicit obedience in 1899, and that change brings new problems, but many new opportunities as well. Dewey (in Mooney, 2013) believed that education is part of life. He argued that curriculum content should grow out of real life experiences and situations. His philosophy suggests that, whatever you teach a child should also shape the society (Dewey, 1916). According to Dewey (in Childs) (1951, p.420), everything that you teach a child should be a "moral undertaking" which entails a specific action to change the child's attitude towards nature and other people. Dewey (1931, 1951) suggests that if you leave children on their own, they will not

become educated on how to react in natural and social environments and that it is through participation in the community that a person "becomes a person" and that "the child acquires 'mind' – a rational nature – as he masters the meanings of affairs in his environment". This learning process gives meaning to the "habits, customs, methods, techniques and institutions of his society". He also states that "the educational process is one of continued reorganizing, reconstructing, transforming" (Dewey, 1916, p.29). Dewey's philosophy on education emphasizes the social aspect of life (Dewey in Childs, 1951, p.435). Dewey argues that, because a child learns how to behave through participation in the society's activities, education is considered a social process.

Dewey in Benson et al. (2007) argued that he does not consider democracy as only a political process to determine who is in charge. He considered a community as a society's source of intellectual and spiritual knowledge. Dewey in Benson et al. (2007), is convinced that he could find criteria for what is good, bad, right or wrong. In Mooney (2013, p.26), Dewey stated that an experience can only be called education if it meets, amongst others, the criteria that it adds to the child's understanding of his world and if it prepares the child to live more meaningfully. He argues further that education should teach children how to live in society.

Benson et al. (2007, p.53) supported the opinion of Dewey (1899), that, to a specific person, democracy means that one has a responsibility to form and direct pursuits of your community and to participate according to the values which the community endorses. According and Dewey in Benson et al. (2007, p.53), a good citizen will not only enrich the society, but also be enriched by his contribution "in family life, industry, scientific and artistic associations".

Democratic citizenship should first of all involve responsibility towards each other, respecting the humanity of others, and a willingness to connect with others with the goal to create a better democracy. Benson et al. (2007, p.22) argued the conditions that must first be satisfied in order for all individuals to participate actively, effectively and wholeheartedly in the authoritative decision-making processes of their community and society, and thereby realise their fullest personal development.

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Dewey's (1899, p.54) answer to this was that:

> "for the student to be an active, effective member of a democratic and progressive society, he should be educated for leadership as well as for obedience, and he should have power of self-direction and power of directing others, power of administration and the ability to assume positions of responsibility. This necessity of educating for leadership is as great on the industrial as on the political side."

This citation has direct implications for parents in South Africa. It suggests that, if parents educate their children to obey the institutional rules and laws of the country, are able to take up leadership positions and to work independently, as well as to effectively participate in administrative duties and responsibilities, their children will be effective, active members of society. This also includes organisational-, leadership- and personal skills, as well as a desire and determination to be trained and educated towards an occupation to adds value to the democracy.

### 3.2.1.2    Waghid's expansion of 'compassion and imaginative action'

Waghid (2014, p.1), supported a conception of education that can contribute to responsibility, imagination and deliberation to enhance justice. According to him, if you can inspire children towards imaginative action and a consciousness of possibility, then they will acknowledge humanity not only in themselves, but also in others. Through "sharing, engagement and remaining open to new and unexpected discoveries, they contribute towards cultivating learning communities; and by learning to show outrage at injustice and human violations, [children] learn to attend to those on the margins e.g. women and children" (Waghid, 2014, p.2). Furthermore, he promoted the incorporation of Ubuntu or 'African humaneness and interdependence' in education to be a vehicle "through which Ubuntu can contribute towards achieving democratic justice" in Africa. Ubuntu can not only heal ethnic and political conflict, but also undermine "corruption and chauvinistic governance on the African continent". It can enhance harmonious and cooperative relations between humans, and also contribute to greater caring and respect, which will in turn assist in creating a morally

healthy African society. This is an example of transformation through socio-political action.

Waghid (2014, p.4) also makes mention of the DoBE's (2011, p.iii) publication of the guide *Building a Culture of Responsibility and Humanity in our Schools,* which is meant to help promote the rights and responsibilities of learners, as well as providing educators with guidelines on how to teach citizenship values in schools.

Waghid (2014, p.82) considered consensus, talking, listening, reading, critical engagement, disagreement and responsibility towards the society as vital virtues for a democratic citizen. He referred to the fact that education in South Africa should not repeat the "racist, repressive and authoritarian apartheid past, and [should instead] promote equality, non-racism and a culture of human rights" (Waghid, 2014, p.71). According to him, education should ensure the right to equality, life, work, care, education, human dignity, freedom and security of the person and his property (Waghid, 2014, p.74).

According to Waghid (2008, p.73):

> "… respect entails that one recognises that others have something worthwhile to contribute to the dialogue and that they are not excluded from the dialogue based on their difference or one's dismissive bias towards them … mutual respect is a form of agreeing to disagree, which requires a favourable attitude towards and constructive interaction with the person with whom he disagrees."

He goes on to say that respect involves forgiveness, reconciliation, democratic justice, compassion, and the acceptance among citizens that they should agree to disagree. I conducted the study to investigate whether parents of children in the foundation phase raise their children with respect. To Waghid (2014, p.57), "Mutual respect is a form of agreeing to disagree, which requires a favourable attitude towards and constructive interaction with the person with whom he disagrees". This does not mean that one should unconditionally accept everything that people say, they should just respect each other's views and proposals.

According to the *habitus* theory of Bourdieu it is very important to develop a sense of belonging in the place where you live (in Gill & Howard, 2009, p.99). Children should therefore develop an effective response to the place where they live. This theory entails that *habitus* consists of habits and actions that people learn in the environment where they live, while "acting" in the society. What is significant to my study, is that the *habitus* theory suggests that when a major change occurs in the society – as with the changes in South Africa in 1994 – the citizens have to adapt to the new circumstances, including all the challenges involved that complicate citizenship.

Glaesser and Cooper (2014, p.1) referred to the *habitus* theory of Bourdieu as "educational pathways shaped by dispositions and reflecting familial class of origin". They agreed with Bourdieu (Bourdieu, 1977 & 1986) who considered the concept of *habitus* as a variety of inherent qualities of mind and character acquired through past experiences in a certain environment and social class. Bourdieu (1977, p.72) argued that people inherit certain predispositions from their home environment which "produces *habitus*", and that these preferences of their families might constrain or enable their future expectations and goals for themselves. Goldthorpe (2007, p.143) was critical of Bourdieu's *habitus* concept, arguing that "actors" do not always act rational. He opposed subjective to objective rationality and argues that actors may hold certain beliefs and in turn pursue actions for which they have "good reasons" based the *current* circumstances, even though they may fall short of the standard of rationality that utility theory would presuppose.

According to Glaesser and Cooper (2014, p.2), Bourdieu (1986) claimed that *habitus* shapes the expected goals of a person, as the ways to achieve them. Individuals' subjective rationality is shaped by their families of origin, and "provides upper- and lower boundaries on their expectations and aspirations, and on their sense of what is possible or impossible for them". Individuals from the 'working class', who might not even know someone with a university degree, will leave school early and consider getting an unskilled job as 'ambitious'. They will consider a 'high-paid' job as one just

above the minimum wage; whereas individuals from a 'service class' background will have higher expectations for themselves. They will strive to attend better schools, get better jobs, and pursue further education, often expecting a minimum of a university degree from themselves. The value of this reasoning for this study, is that if more is expected from individuals, whether it is by themselves or by others, attitudes will be changed, and they will expect more of themselves. In this way, democratic citizens will have more to contribute to the society they live in.

When integrating the abovementioned three theories, namely the *habitus* theory of Bourdieu (1986), Waghid's *expansion of compassion and imaginative action* (2014), and Dewey's theory on building a learning community; it becomes clear that they complement each other in the sense that all three focus on education as the means towards democratic citizenship.

Dewey (1899) already mentioned the above democratic values, as indicated in Table 3.1. These democratic values were taken up in South Africa's constitution, as well as in the United Nations Educational, Scientific, and Cultural Organization (UNESCO 2003). Waghid (2014) found connection with certain values of Dewey and Waghid, for example, respect, reconciliation, democratic justice, forgiveness, equally freedom, a sense of belonging and compassion. Bourdieu (2014), included a sense of belonging and an effective response to your country in his *habitus theory*. He recognised the fact that family or class shapes the individual with regards to their goals and expectations of themselves. These three theories formed a basis of democratic education of citizens.

Finally, Bourdieu's theory on cultural reproduction is also highly influential in educational-cultural capital (Bourdieu & Passeron, 1990, p.ix). This reproduction refers to "the transfer of cultural capital across generations", by means of a "model of the social mediations and processes". Bourdieu and Passeron also commented that this cultural reproduction "contributes mainly to maintaining the power of dominant groups" (Bourdieu & Passeron, 1990, p.xvi) by implementing pedagogic communication as well as tradition and social conservation.

### 3.2.2 Theories related to citizenship education and development

This brings me to the question of how, where and when children develop certain virtues during their lifetime. By studying the theories of different philosophers regarding human development and the behaviour of young children from early in the eighteenth century, I was able to obtain insight in the processes which have to be followed to educate a young child towards democratic citizenship, and when children are ready to be educated in abstract concepts such as democratic citizenship.

I identified several theories that were relevant to the development of children that are applicable on how parents educate their young children towards education citizenship. These include the ecocultural theory of Weisner (Arnett & Maynard, 2017, p.29) in Section 3.2.2.4, the bioecological theory of Bronfenbrenner (2001, p.95) in Section 3.2.2.1, and the theory on moral development of Kohlberg (1981) related to the theories on democratic citizen education in Section 3.2.2.2. I also referred to the cognitive-stage theory of Piaget (Papalia et al., 2006, p.33), as it finds connection with my study in Section 3.2.2.3.

It should be noted that I based this study on the most relevant theory, namely the **bioecological theory of Bronfenbrenner** that is based on the active participation of the young child (in the case of this study) in the developmental processes.

*3.2.2.1    The bioecological theory of human development of Bronfenbrenner*

Bronfenbrenner's bioecological theory of human development considered the environment in which a child grows up as vital for development (Bronfenbrenner 2001, p.95). Development is an ongoing process which entails changes in the bioecological characteristics of an individual or group. According to this theory, change occurs throughout life and generations.

In South Africa, this implies that all children can develop their full potential, but parents should provide opportunities for their children to develop their talents so that they can again contribute to the environment wherein *their* children will one day grow up. In this

way, the whole society will undergo change and benefit from development. The *micro-system* refers to the influence of the parents or caretakers, extended family members, peers and teachers on a child's development. It also includes the social circumstances in the neighbourhood where they grow up. External events such as war, famine, disasters and political unrest have a negative impact on the development of the child. In South Africa, the macro-system has a particularly significant impact on the development of the society. The negativity about crime and corruption in the country is a challenge that parents themselves struggle to cope with, and it is something they must try and overcome if they are to effectively educate their young children to be positive, active citizens of South Africa. Through the process of development, children will develop into adults who are educated to improve the circumstances of the society in general. This includes development in the medical field, education, law, social services, politics, business and other aspects of life.

The bioecological theory of human development of Bronfenbrenner (Bronfenbrenner 2001, p.95) goes on to consider development as an ongoing change in the bioecological characteristics of a person, both as an individual, and as part of the greater whole of society, with its many social groupings. This phenomenon is also a continuous process that takes place not only throughout an individual's lifetime, but also over generations and historical times.

The different levels of the ecological environment, which will influence the development of a human being, forms the structure of his theory. Firstly, the person is influenced by the *micro-system,* which is the immediate, face-to-face setting that includes the different characteristics of a person, as well as the specific features of the immediate setting. All relationships in the micro-system are bi directional, which entails that "adults affect children's behaviour, but children biologically and socially influenced characteristics – their physical attributes, personalities and capacities also affect the behaviour of adults, for example a friendly attentive child is likely to evoke positive and patient reactions from parents, whereas a distractible youngster is more likely to be responded to with restriction and punishment" (Berk, 2000, p.27). If the relationship between parents are harmonious, parents will most likely be supportive of each other, and they will also treat their children with respect and affection. If, however, there are

conflict between parents, they will tend to treat their children hostile and have inconsistent discipline. This will have a negative impact on the child's development.

The *meso-system* is a system of micro-systems such as the home, school, neighbourhood and peer group. This suggests that the person is both the product and the producer of his or her development (Bronfenbrenner, 2001, p.96; Berk, 2000). Child-rearing support should also exist in the larger environment in order to support children to develop at their best. There should be connections between micro-systems for example home, school and the child-care centre. Academic progress does not depend only on activities in the classroom but is also enhanced by the extent to which academic learning is carried over into the home, as well as the level of parental involvement in school life. Also, the parent-child interaction is affected by the child's relationship with non-parental caregivers, and vice versa. Another important factor is visits to the school by the parents and the exchange of information between the home and the child-care centre (Berk, 2000, p.30).

The developing person is not part of the *exo-system*, but events occur inside the exo-system that influences the developing person. These can be for example the parents' workplace or friends. The *macro-system* includes a combination of the micro-, meso- and exo-systems' properties of a certain culture, subculture or extended social structure within the lifestyles, resources and belief systems in such overarching systems (Bronfenbrenner, 2001, p.101). The exo-system consists of formal institutions for instance the workplace of the parents and health-care services, as well as more informal settings for example the friends of the parents and extended family members who provide advice, companionship and sometimes even financial assistance. In the case of the workplace of the parents, they support with maternity leave and parental leave when children are ill, which indirectly enhance child development. The danger exists that when parents are socially isolated or unemployed, increased rates of conflict and child abuse appears (Berk, 2000, p.30). The Bronfenbrenner refines his theory into the Process-Person-context model, which considers different manifestations of the combination of a person and the characteristics of the environment in developmental processes and outcomes. Figure 3.1 presents the bioecological theory of human development of Bronfenbrenner.
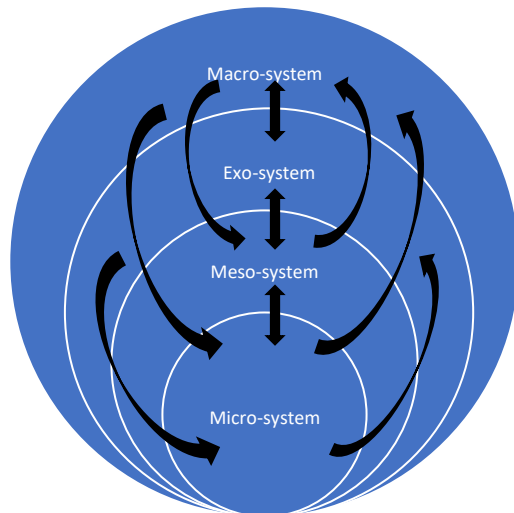
**Figure 3.1: The bioecological theory of human development of Bronfenbrenner (Bronfenbrenner, 2001, p.101)**

*3.2.2.2      The theory on moral development of Kohlberg*

According to Keenan and Evans (2009, pp.301-304) Kohlberg reasoned that "children develop moral understanding in a stage-like manner and progress through other stages is determined by children's cognitive abilities". By means of the moral judgement interview" Kohlberg developed a model of moral development. The interview was based on whether children feel it would be morally correct if a man steals the unaffordable drugs from the drug store to save his dying wife's life. His theory of moral development contains three levels namely the *preconventional,* the *conventional* and the *postconventional* morality.

The *preconventional morality level* entails that during stage one of this level, the child will be *punishment and obedience orientated* and "will abide by parental rules unquestioningly because they want to avoid punishment". During the second stage children develop an *instrumental orientation* when they realize that people can have

different opinions, but that correct behaviour stems from self-interest. During the *conventional morality level* children still want to abide by rules, but because they are concerned about the wellbeing of the society. The two stages in this level are the *good boy-good girl morality* and *the maintenance of good order*. Furthermore, on the *postconventional morality level*, individuals will think in terms of abstract moral principles and it may involve questioning the laws of a society. The two stages are *social-contract orientation* and *universal ethical principle orientation.*

Empirical studies which support Kohlberg's theory on moral development were conducted by Colby, Kohlberg, Gibbs and Lieberman (1983), who agreed that the progress through the levels of moral development is age-related, and Rest (1986), who argued that almost all children will move through the stages that Kohlberg predicted (Keenan & Evans, 2009, pp.301-304).

When focusing more on specifically the children in the foundation phase, I refer to Scobey (2015, pp.42-43) who also mentioned Kohlberg's well-known six stages of the moral development of children. Three of these six stages are applicable for children in the Foundation Stage. At first, children learn to simply be good to avoid punishment. Secondly, they behave well to receive rewards. This 'reward' is not necessarily something tangible; it can be securing the goodwill of others, or to be accepted by peers and other members of society. In the third stage, they start making good decisions because they want to be known as a 'good boy or girl' (Kohlberg, 1981, p.10; Botha et al., 2016, pp.1-8). This third stage is already a higher cognitive stage which involves a higher level of moral development. Children in this stage might make the decision to behave well and live out the values of democratic citizenship as discussed elsewhere in this thesis; not because they want to avoid punishment or be rewarded; but because they simply want to be an accepted and participative member of society. Parents should establish which stage of moral development their child is, and then guide them to the next stage.

I included the theory of Kohlberg in this study, because moral development forms an integral part of learning democratic values. This theory provides insight in the levels of moral development that children between six and nine years old are functioning on,

thus indicating if children in the foundation phase are ready to be taught the values of democratic citizenship that will enhance the wellbeing of the society. This theory suggests not only that children aged six to nine are able to realize that bad behaviour has consequences (preconventional morality) and that it is important to listen to rules with regard to the wellbeing of the society (conventional morality), but also in the third instance, that they are ready to question the laws of the society and to think in abstract moral principles (Scobey, 2015, pp.42-43). The latter three stages of Kohlberg's theory of moral behaviour includes that the individual is aware of the "larger social law perspective" (Keenan & Evans, 2009, pp.301-304). Many people never go beyond the *maintenance of social order stage.* During the *social-contract orientation stage* people will regard rules as flexible and can be modified when considered advantageous for everyone's wellbeing. The *universal stage* implies that decisions are based on principles such as justice, compassion and equality. This links to my study, because the mentioned values are part of educating children to function as democratic citizens.

### 3.2.2.3    The cognitive-stage theory of Piaget

Although the cognitive-stage theory of Piaget does not refer to the influence of the social and cultural factors on the development of a child, I included the theory in this study to emphasize that the cognitive stage on which the child functions is an important factor to take into consideration during the education of children as democratic citizens. Although Piaget (1926) took into consideration that environmental factors have an influence of the speed of the development of a child, he argued that all children go through the same stages.

Keenan and Evans (2009, pp.43) discussed the six stages of cognitive development according to the cognitive-stage theory of Piaget. Piaget saw the child as "an active participant in the creation of their own understanding", and not only a passive receiver of knowledge and whose development is only the result of reinforcement and punishment. According to Piaget, the cognitive development of the child takes place by means of a process of revision.

In the *sensorimotor stage of development (*0-2 years), infants think "about the world through their actions on it. Piaget believed that the basis of our ability to think abstract, stems from our ability to "act on the world". During this stage children learn object permanence and they already realize that something still exists although one cannot see them.

During the *preoperational stage* (2-7 years), children have the "ability to think using symbolic representations". During the preoperational phase of development, a representational system will be developed by the child, and he will represent people, places and events by using symbols. Although thinking is usually not very logical in the early ages of this phase, this stage is characterised by creative play and language where they contribute lifelike characteristics to inanimate objects such as plants or the moon. Their thoughts are still egocentric, and they struggle to see things as other people would see it (Keenan & Evans, 2009, pp.165).

During the *concrete operational stage (7-12),* the child thinks increasingly logical. In this stage, children also develop the ability to understand conservation of liquid or number, for instance the water in two different shapes of glasses, jellybeans in two different shapes of containers or bread dough rolled in different shapes. Children learn to understand classification hierarchies which allow them to 'solve *class inclusion problems'* (Keenan & Evans, 2009, pp.167) regarding classes for instance in a bunch of flowers containing a large number of tulips as well as a few white roses. They will be able to understand that there are more flowers than tulips. During this phase, children also learn to '*solve transitive inference problems',* which enable them to know that, when given information regarding three people, John, Allen and Bob, they will infer that, if John is bigger than Bob, and Bob is bigger than Allan, then John is bigger than Allen.

During the *final formal operational stage (12+ years)* that children might reach in the adolescent years, they can think hypothetically and possible. They are no longer tied to concrete thinking. Keenan and Evans (2009, pp. 168) mentioned that during this stage, children will reason in a *hypothetico-deductive* way which represents hypothetical and abstract thinking.  Children in this stage will be able to think in a

proportional way, 'that is, they can reason based on the logical properties of a set of statements rather than requiring concrete examples.

Research done by Keating (1997) and Neimark (1975) indicated however, that not all people reach this level of formal operational reasoning. According to them many college students could not reason on a level of formal operations.

On the contrary, Ruffman (1993) has found in his research that children as young as six years of age are capable of abstract thinking. He and his colleagues showed that six-year-olds could in fact understand the relationship between hypothesis and evidence.

Opposing the view of Piaget that children cannot think abstractly during the preoperational and concrete stages, I referred to the research of Joubert (2009, p.80). Although the participants in her study were only nine years old, they already showed signs of critical thinking regarding abstract concepts, including on education, values, and democracy. This suggests that, although they are still in the concrete operational stage, children as young as six to nine years of age can already be introduced to abstract concepts such as democratic values. For this study, it implies that parents can accept that children in the foundation phase are developmentally ready to be educated as democratic citizens.

For this study, the preoperational stage of development, which manifests between two and seven years, and the concrete operational stage which lasts from seven until eleven years, as mentioned by Piaget (in Papalia et al., 2006, p.30), were significant. This is because the study was done with children in the Foundation Phase, aged between six and nine years old, and it was implied that children in this age group are cognitively able to be educated in these abstract concepts regarding citizenship because they can already think logically.

*3.2.2.4    The ecocultural theory of Weisner*

A more recent theory on development which has importance for this study, is the ecocultural theory of Weisner (Arnett & Maynard, 2017, p.29), because it shares some characteristics of the theory of Bronfenbrenner. He linked the eco-cultural (ecological - cultural) context with the different developmental stages of the child and the settings where the child is involved in cultural activities (Arnett & Maynard, 2017, p.30). "Weisner's socio-cultural theory of child development proposes that there are eco-cultural niche features that affect a child's development, for example "subsistence work cycle, health status, demographic characteristics, community safety, division of labour, work that children are expected to do, and the role of the father and older siblings and children's play groups". Gallimore, Goldenberg and Weisner (1993) and Arnett and Maynard (2017, p.31) referred to the five features of activity settings that are used to analyse interactions that children participate in, namely "the personnel present and available for the children, cultural goals and schemes of activities, motives and feelings guiding action, tasks to be accomplished, and normative scripts for appropriate conduct". These features provide the "who, what, when and why of activities", which provides "information to the developing child about what is expected in a culture".

According to Weisner (2009, p.191) "the cultural learning environment includes all the features variously described as the ecocultural niche, developmental niche, activity settings, and everyday practices that matter for child development". The context, the mind and the people are in interaction with each other within the cultural learning environment. This ecocultural context can be considered as a step towards diversity and shared values, goals and scripts.

Weisner (2009, p.191) pointed out that "many ecological conditions such as the mode of subsistence, climate, endemic disease, low or high levels of resources, or threats from natural calamities can create some similarity in sociocultural environments. These all affect social institutions and learning environments in somewhat similar ways. Conditions that heighten risk, or are perceived as threats to community survival, often are associated with more homogeneous and widely shared beliefs and practices in a community, for example. Learning environments and relationships in them are influenced by the social addresses of others in those settings such as their gender, age, status or rank, kinship ties, workload, and patterns of time allocation. Learning environments also include more distal features of social structure, such as, in the

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domain of work, resources, and economics, features such as technology, work and subsistence patterns, the inequality of wealth and income, relative changes in wealth between generations, and division of labor by gender and age. In social domains, the nature of children's peer and play groups and their constitution, the demographics of households, families and communities, the role of formal education and literacy (and the often-unequal access to education by girls or the poor) all can lead to shared socialization contexts".

Weisner (2009, p.193) considered cultural learning environments as "the single most powerful influence on parenting and children's development. To the extent that cultural learning environments are relatively stable and shared in a community, there will be relative sharing and continuity of cultural knowledge; if not, diversity and change are more prominent".

These features assist to guide the child's expected behaviour in a democratic society. Children learn from their parents or teachers at their school that adults' roles are to support them, and that their motives and feelings guide their actions when engaging in activities with the children. Cultural goals and schemes were drawn up to reach the education goals towards democratic citizenship. Certain tasks had to be completed to show that children reached the norms which were considered as appropriate conduct for a democratic citizen.

According to Weisner (2009, p. 181), "if enough features of the cultural learning environment are similar, outcomes of childrearing practices will be reasonably similar and consistent within a community. These examples suggest that conflict, diversity, and pluralism are expectable within and across communities, but also that shared cultural learning environments will simultaneously encourage similarity".

For this study it is significant, since in South Africa with a multicultural environment we might have conflict, diversity and pluralism, but these can be overcome if all parents in South Africa, from all cultures, educate their children from a young age as responsible democratic citizens who live out the values of a democratic society as discussed in this research study.

Another reason why the ecocultural theory of Weisner is significant for this study, is that it provides background for interpreting the data which was gathered. It also

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provided insight in how the places where ecological-cultural activities occurred, influenced the children's development. In this study, I did not inquire about the participating parents' work cycle or the health status of the parents or the child, but the neighbourhood where I conducted the study was considered 'safe' by its inhabitants. The child's role in chores in the home and in the community was discussed, as parents referred to their children participating in house chores as well as community support. The role of the father as provider of the family, as well as educator of the child as democratic citizen was discussed. The role of siblings and peers in the playgroups of the children were not discussed. Significant to my study, were Weisner's five features of activity settings that are used to analyse the interactions that children participate in.

## 3.4    SUMMARY

In this chapter, I presented the theoretical framework. I referred to theories about democratic citizenship education and human development to enhance my study of parents' understanding of their role in educating their young children as democratic citizens. Firstly, I presented the theories on democratic citizenship of Dewey, Waghid and Bourdieu. I focussed on the bioecological development theory of Bronfenbrenner, and I also mentioned Kohlberg's stages of the moral development of children. I referred to the ecocultural theory of Weisner (Arnett & Maynard, 2017) since it also had implications for my study. The intention is to add new knowledge to the existing body of knowledge on the education of young children as democratic citizenship by their parents. In the following chapter, the methodology of the study will be discussed.

**RESEARCH DESIGN AND METHODS**



"In mixed methods research, the quality of the produced inferences is determined by the quality of the collected data and their analysis in each quantitative and qualitative phase, as well as the methods of data and results integration"

(Plano Clark & Ivankova, 2016, p.185).

## 4.1    INTRODUCTION

In Chapter 2, I presented a literature review to contribute to a clearer understanding of the nature and meaning of the phenomenon under investigation, and to place the research into context (De Vos, Strydom, Fouche & Delport, 2011, pp.134-135). In this chapter, the "how" of the study is presented (Rule & John, 2011) and important aspects of the research design and methodology are discussed (Table 4.1).

**Table 4.1: Summary of the research methodology of this study**

| PARADIGMATIC ASSUMPTIONS AND RESEARCH DESIGN | |
|---|---|
| **Methodological paradigm** | Explanatory sequential mixed methods design |
| **Metatheoretical paradigm** | Pragmatism |
| **Selection of schools** | Purposeful sampling |
| **Selection of participants** | Voluntary |
| PILOT STUDY | |
| DATA COLLECTION | |
| MIXED METHODS | |
| **Quantitative data collection techniques** | **Qualitative data collection techniques** |
| Questionnaires | Semi-structured interviews |
| **Quantitative data documentation techniques** | **Qualitative data documentation techniques** |

| Excel spreadsheet summary | Audio recordings of interviews |
| | Verbatim transcripts of answers during the interviews. |
| DATA ANALYSIS AND INTERPRETATION | |
| **Quantitative data analysis** | **Qualitative data analysis** |
| Statistical analysis of data derived from Questionnaires IBM SPSS (IBM Corporation 2017) | Constructivist thematic analysis of data derived from interviews, reflective journals and audio recordings. |
| **Meta-inference of quantitative and qualitative findings** | |
| Integration of quantitative and qualitative results. Joint display of qualitative results explaining the quantitative results. | |
| QUALITY CRITERIA OF THE STUDY | |
| **Quantitative quality criteria** | **Qualitative quality criteria** |
| Generalisability, external validity, reliability and objectivity. | Validity, credibility, transferability, dependability, conformability and authenticity. |
| ETHICAL CONSIDERATIONS | |
| Informed consent, confidentiality, anonymity and trust, cultural differences, sensitive information obtained, role of the researcher. | |

## 4.2 PARADIGMATIC APPROACH

Lombard (2016, pp.9-10) mentions three questions that the researcher had to answer to determine the paradigm the study should be based on. The first was to establish what the nature of the reality is (ontological question), how the reality can be known (epistemological question), and how knowledge about the reality can be obtained (a methodical question). The epistemological approach is done by interpreting the reality through subjective views. According to the methodological approach, different cases of the reality are studied qualitatively to identify and understand patterns that can be applied to the bigger reality.

De Vos, Strydom, Fouche and Delport (2011), described a paradigm as a framework that guides a study. Nel and Jordaan (2016, p.381) considered a paradigm as synonymous with an outlook on life. The primary philosophy of mixed methods is pragmatism because this approach endeavours to obtain theoretical and practical

knowledge of a reality by including different perspectives, positions and points of view of qualitative and quantitative research. Nieuwenhuis in (Maree & Pieterson, 2007, p.48) explained that paradigms are lenses of organizational principles through which the reality is interpreted (Lombard 2016, p.8).

Creamer (2018, p.44) argued that the researcher's choice of questions, methods and inferences are embedded in an epistemological understanding of the work even if it is not articulated as such. According to pragmatism, "the need and the audience for the research both limit and shape methodological choices" (Creamer, 2018, p.44).

The ontological and epistemological grounding of this study is within the paradigm of pragmatism and is based on the argument that post positivism (first research phase), and constructivism (second research phase), should enhance each other in order to obtain richer research results (Joubert, 2016, p.8). The analyses, the interpretation and the discussion of the findings in this study was done within the overarching paradigm of pragmatism (Nel & Jordaan, 2016, p.382). The pragmatism perspective "acknowledges diversity and complexity and sets aside debates about philosophy in favour of what works in a particular setting or for a particular set of research questions" and can be considered as "the umbrella for the other paradigms" (Creamer, 2018, p.45); (Plano Clark & Ivankova, p.207; Curry & Nunez-Smith, 2015, p.xxii). Pragmatism is flexible regarding the "methods used to match the inquiry", and "to the setting where the research is conducted" (Creamer, 2018, p.46).

Johnson and Onwuegbuzie (2004) and Creamer (2018, p.46) discussed the assumptions of pragmatism as follows. Firstly, the *ontology* focuses on what works, regardless of the nature of truth and reality, because it is always changeable over time. Secondly, the *epistemology* entails that quality is assessed according to "usefulness, utility as well as transferability". Thirdly, methodology *"relies on abductive reasoning that moves back and forth between the deductive and inductive analytical approaches. Methods are selected by what is appropriate for the setting". The *axiology* reflects a "concern for linking research to practice" and it is therefore action focused.

The philosophy framed the questions and set the rules of the debate by exploring the landscape of what might be true and figuring out how different approaches to truth interrelate.

My worldview (paradigm) was embedded in pragmatism, and it involved "a set of beliefs or values that informed how I undertook the study" (Creswell, 2015, p.16). According to Creswell, such beliefs may "relate to what type of evidence we use to make claims (epistemology), or whether we feel that reality is multiple or singular (ontology)".

Pragmatism provided a strong foundation for the mixed methods methodology used in my study. The research questions directed the methods that were used in this study, as well as the inferences drawn from the response to the research questions (Teddlie & Tashakkori, 2011, p.290).

Biesta in Tashakkori and Teddlie (2011, p.112) referred to the fact that "pragmatism offers a very specific view of knowledge, one claiming that the only way we can acquire knowledge is through the combination of action and reflection". He claimed "Deweyan pragmatism is able to offer philosophical support to explanatory research", and that it helps "mixed methods researchers to formulate questions about the philosophical implications and justifications of their designs on a higher level" Tashakkori & Teddlie, 2011, p.112). Dewey's ideas regarding the construction of knowledge was based on the "subjectivism and objectivism dualism" and resulted in the pragmatic perspective which I found appropriate for this study namely intersubjectivity. Intersubjectivity means that "we all live and act together" and therefore we all have a responsibility towards this world (Greene & Hall in Tashakkori & Teddlie, 2011, p.132).

### 4.2.1 Metatheoretical paradigm

The nature of the knowledge (epistemology) in this study was individually and socially constructed by the parents who participated in the study. There was an interactive link between me and the participants, because I personally interviewed the parents who participated in the qualitative research process. The methodology (the approach to the systematic inquiry) in this study was a mixed methods design, and mainly contextual

factors were described (Mertens, 2004, p.9). In the analysis of the data and interpretations of the study, patterns were discovered.

Nel and Jordaan (2016, p.393), referred to the meta-inferences when quantitative and qualitative inferences are combined. Creswell and Plano Clark (2011) referred to these inferences as overall, mixed interpretation.

Similar to that of Van Heerden (2011, p.66), my common objective "was to understand the multiple social constructions of meaning and knowledge," and it was taken into consideration the fact that people have different views of the reality, which in this study, is a democratic society. Parents see their role in educating their children as democratic citizens in different ways, and it was necessary to thoroughly explore how they understand their role, as well as the reasons for their viewpoints. This research was guided "by metaphysical constructivism," which is "the collection of views," both individualistic as well as social, that we construct in the world (Bergman in Bergman [Ed.], 2008, p.359).

### 4.2.2 Methodological paradigm

I chose an explanatory sequential mixed methods design (as depicted in Table 4.2) because it was suitable for the study in determining the understanding of parents of their role in educating their young children as democratic citizens, and because the quantitative results could explain the quantitative results (Creswell, Plano Clark & Garrett 2008; Creswell, 2015; Creamer, 2018). According to Nel and Jordaan (2016, p.387) the sequential explanatory mixed methods design is implemented in the sequence of quantitative data collection first and qualitative data second. This helps explain the first findings more in detail. The participants in the qualitative data collection should already have participated in the quantitative data collection. The qualitative sample is smaller than the quantitative sample. The first phase determines who will participate in the second phase.

Creswell, Plano Clark and Garret (2008) explained that the quantitative and qualitative data collection methods do not have to be the same size, because they are not directly compared with each other. They also agreed that if the qualitative data collection is

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done to explain the first quantitative data that were collected, then it is better to select either "the same participants, or a subset of the participants in the initial quantitative phase to participate in the second qualitative phase".

According to Creswell (2005, p.514), the interaction between the two data collection methods, the quantitative and the qualitative, is mainly because they complement each other and act as supplements for the weaknesses of the respective methods. In addition to the previously mentioned reasons for using the mixed methods design, Creswell (2008, p.557) considers the combination of quantitative and qualitative data collection methods as a good way to compare, contrast and derive valid conclusions.

**Table 4.2: The explanatory sequential mixed methods design (Adopted from Creswell, Plano Clark & Garrett in Bergman [Ed.], 2008, p.68)**

| Quantitative data and results | Following up → | Qualitative data and results | → | Interpretation |
|---|---|---|---|---|
| | | | | |
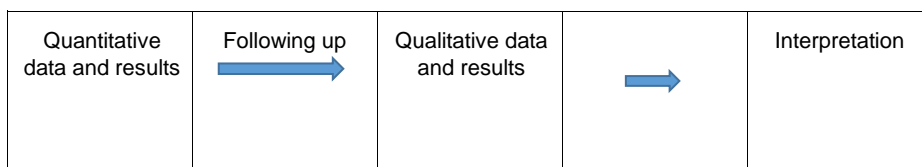
In Chapter 6 it will be reported to what extent mixed methods provided an understanding of the phenomenon being studied. I also used mixed methods to obtain complimentary views on the phenomenon under study, and to expand on or explain the understanding that emerged from the quantitative data collection. It also provided for corroboration and confirmation, because I intended to assess credibility of inferences of the quantitative data with findings in the qualitative data. In using this method, I would also be able to compensate for weaknesses in the quantitative data collection. Lastly, I hoped to obtain divergent findings that can be compared and contrasted when analysing the data (Tashakkori & Teddlie, 2008; Creswell, 2015; Creamer, 2018).

Credibility and integrity were also enhanced by using both approaches. I informed the participants in the study about the purpose for the study, as well as the detail of all the steps which will be followed during the study. Qualitative data provided a detailed

understanding of the problem, but quantitative data provided a more general understanding, since many people participated in the data collection process.

The processes of the two research methods differed from each other, since an account of structures was provided by the quantitative research phase, while a sense of process was provided by qualitative research. In this study, the qualitative results assisted the researcher to understand the quantitative results more in-depth. Apart from providing additional evidence, the qualitative results assisted me to obtain a better understanding of what the statistical data meant. The quantitative process established linkages, whereas the qualitative phase brought nuance, context and understanding to each link in the chain. Mixed methods helped to answer questions that could not be answered by either quantitative or qualitative research alone. New insights that go beyond separate quantitative and qualitative results were obtained, since I have gained knowledge that was more than just the sum of the two parts. It provided a bridge between quantitative and qualitative research. Another consideration for the use of mixed methods was the need to be more involved in the environment and lives of the participating individuals (Bryman, 2006).

Mixed methods are defined as research where the researcher collects the data, analyses the data, and then integrates and combines the findings in order to draw inferences from both the quantitative and qualitative methods in only one study (Creswell & Plano Clark, 2007; Creswell, 2015). Nel and Jordaan (2016, p.378), defined mixed methods design as quantitative and qualitative data collection from which the findings are analysed in an integrative process to provide a convincing answer the research question of the study.

Nel and Jordaan (2016, p.384) indicated more advantages of mixed methods namely to expand on strategies, because questionnaires as well as semi-structured interviews were used to gather data. It supports complementarity and completeness; therefore, it improves and expands on the data.  Nel and Jordaan (2016, p.384) agree with Collins, Onwuegbuzie and Sutton (2006) that the he mixed methods approach is considered an instrument of trustworthiness, it enriches participation and the integrity of the intervention, and it generates more significant and useful findings.

I found that using the mixed methods approach connected me on a personal level with the group of parents who participated in both the quantitative and qualitative data collection. During the qualitative process, which included semi-structured interviews, I obtained valuable insight into parents' view on raising and educating their children to become responsible, democratic citizens of South Africa.

My experience was that one disadvantage of mixed methods methodology was that it was time-consuming, but this challenge was overcome by proper planning, good recordkeeping and analysis support from ISCS (Internal Statistical Consultation Services).

Tashakkori and Teddlie (2010, p.818) referred to the epistemological differences in their paradigms, they also admitted that successful combination of quantitative and qualitative research is multi-layered and definitely different from quantitative and qualitative research when these are conducted separately. The depth of the different layers enriched my findings about the view of parents about the democratic values that they should educate their young children in.

## 4.3    RESEARCH PROCESS

The research process that I followed is visualised in Table 4.4, which is "a layout of the identification of themes from the literature, the indication of the different information sources, the methods that were used for data collection, the different types of data analysis, as well as the identification of these and factors that emerged from the data analysis" (Van Heerden, 2011, p.74).

Tashakkori and Teddlie (2010, p.60) mentioned that, often, in a mixed methods research design, validity threats regarding the success and purpose of the conclusions, might occur, but in this study both quantitative and qualitative methods were relevant and supportive of each other in terms of answering the same research question. Mixed methods were found to be successful, with more complete, informative and satisfactory answers to the research questions. The data reached a rich point of saturation by conducting sequential mixed methods design. Data was gathered until no new data emerged (Joubert, 2016, p.139).

**Table 4.3: The research process**

| | |
|---|---|
| i) | Identify themes from literature on the role of the parent in empowering children in the Foundation Phase as democratic citizens. |
| ii) | Develop questionnaires for quantitative and schedules for qualitative data gathering by means of written questionnaires and semi-structured interviews with parents. |

| 1st source of information | 2nd source of information | 3rd source of information |
|---|---|---|
| Literature study on democracy and democratic values. | Literature study on children in the Foundation Phase's readiness to be empowered by democratic skills. | Literature study on the role of parents in empowering their children with democratic values. |

↓
↓

| Mixed methods |
|---|
| Pilot study |

| Quantitative data collection | Qualitative data collection |
|---|---|
| Questionnaires about their view on the role of parents in empowering their children in the Foundation Phase as democratic citizens completed in writing by the parents of the children. | Face to face semi-structured interviews with parents of children in the Foundation Phase. |

↓

| Data analysis | Data analysis |
|---|---|
| Questionnaires completed by parents. | Face to face semi-structured interviews with parents. |

↓

| Identify themes regarding the views of parents of children in the foundation phase in empowering their young children as democratic citizens. |
|---|

↓

| Integration of quantitative and qualitative results |
|---|

↓

| Inferences and conclusions |
|---|

## 4.4 PARTICIPANTS IN THE STUDY

### 4.4.1 Parents of children in the Foundation Phase as participants

The nature of knowledge in the study was individually constructed by the parents who participated in the quantitative and qualitative data collection (Sefotho, 2015, p.36). An interactive link between me and the participating parents was established during the qualitative data collection, because I have conducted all the interviews personally. In Table 4.4, the data collection techniques which were used in the study is presented.

**Table 4.4: Data collection techniques**

| Method | Format | Description | Participants | Documenting | Analysis |
|---|---|---|---|---|---|
| Questionnaire (Quantitative) | Paper based | Parents completed the questionnaires on a voluntary basis. | Questionnaires completed by 233 parents of children in the Foundation Phase of two schools; school A and school B. | Manually and electronically completed, printed or emailed questionnaires received back. | Descriptive statistics portrayed in graphs. |
| Face to face semi structured interviews with parents. | Interview schedule and field notes. | Participants (parents) who have participated in the quantitative section of the research, volunteered to participate in the second qualitative phase of the research namely the interviews with the researcher. | 16 Volunteering parents participated in the semi structured interviews conducted by the researcher. | Answers documented on interview schedules and field notes, audio-taped and transcribed in written documents. | Qualitative: thematic analysis of answered interview schedule. |

Table 4.5 presents the selection criteria of the participants in the sequential mixed methods design that was conducted at school A and school B. These schools were

considered to be representative of the multicultural parent community of South Africa, because the parent community was a microcosm of South Africa. Rule and John (2011, p.40) defines a microcosm as a "little world" or "world in miniature" which represents the wider context.

The sample size for the qualitative and quantitative methods of data selection was different in size, "given the nature of quantitative research to generalize to a population whereas the qualitative sample is to provide an in-depth understanding of a small group of individuals" (Creswell et al. in Bergman [Ed.], 2008, p.76). Sampling in explanatory sequential design is described by Creswell (2015, p.79). "The qualitative sample is a subset of the quantitative sample, which is obtained by random sampling, and because qualitative data collection consists of obtaining information from fewer participants than the quantitative sample, the size of the two samples will be unequal" (Creswell, 2015, p.79). According to Creswell, the request for volunteers is a popular technique which I used in this study.

**Table 4.5: Criteria for selection of participating parents in the sequential mixed methods design**

| A. Participants in quantitative data collection | n | Basis of selection | Selection criteria |
|---|---|---|---|
| Parents (male and female) | 233 | I selected parents of children in two microcosm primary schools to receive the questionnaires through the schools. Parents had a choice to either e-mail the completed questionnaire back to me, or send back the hard copy to the school, where it was collected again (Addendum C). | Voluntary |
| B. Participants in qualitative data collection | | Basis of selection | Selection criteria |

| Parents (male and female) | 16 | Parents who completed the questionnaire were invited to participate in the second phase of the data collection on a voluntary basis. Those who were willing to participate, provided me with their contact details, and I arranged a convenient time and venue for the semi-structured interviews. | Voluntary |
|---|---|---|---|

Both the quantitative sample and the qualitative sample were selected on a voluntary basis. Random sampling of the qualitative sample would have been ideal to use, but I did not have enough participants who were willing to participate in the qualitative phase of the study to use random sampling.

The qualitative sample consisted of 16 participants from which six were male participants, and ten were female participants. Ten participants were Afrikaans speaking while three were English speaking and three were African Language speakers. Their ages varied between 30 to 58 years.

The only participants in the study were parents of children who were between 6 and 9 years old, and therefore in the Foundation Phase of the school curriculum. Parents of two diverse primary schools in in South Africa, with children of different races, languages and backgrounds, took part in the investigation on a voluntary basis. Parents represented a variety of cultures and home languages for example Afrikaans, English, Greek, Portuguese, Indian, isiZulu, Sepedi, Sesotho and isiXhosa. Both the data collection strategies were conducted in either Afrikaans or English according to the preferences of the participants.

### 4.4.2 Advantages and disadvantages of involving parents as participants

*4.4.2.1 Advantages of involving parents as participants*

Parents of children in the Foundation Phase were the only source of first-hand information on how parents of children in the Foundation Phase perceive their role in educating their children aged between 6 and 9 years as democratic citizens. With the information obtained from them during the quantitative and qualitative data gathering processes, I was able to draw conclusions to answer the research questions.

### 4.4.2.2 *Disadvantages of involving parents as participants*

The choice of parents as participants in the study, rather than for example the children or the teachers, was considered to be the better option, because the data generated from the parents "allows for a full, in-depth and trustworthy account of the case" (Rule & John, 2011, p.64). I experienced a challenge in securing a bigger sample of participants in the qualitative phase of the study though, as it was found that parents were busy at work and other activities. As a result, the majority of participants in the quantitative data collection did not participate in the interviews, which usually lasted an average of one hour. I did, however, manage to obtain saturation in the data with the sample of parents that were interviewed.

## 4.5     DATA COLLECTION IN MIXED METHODS

I adopted the mixed methods design, and therefore applied both qualitative and quantitative data collection components in one study (Bergman in Bergman [Ed.], 2008, p.11). Mixed methods design provides an alternative to mono method designs and fills the limitations of either the quantitative or the qualitative methods (Siegel, 2009, pp.3132). Mixed methods can strengthen the methodology of researchers when they apply social science to real-world social problems (Bergman, 2008, p.56).

I selected two schools and approached parents of children in the Foundation Phase to participate in the study through purposeful sampling, because they could "shed more light on the case" (Rule & John, 2011, p.64). Questionnaires (quantitative data collection) were voluntarily answered and a small selection volunteers from this quantitative research group then participated in the semi structured interviews (qualitative data collection). The quantitative component dominated and preceded the qualitative data collection method in this study. It is considered as an effective

research approach by Brannan (2008, p.57), and who also suggested that a small sample of the original quantitative participants are selected to take part in the second qualitative phase in order to explain the data collected in the larger quantitative phase of data collection.

Hammersley in Bergman (Ed.) (2008, pp.30-32) stated that using two methods of gathering data can assist to identify which evaluations of cases are valid, and "to provide complementary information that illuminates different aspects of what we are studying".

Triangulation assists researchers to determine what it implies to combine two kinds of data from various sources, and how we should do it. Data triangulation and methodological triangulation were used in this study. The fact that I used mixed methods research, and conducted both quantitative and qualitative data gathering methods, resulted in the qualitative findings confirming the quantitative findings. It contributed to the confirmability of this study. Nel and Jordaan (2016, p.379) mentioned the advantages of triangulation, namely that it enhances the trustworthiness of the research results, it stimulates creativity in data collection, it generates in-depth and rich data, allows for theories to be combined, it exposes contradictions in theories and data, and because of the comprehensiveness of the mixed methods research design, it serves as optimal test for the validity of theories.

According to Rule and John (2011, p.61), mixed methods can be used successfully to answer, "important social questions". Data collection includes field questions that were drawn up to gather data to give the means for answering the research questions (Rule & John, 2011, pp.61-62). In this study the quantitative data collection instrument, the questionnaire, as well as the semi-structured interview questions, included field questions.

An informal plan for "filling the case" was developed to answer all the research questions. The following were used to give direction to collection of the data: the research questions, the constraints of the resources available, the data sources, the

research instruments, and lastly, the data collection methods (Rule & John, 2011, p.62).

I conducted a pilot study as described in section 1.12, with the aim to evaluate the generation of the data. It prepared the way for the research process, because I could change questions and focus points before I started the data collection process.

**4.5.1      Quantitative data collection by means of a questionnaire**

I developed the questionnaire as a measuring instrument to collect the appropriate data from the participants during the quantitative data collection (Rule & John, 2011, p.34). These questions were specific questions formulated to extract focussed answers from the participants which will, in the end, answer the main research question of the study. I derived the incorporated questions from the literature review I conducted. These questions were more specific than the main-and sub-research questions of this study. The technique of self-reflective questions was used, as reflection is a key element of all research (Rule & John, 2011, p.35). I critically reflected on my questions and procedures and made improvements after the pilot phase of the study.

*4.5.1.1      Questionnaires completed by parents of children in the Foundation Phase*

According to Rule and John (2011), questionnaires are sets of questions that participants respond to on their own. They also mention the advantage of questionnaires as measuring instruments, namely that many people can simultaneously be involved in data collection. Once set up, my questionnaires were distributed to participating parents of two dual-medium schools in Vaalpark, Free State in South Africa. Parents at both schools administered the questionnaires themselves (Rule & John, 2011, p.66) and had the choice of either completing the hard copy, which I could collect at the school a week later, or to send it back electronically by e-mail. The participation in the first, quantitative part of the data collection was completely anonymous, but the parents who were willing to participate in the second qualitative phase of the data collection, provided me with contact details. Data such

as the educational level of the parents was included in the questionnaire, which "provided an additional perspective which could contribute to a holistic view" of the case studies (Rule & John, 2011, p.61).

Because a questionnaire is supposed to be a clear, unbiased set of questions, I carefully planned and tested the questions before I finalised it for the actual data collection of the two cases (Rule & John, 2011).

### 4.5.2 Qualitative data collection

In order to protect the identities of the participants in the first quantitative phase of data collection, I considered methods for choosing the sample of participants in the second qualitative interview stage in the sequential mixed methods design (Creswell et al., 2008). It was decided that the simplest way to conduct the research was by doing it on a voluntary basis.

I conducted semi-structured interviews, where all respondents were asked the same set of questions with a limited set of response categories, and I did not change the wording of the questions. I provided each participant with a copy of the questions so that they were able to read them while I asked the questions (Fontana & Frey, 2008, p.124). The questions of the interviews were chosen to provide the answers to the research questions and had to be phrased properly in a 'stimulus-response format' (Fontana & Frey, 2008, p.126). The responses were recorded on an audio recorder with the permission of the participants, then transcribed, and afterwards recorded using a coding system. The interviews were conducted according to the pace of the participants, and in a standardised, straightforward manner.

Fontana and Frey (2008, p.119), consider the face-to-face verbal interchange interview as the most common form of interviewing. In my study, I conducted semi structured, face-to-face verbal interviews with a standardised schedule "to achieve data independently from the research setting and researcher or interviewer" (Silverman, 1993, p.121). Even though Fontana and Frey (2008, pp.115-116) see interviewing as "historically, contextually and politically bound" and therefore disproves the fact that data is gathered neutrally for scientific use, I aimed to conduct the

qualitative part of the study in an unbiased, objective manner. I intended to portray a sense of reliability and trustworthiness, and established rapport with the participants in the study so that they opened up and expanded on their answers with examples (Tashakkori & Teddlie, 2008, p.102). I acted as a facilitator, coordinating the research activities with all the participants in a professional way. Sequential data collection involves data in stages; therefore, the qualitative data collection played a secondary role, being supplemental to the primary data set (quantitative data) (Creswell & Plano Clark, 2007). The semi-structured interviews were conducted until data was saturated. I indicated the likely sources, selected the initial participants on a voluntary basis, and gathered data until enough data was gathered to answer the key questions and I believed that no new insights or findings would be reached through more data collection.

### 4.5.2.1 *Interviews with parents*

According to Fontana and Frey (2008, p.119), interviews are "active interactions between two people" that result in "negotiated, contextually based results". According to Rule and John (2011, p.64), interviews imply a "guided conversation" with "one-on-one discussions between the researcher and the research participants".

Rule and John (2011, p.64) considered interviews as a means of data collection as much more than just a 'technical skill'. They mention a few guidelines for conducting successful interviews that were followed when conducting the interviews. At first, I conducted pilot-interviews with a small sample of participants, established a relaxed atmosphere, explained the purpose and nature of the study, allowed interviewees to ask questions to clarify the purpose of the study, informed participants about the ethical concerns of the study and I established rapport to have a more conversational type of interview. The least demanding questions were asked first, I listened attentively and refrained to interrupt the participants. I was respectful at all times and confirmed their understanding of the answers through restating their answers. A semi-structured interview consisted of 'a pre-set of questions' and was followed with further questions which were based on the discussion between me and the research participant (Rule & John, 2011, p.65).

**(a)      Advantages of semi-structured face to face interviews**

According to Rule and John (2011) one of the advantages of a semi-structured interview is more flexibility, but it also enables the researcher to make enquiries about new information flowing from the interview. This will ensure new insights, more thorough exploration and presenting the study more comprehensibly. Creswell (2008, p.396) and Van Heerden (2011, pp.104-105) considered 'face-to-face interviews' to be an effective research method because participants can answer open-ended questions in a more detailed manner. The interviewer can also ask clarifying questions to get a better understanding of answers if necessary. In this study, I found that the interviews were adaptable, participants were at ease and I had a high response rate. During personal interviews, I was able to obtain comprehensive data, I could ask responsive questions and could deduce the participants' perspectives (Teddlie & Tashakkori, 2009, p.239; Van Heerden, 2011, p.105). It would not have been possible to learn so much about the concerns of the participants if only quantitative data collection was conducted. During the interviews the parents spoke more freely about their concerns in the democratic dispensation of South Africa that could damage their children's education towards positive democratic citizens.

**(b)      Disadvantages of semi-structured face to face interviews**

Although Creswell (2008, p.396) stated that participants can feel threatened or intimidated, I did not experience the participants in the qualitative data collection as feeling threatened or intimidated. In contrast to quantitative data collection, qualitative data collection by means of semi-structured interviews cannot be anonymous, and I had to personally meet the participants (McMillan & Schumacher, 2006, p.211). I experienced that none of the participants in the interviews were concerned about them being known to me. They trusted the whole process and accepted that all information would be handled in an ethical manner. Had I been able to conduct more than one interview with each participant, I would have gained even more in-depth knowledge regarding the study (Rule & John, 2011, p.65), but this was not possible as it would have been too time consuming and too costly to travel to the schools again.

**4.6      DATA ANALYSIS AND INTERPRETATION**

When analysing and interpreting the data of mixed methods, some strategies could be applied (Onwuegbuzie & Teddlie, 2003; Nel & Jordaan, 2016, p.393). These strategies are done with the intention of reducing data by applying statistical procedures in the case of quantitative data, and summaries in the case of qualitative data. Data of this study was presented in tables, data correlation and data consolidation were done, data was compared, and data integration which combined all data into a coherent whole, was done. Nel and Jordaan (2016, pp.385-386) implied an independent level of interaction between the quantitative and the qualitative data in mixed methods research, because the two phases are implemented independent of each other. Findings of the two components of the study were integrated in the end of the study when the conclusions were made during the summarising interpretation of the study (Creswell, 2015, p.84). The research process consisted of three steps. The quantitative data in this study was gathered, analysed, interpreted and then discussed. Afterwards, the qualitative data was gathered, analysed, interpreted and discussed. During the conclusion-phase the findings of both the quantitative and qualitative data were integrated with each other to give possible explanations and reasons for specific findings.

Just as it informs the selection and the construction of the process of the research, theory is also relevant in the process of analysis and interpretation of the data (Rule & John, 2011, p.101). In the qualitative data analysis phase, the data was coded according to the "open coding" method mentioned by Rule and John (2011, p.98-99). Questions were asked about what is said in the text, and then a category was developed according to that content. In the next step which involved axial coding, connections were made between the categories. The third step of coding was selective coding where I selected core categories and related it to other categories. Detailed notes were kept throughout the analyses of the data in order to develop substantive theory at the end which describes what is going on in this particular social setting.

Qualitative data was used to elucidate the quantitative results (Brannan in Bergman [Ed.], 2008, p.58). The analysis of the quantitative data consisted of statistical techniques, tables and counting (Hammersley in Bergman [Ed.], 2008, p.32). Lastly the results of the quantitative and qualitative data were integrated (Creswell, 2015).

### 4.6.1 Quantitative data analysis

The questionnaire data was captured on an Excel spreadsheet to summarise the collected data according to a numerical coding (Rule & John, 2011, p.82). After the quantitative data capturing procedure was concluded, the data analysis was performed according to IBM SPSS (IBM Corporation 2017) by applying different processes of organising and preparing the data to ensure validity and reliability.

Firstly, the quantitative data collection was conducted according to the following procedure: the completed quantitative questionnaires (Addendum C), from parents with children in the Foundation Phase served as the quantitative source to determine the views of parents regarding their role in educating their young children as democratic citizens. After the quantitative data collection instruments (questionnaires), were collected from the schools, I numbered each questionnaire for analysis purposes to ensure anonymity. Afterwards, I captured the data on an Excel spreadsheet to summarise the responses.

### 4.6.2 Qualitative data analysis

I selected the qualitative data to be reported on and decided how I should report on that (Fontana & Frey, 2008, p.138; Engelbrecht, 2016, pp.109-127). I followed the steps for preparation for qualitative data analysis as advised by Rule and John (2011), by writing interview field notes and transcribing the audio-taped interviews. The audio recordings of the interviews were transcribed by a professional company and was captured on a DVD/CD in order to be stored in a secure area by at the University of Pretoria for 15 years, as ethically required by the University of Pretoria. The quality of the outsourced transcription work was checked by the supervisor and co-supervisor and found to be of an acceptable standard.

A thematic summary (Table 4.1), was developed to present the main themes emerging from the collected qualitative data. The data was carefully "prepared, checked and cleaned" (Rule & John, 2011, p.77) and then analysed by me. Transcripts were printed, comments were written, and themes or "foci" were identified by using coloured highlighters to code the process. Although coding is time-consuming, it is an integral

part of data analysis that requires "intelligent, analytical and systematic decisions on what the data is saying" (Rule & John, 2011, p.77). Coding allowed me to get close to the data. I used an "open coding" method as the codes emerged from the data during the coding process, during which I marked the significant text relating to the focus of the study. I pre-selected codes from the theoretical framework before the process of coding was applied, which suggest deductive analysis. A second technique that I applied in analysing the data, was to work with the data in an integrated, holistic way. Rule and John (2011, p.78) describe the aim of this global analysis as "obtaining an overview of the thematic range of the text".

A thematic analysis was conducted through a colour coding process. Table 5.20 in Chapter 5 presents an audit trail of the themes (axial codes) and sub-themes which emerged from the qualitative data, after comparing responses. I have followed qualitative data analysis guidelines in my decision on which qualitative data should be interpreted, which data to report on, and how to report on it (Fontana & Frey 2008, p.138; Engelbrecht, 2016, p.109-127).

According to Theron (2017), a thematic content analysis is an organised, systematic and thorough evaluation of data to recognise patterns or themes that answer the research question. A code/label is a few words that summarise the chosen piece of data that is relevant to answer the research question (Theron 2017). It should make the key idea in the data clear. A content analysis by using coding was performed, where the codes emerged from the data from the bottom upwards. In phase 1 of the qualitative data analysis process, the data was coded. The text was colour coded on the transcribed interviews and themes emerged, I described the identified themes as findings based on these codes (Bryman, 2006).

I used inclusive criteria as part of the coding, for example when participants referred to the fact that they did not feel safe in South Africa, I coded all these references to "feeling safe" in green, and included it then in theme four, which was identified as the fourth theme emerging from the qualitative data. The four themes that were referred to the most, I identified as the most important findings of the qualitative data. This same process was followed to describe all four emergent themes...

In the audit trail (Table 5.20), the results were presented according to four main themes, which were identified in the results namely the value of respect and participation in a democratic dispensation, challenges parents should overcome when educating their young children as democratic citizens, and lastly, a safe, proud and free democratic society in South Africa. When patterns were recognised, the qualitative findings, in combination with the quantitative findings, enabled me to answer the research questions in Chapter 6, section 6.8. This process of coding and compiling the audit trail was described by Theron (2017).

The results of both the quantitative and qualitative data are interpreted in Chapter 6. Figure 6.1 presents an integrated conceptual and theoretical "LANTERN" framework which, supported and enhanced by the literature review, indicates the combined qualitative and quantitative results of data gathered in this study.

## 4.7    ETHICAL CONSIDERATIONS

I had to develop the ability to integrate different views and develop arguments and apply integrated principles in an ethically sound manner.

Fontana and Frey (2008, p.142) felt strongly about the fact that, because the objects of inquiry were humans, no harm should be done to these participants. Informed consent had been applied to the participants, and their right to privacy was ensured. Fontana and Frey (2008) were objective about the shortcomings of interviews as data collection methods and are of the opinion that the results of interviews cannot be extracted from the contexts where they were gathered and be seen as objective data.

As Fontana and Frey (2008, p.144-148) advised, I stayed as objective as possible while conducting the interviews in order to reduce my influence and obtain rational, objective information from the participants. I remained neutral when asking the questions and achieved objectivity by keeping my role in the interview process as invisible as possible. Johnson (2002, p.116) advised the researcher that the most important ethical aspect is to simply be honest and "to tell the truth".

Because the objects of my enquiry were humans, utmost care was taken not to harm them (non-maleficence), I did the study with informed consent of the participants, and they could decide whether to participate, or to withdraw from the study at any stage. I also protected their identity and ensure their right to privacy (Fontana & Frey, 2008, p.142). I applied ethical principles while conducting the research to enhance the trustworthiness of the study. The parents' participation in this study was completely of their own accord because they were fully informed about the background and purpose of the study, as well as how the information would be used. Confidentiality, privacy and the anonymity of the participants was also assured at all times. Beneficence was kept in mind, as I aimed to contribute to the public good with my study. Feedback will also be provided to parents who asked for it. Furthermore, ethical clearance was obtained from the UP-Ethics Committee, and consent from the Free State Department of Basic Education (DoBE), since contact with parents was obtained in two schools in the Free State. Consent to send the questionnaire to the parents was also obtained from both the principals of the schools, as well as the chairmen of the governing bodies of both schools. The knowledge and information obtained was only used for this study, and for no other purpose (Du Plessis, 2016, pp.73-82).

### 4.7.1 Ethical guidelines

It was vital to conduct the research in an ethical way because it enhanced the quality of the research and ensured its trustworthiness (Rule & John, 2011, p.11). In Table 4.6, the ethical principles of research that were followed are presented.

**Table 4.6: The ethical principles of research (Joubert, 2016, p.138; Rule & John, 2011, p.112)**

| Principle | Meaning for this study |
|---|---|
|  |  |

| 1) Autonomy | Participants were fully informed of their choice to participate, and that they had the option to withdraw from the study at any stage. I took steps to ensure participants' privacy, confidentiality and anonymity. I gained permission from gatekeepers and informed consent from participants. I did not use deception to secure participation. |
|---|---|
| 2) Non-maleficence | No harm or damage was done to either the participants, their organisations or communities. |
| 3) Beneficence | The research aimed to contribute to public good. Feedback was promised to those who have requested it, included the Department of Basic Education (DoBE) of the Free State. Follow-up or intervention will still be negotiated once the study is completed. |

Rule and John (2011, p.113) also added that "special groups of people usually require special consideration and additional steps to ensure ethical research". The reason for this is that they might be "vulnerable to exploitation". In my study, I did not inquire about income level, but it might be that some of my participants could have been from a low-income level. Lastly, my role as researcher was to not influence the data, which was generated during my research, because I was not involved with these two schools, either as a parent or a staff member (Rule & John, 2011, p.113).

## 4.8    ENSURING THE VALIDITY AND TRUSTWORTHINESS OF THE STUDY

I critically reflected on my study and made improvements during the process of formulating questions and conducting the research to ensure the quality of the study (Rule & John, 2011, pp.35-36). In Table 4.7 the self-reflective questions suggested by Rule and John and which was used in this study are presented.

**Table 4.7: Self-reflective questions as suggested by Rule and John (2011, p.36)**

| | |
|---|---|
| ☐ | How are my research instruments working? |
| ☐ | Is the data that I gather relevant to my research purpose and questions? |

| | Do I need to read more about the content or methodology of my study before I carry on? |
|---|---|
| | What am I finding out? |
| | How does my study relate to existing theory, or is theory emerging from my study? |
| | Do I have enough data? If not, how much more, and of what kind do I need? |
| | How do I feel about the research and how are my feelings affecting the research? |
| | Am I behaving ethically? If not, what do I have to do about it? |
| | What are my different roles and positions in the study and its context? How do these affect my study? |
| | What do I have to change, adapt, omit or revise? |
| | How can I improve my research? |
| | What am I contributing to the field of scholarship through my study? |
| | How has this study affected me as a person? What have I done? What have I learnt? |

I treated the collected data with rigour, and ethical and professional guidelines directed my conversations with people during the study (Rule & John, 2011, p.113).

In Table 4.8 the quality checklist for research which I used in this study, is presented.

**Table 4.8: A quality checklist for research (Adopted from Rule & John, 2011, p.114)**

| | |
|---|---|
| | A broad perspective to ensure quality and trustworthiness in the study conducted. |
| | The research design has conceptual coherence. |
| | The design displays paradigmatic and methodological alignment. |
| | I have consulted relevant literature and related studies. |
| | The key questions are clear and researchable. |
| | I have set out the research process in a full and transparent manner. |
| | I have engaged with a range of data sources over a suitable length of time. |
| | I have used more than one data collection method and sequenced arranged and articulated them with sources and key questions. |
| | The raw data has been systematically recorded, transformed (transcribed), checked and filed. |
| | I have considered what data or perspectives could be missing from the set. |
| | I have developed a way to work across different sources and types of data. |

| | |
|---|---|
| ☐ | I have used reflective questions to challenge myself. |
| ☐ | The claims I make are defendable. |
| ☐ | Main conclusions are supported by key themes or findings emerging from my findings. |
| ☐ | Peers would agree with my analysis and interpretations. |
| ☐ | The study satisfies the requirements for ethically sound and institutionally compliant research. |
| ☐ | I have declared the limitations of my study. |
| ☐ | I have dealt and shall deal in due time with expectations and promises arising from my study. |
| ☐ | I have ensured that participants were not harmed through my study. |
| ☐ | The representation of the research is "thick" and comprehensive to convey a sense of trustworthiness to the reader. |

In order to ensure the quality of the mixed methods research study, or 'inference quality' as referred to by Tashakkori and Teddlie (2008, p.100), I drew up an integrative framework to evaluate the study according to their criteria for design quality, interpretive rigor and nine other specific criteria stated by them. Four indicators of quality while collecting data in the mixed methods approach were mentioned by Tashakkori and Teddlie (2008, p.112) namely credibility, dependability, reliability and validity.

Table 4.9 presents a basic integrative framework of sequential mixed methods design. The framework presents the different stages namely the conceptualization, the methodological experiential, the analytical experiential and the inferential stages of both the quantitative and the qualitative phases of data collection in the study. It also shows how both these phases emerge into the overall conclusion, explanation and understanding of the study (meta-inferences). In Chapter 6, a more detailed integrative framework will be presented, and I expanded more on both the criteria for design quality and the interpretive rigor of the study.

**Table 4.9: Basic integrative framework of sequential mixed methods designs which was used in the study (Ary, Jacobs & Razavieh, 2002, p.457; Tashakkori & Teddlie, 2008, p.111)**

| First phase: Quantitative data selection | | | |
|---|---|---|---|
| | ↓ | | |
| Conceptualization stage | Experiential stage (Methodological) | Experiential stage (Analytical) | Inferential stage |

↓

| Meta – Inference (Overall conclusion, explanation and understanding emerging from study) |
|---|

↑

| Conceptualization stage | Experiential stage (Methodological) | Experiential stage (Analytical) | Inferential stage |
|---|---|---|---|

↑

Second phase: Qualitative data

| selection |
|---|

## 4.8.1        Trustworthiness of my study

Guba (1981) agrees with Van Heerden (2011), Ary and Keegan (2001), as well as Rule and John (2011), by suggesting that trustworthiness of qualitative studies is achieved by transferability, credibility, dependability as well as confirmability which will be discussed in the next few sections.

As mentioned in Section 3.8, ethical relationships and practises are important aspects of the quality of research and conducting research "in an ethically sound manner thus enhances the quality of research and contributes to its trustworthiness" (Rule & John, 2011, p.111). Trustworthiness of a study is vital, and therefore the following aspects, as portrayed in Table 4.10, were taken into consideration when conducting both quantitative and qualitative data collection during the research. I strived to present a

logical parallel between the research questions, the results and discussion to enhance the quality of my study (Creamer, 2016, p.84).

**Table 4.10: Aspects to establish trustworthiness into the study (Joubert, 2016, p.137)**

| Important ethical aspects | How trustworthiness was established in the study |
|---|---|
| The reader should be convinced of the truth of the research. | Ethical clearance was obtained from the ethics committee of the University of Pretoria. Furthermore, this study was monitored throughout the study process by various stakeholders. Timelines and all other steps were discussed with the supervisor and co supervisor. All content was evaluated and controlled before and after feedback of the supervisor and co-supervisor. The completed questionnaires, along with the field notes, the audio recordings of the 16 interviews, and the transcriptions of the audio recordings were handed to and controlled by the supervisor and co-supervisor. Language and technical aspects, as well as the Turnitin processes were observed and accepted by the supervisor and co-supervisor. |
| The reader should be able to determine whether the same research can be applied to other contexts and participants. | This study could be replicated with different participant and schools in other contexts. |
| The reader should be convinced that the same outcomes will be reached if the study is done with the same or similar participants, in the same or similar contexts. | The same or very similar outcomes might be reached if this study is conducted with the same or similar participants, in the same or similar contexts. |

| The objectivity of the researcher should be beyond any doubt. | It was my intention to conduct an authentic and objective study in order to obtain authentic and objective outcomes. I aimed to be objective and trustworthy at all times, endeavouring not to influence any of the outcomes in a subjective way through any prior communication with the participants. |
| --- | --- |

In this study, I planned ahead and aimed to meet the criteria of trustworthiness as outlined by Joubert (2016, p.138). Trustworthiness was gained by making "raw data" of the interviews available to the reader and this data was transcribed meticulously. Thick descriptions with detail of the cases were given, triangulation of sources and methods was used, and crystallization was applied to recognise and describe the variety of facets of the reality that was studied. Through crystallization, constructs of parents educating their young children as democratic citizens were discussed. Stewart, Gapp and Harwood (2017, p.108) compared crystallization in research with crystallization in alchemy. They compare the way that lead turns into gold by applying the process of alchemy with the process of "finding the value within something that is presumed not to have such value" (Stewart et al., 2017, p.108). They base their view of crystallization on the principle of triangulation as a point of departure and consider it as a process to ensure rigor through credibility and trustworthiness to the study and to obtain "deeper and richer understanding of the phenomena" (Stewart et al., 2017, p.108). According to them, crystallization "centres on understanding the research and the researcher position to intimately view the process with an openness that allows discoveries to unfold that would otherwise be lost" (Stewart et al., 2017, p.108). By applying the alchemy of crystallization, I aimed to provide richer insights in the process through accurate descriptions of the research process, by providing literature background, and by showing that I used crystallization throughout the duration of the study as the best method to answer the research questions. They argued that the nature of reality is not a "flat ontological base" (Stewart et al., 2017 p.109), but used the crystal metaphor offered by Richardson (2000) that the "multiple dimensions of interpretive research have more than three sides to view the world (triangulation)" (Stewart et al., 2017 p.112). Crystallization was also described as the pieces of a puzzle or a quilt put together to create an end result with quality and rigor through

accurate and exhaustive precision with "emphasis on investigation, discovery, reflection, interpretation and representation" (Stewart et al., 2017 p.112; Lincoln, Lynham & Guba, 2011). Ethical dilemmas were described as well. As mentioned in Chapter 1, according to Joubert et al. (2016), quality assurance of qualitative studies is focussed on dependability, credibility, conformability and trustworthiness.

### 4.8.1.1 Credibility in this study

In *qualitative data collection* credibility is important, because the issue of truth is of vital importance when conducting research (Van Heerden, 2011, p.121; Ary & Keegan, 2002, p.457). The data was handled with credibility as I displayed a sense of integrity and reliability to all stakeholders.

I aimed to have ensure consistency between my objectives for this study, the research questions and the way I executed the analysis, as well as in the presentation of the analysis in the results section, in order to reach validity. The validity supported my credentials to accomplish the research and the credibility that resulted from the way I presented the results (Creamer, 2016, p.84). According to Creamer (2016), validity is important to the quality of any kind of research. I used it in qualitative as well as the qualitative research when referring to strategies used during the data collection and analysis that confirmed the credibility, conformability as well as the justification of the findings and inferences drawn at the conclusion of the study.

In *quantitative research*, criteria for validity entails that the instrument should obtain *sight validity and content validity*, because it should represent the whole construct. *Construct validity* entails how well the construct of the study is represented. *Criteria validity* is obtained when the counts from the data gathering instrument correlates with the counts of another similar instrument for the measurement of the same construct (Grosser, 2016, p.304).

I aimed to reach credibility during the *qualitative phase* of my study, namely, to present a true picture of the phenomenon being studied (Shenton, 2003, pp.63-69). I endeavoured to make the following provisions to "promote confidence that [I] have accurately recorded the phenomenon under scrutiny" and adopted well established research methods "both in qualitative investigation in general, and in information

science in particular" (Shenton, 2003, p.64). Furthermore, I aimed to develop an early familiarity with the culture of the participating institutions before the first data collection dialogue took place. Triangulation was reached by conducting individual interviews. I also considered which tactics would help ensure honesty from the informants. Participation was voluntary, and they could withdraw from the study at any stage, they were encouraged to be honest and I established rapport with the participants, when I told them that there are no right or wrong answers to the questions, and that I was simply interested in their views on the topic. I declared my background, qualifications, experience and financial support to obtain the trust of the scrutineers of my study.

To further ensure credibility, I deployed iterative questioning to "uncover deliberate lies", and held frequent debriefing sessions with my supervisors, who acted as "sounding boards" to test my interpretations and developing ideas and widened my vision to realize my own preferences and biases (Shenton, 2003, p.67). I also asked other academics to critically evaluate the study. Their feedback was highly valuable in allowing me to develop a greater explanation of the research design and to strengthen my arguments (Shenton, 2003, p.67). I also evaluated the study through 'reflective commentary', as mentioned by Shenton. I could not, however, compared my findings to other similar studies, because there was no specific literature available on the role of parents in the education of their young children as democratic citizens. Lastly, I engaged in thick descriptions of the phenomenon under scrutiny to obtain credibility. In the qualitative research phase, I also aimed to obtain validity by explaining the explanatory sequential design, which qualitative results were followed up, how the sample of follow-up participants was chosen, how I developed relevant interview questions, and how I utilized the qualitative data to explain the quantitative results (Creswell, 2015, p.19).

*4.8.1.2        Transferability and external validity*

Transferability is the extent to which generalisation is possible (Hartell & Bosman, 2016, p.39). According to Rule and John (2015, p.105) transferability is an alternative to generalisability. They also spoke of "reader-determined transferability" which entails that the researcher understands the phenomenon being studied, provides "thick

descriptions of the context", and allow the "findings and conclusions to gain the level of transferability which the reader may determine".

In *quantitative research*, the data gathering instrument should produce the same or constant results when used several times with different participants in the same population in order for it to be valid (Grosser, 2016). I aimed to reach external validity, which refers to the dependability of the extent to which generalisations of data is possible. The validity of research refers to the extent that the research measures what it is supposed to measure (Grosser, 2016, p.302). In the same sense, the validity of a data gathering instrument depends on the extent that the instrument measures what it is supposed to measure (Grosser, 2016).

*In qualitative research*, external validity is "the extent to which the findings of a study can be applied to other situations". Because my study was a relatively small one, it is not expected that this study can necessarily be applied to a wider population with the same results (Shenton, 2003, p.69), and I could not make transferability inferences. The results of my study should therefore "be understood within the context of the particular characteristics of the organisations and, perhaps, the geographical area in which the fieldwork was carried out" (Shenton, 2003, p.70). To enable readers to assess whether the findings of this study are transferable to other situations, I have provided all relevant information, including issues like "the number of organisations [that took] part in the study and where they are based, any restrictions in the type of people who contributed data, the number of participants involved in the fieldwork, the data collection methods that were employed, the number and length of the data collection sessions and the time over which the data was collected" (Shenton, 2003, p.70).

### 4.8.1.3 Dependability and reliability

The level of dependability is important when conducting both qualitative and quantitative research methods. The reason being that consistency is necessary. Data collection as well as all other activities during this study was done in accordance with all ethical and procedural guidelines to portray a sense of fairness, logic and accuracy.

A pilot study was done to determine the reliability of the quantitative data collection instrument (Grosser, 2016, p.288). The instruments were considered reliable because the same results regarding the phenomenon were obtained when I applied it several times with different respondents who were not participants in the actual study.

In order to obtain the same or constant results with the different respondents within the same population, I tried to ensure that the quantitative questionnaire (Addendum C) was reliable (Grosser, p. 302). Due to a restricted time-limit I was not able to employ re-tests with the same questionnaire and the same respondents to obtain test-re-test reliability (Grosser, 2016, p.303), or even employ a data gathering with the same respondents and an equivalent questionnaire to test the equivalent reliability of the instruments. I could neither employ bisectual reliability where the questionnaire would be divided into two sections and then two separate data collections in order to find a correlation coefficient which would indicate the reliability of the quantitative data collection instrument. Low reliability would show a value closer to 0 and high reliability will show a value closer to 1.

According to Grosser (2016, p.304) internal reliability can be determined by means of the Cronbach alpha coefficient and inter-item-correlations. When inter-item-correlations are high, then the alpha coefficient will be closer to 1 and the internal reliability of the questionnaire will be high. The Cronbach alpha is therefore a reliability coefficient that determines the extent to which the different items in the questionnaire correlate positively with each other.

A shortcoming of non-probability sampling designs such as voluntary design, as employed in this study, that could influence the reliability of the study negatively, was the fact that convenience sampling could be questioned for reliability and randomness (Lombard, 2016, p.102). I described the reasons for choosing the sample in detail to support the reliability of the research results.

Regarding qualitative research, Shenton (2003, p.71) stated that a reliable study "employs techniques that, if the study were repeated, in the same context, with the same methods and with the same participants, similar results would be obtained". To

ensure the dependability of the study, the "processes within the study should be reported in detail" (Shenton, 2003, p.71), and should enable another researcher to repeat the study. I included sections to describe the "research design and its implementation, the operational detail of data gathering as well as the reflective appraisal of the project" (Shenton, 2003).

When collecting the qualitative data, I consciously worked towards the attainment of uniformity, dependability and reliability. Internal dependability refers to the validity of the inferences made (Joubert, 2016, p.138). I aimed to be transparent regarding the dependability of my study by providing a CD containing raw data in the form of transcriptions of the interviews. I provided thick descriptions of the context and the research process. I also reflected on my role as researcher, and I provided an audit trail of the qualitative data. I used different data sources and methods to reach triangulation and crystallization and continued to gather data until I reached saturation and no new data emerged.  Lastly, I admitted and described the limitations of the study.

### 4.8.1.4      Confirmability and objectivity

Guba (1981) considered confirmability as a way of ensuring that the researchers biases and influences on the study are diminished, saying that it was an effort to reach objectivity. In the case of *qualitative data* collection, confirmability is necessary, while in the case of *quantitative* data collection, objectivity is necessary, as neutrality should be upheld at all times while conducting research. When collecting the *qualitative* data, I endeavoured to confirm the data in order to ensure clarity about replies from the participants, but I always aimed to stay neutral.

Shenton (2003, p.72) agreed with Guba and referred to the fact that because research instruments are developed by humans, and that the research itself is conducted by humans, the danger of bias is always a possibility. In order to maintain objectivity in my study, I used more than one research method to obtain triangulation and to reduce my own bias and argued the reasons for using the mixed methods approach. I also acknowledged the weaknesses of the techniques that I used and provided "a detailed methodological description to enable the reader to determine how far the data and

construct emerging from it may be accepted". An audit trail of the data was presented in Table 5.20 to enable the reader to "trace the course of the research step-by-step via the decisions made and procedures described" (Shenton, 2003, p.72). This data-orientated audit trail showed how "the data leading to the formation of recommendations was gathered and processed during the course of the study" (Shenton, 2003, p.72).

As in the case with the interviews, I also aimed to remain neutral and objective during the *quantitative* data collection. According to Guba (1981), identifying limitations helps to ensure the dependability and confirmability of the study. These will be discussed in the next section.

## 4.9 LIMITATIONS OF THE STUDY

There were no clear guidelines for how to proceed and how the study would be evaluated in the literature on mixed methods research. Creswell (2015, p.100), confirmed that no standards or guidelines of quality were in place yet. Therefore, I conducted my study according to the comparison that Creswell (2015, p.10) made between the criteria for the evaluation of quality in three other mixed methods studies by Creswell and Plano Clark (2011), Shifferdecker and Reed (2009) and O'Cathain, et al. (2008). The way I ensured the quality of my study according to the abovementioned compared criteria, was discussed in detail in Chapter 1, section 1.13.1.

Due to time and travel constraints, I chose to only include two schools, both located in the same town. I also opted to conduct my research with a small qualitative sample. The measures I took to minimize the impact of the limitations included the establishment of rapport and commitment from the school staff, taking personal responsibility for the handing out and collection of the questionnaires, and to collect them as soon as the schools notified me that the questionnaires were handed back in by the participants.

Another limitation was the fact that the results were not representative of the South African population as a whole, considering the race and home language of the

participating parents. In this study, 38,53% of the participants were Afrikaans speaking and 36,8 % were African Language speakers, and therefore skewed data was produced. I expanded on the population distribution in South Africa in Chapter 6, section 6.10. An important limitation impinging on both the reliability and validity of the study is the fact that a non-probability sample was used. The small sample size in the case of the qualitative study is a further limitation. Voluntary samples also have problems of their own.

Lastly, the fact that questions 11 and 13 on the quantitative questionnaire were combined when doing the analysis, was also a limitation, since it was not good practice to chunk questions together that deal with different aspects. When it was discovered though, it was not practically possible to revise the data analysis process.

## 4.10    SUMMARY

In this chapter, I elaborated on the paradigmatic approach, the research design and methodology, quantitative and qualitative data collection instruments, and ethical and trustworthiness considerations. I discussed how ethical considerations were applied, and the checklist in Table 4.13 indicates how quality and rigor were ensured in the study. I have indicated how questions are the "lenses that focus the study in particular ways" and considered the guidance of Rule and John (2011, p.37) who noted that "formulating the right key research questions are worthwhile, [as] good field questions can generate the data that will answer the research questions, while self-reflective questions can enrich a study at all stages". In Chapter 5 and 6, I will discuss the quantitative and qualitative data analysis and the results of the study. The data analysis will be presented in an integrative framework that will include more detail in the meta-inference section about the findings when comparing and integrating the results obtained from the two phases of data collection.

**CHAPTER 5**

**ANALYSIS, RESULTS AND FINDINGS OF THE MIXED METHODS RESEARCH DESIGN**



"Mixed methods analytical procedures set out to identify, compare, and consolidate thematically similar results by using more than one source or form of data"

(Creamer, 2018, p.104)

## 5.1     INTRODUCTION

In Chapter 4, I described and explained the mixed methods research design and chosen methods for this study. I justified the particular research design and methods used in terms of the research questions and the purpose of the study. In this chapter, I report on the results of the study through explanations of the themes that emerged from the analysis of the raw data obtained from the questionnaires (quantitative data) and the interview schedules (qualitative data collection).

## 5.2     RESULTS FROM THE ANALYSIS OF THE MIXED METHODS DATA SETS

### 5.2.1        Results of Quantitative Analysis

The Parents' Understanding of their Role in the Education of their children as Democratic Citizens Questionnaire (PURECDCQ) was developed specifically for the current study. The questionnaire is considered to be in an initial phase of use, and further refinement and validation of the questionnaire should be done in future studies. However, evidence for reliability and validity of the questionnaire is presented in this chapter as well as the results from the respondents.

*Data Analysis*

The Pearson's chi-square test of independence was utilized to compare groups who chose an option to those who did not. The chi-square test offers a non-parametric and distribution free comparison of groups and expected frequencies in cells for dichotomous data (Field, 2018; McHugh, 2013). In the current study where most of the items had nominal categories of either having selected an option, or not having selected an option, the chi-square test was deemed most appropriate. Determining if there was a statistically significant difference between being a member of the selection group (chose the option) or the non-selection group produced nominal data which had to be compared with non-parametric statistics. The chi-square was chosen due the nature of the data as well as the advantages of chi-square which include robust analysis that negates requirements of normality and generally has few other requirements other than cell sizes (>5) (Field, 2018). The statistical output should be interpreted as follows: if a result is significant, then there were significantly more respondents in one group versus the other group. The null hypothesis is that there is no significant difference between group memberships, and where significance is detected there may be statistical as well as practical significance to choosing an option versus opting for no endorsement of the option.

*Sample*

In total, 233 respondents completed the questionnaire and the majority of the respondents (80%) were female as shown in Table 5.1. Respondents spoke English (25%) or Afrikaans (37%) or Sesotho (27%) at home, with only 12% speaking other African languages. Two-thirds (61%) of the respondents were between 31 and 40 years old. Only 10% were younger than 30 years old and 29% of respondents were older than 40 years. Most of the parents reported a tertiary qualification (71%) and the majority had only one child in the foundation phase (75%), with 23% of respondents reporting two children in foundation phase. There were only 2.6% of respondents who had three or more children in grade 0 to three.

**Table 5.1 Demographic characteristics of respondents**

| | Category | Valid N | Percentage |
|---|---|---|---|
| Gender of respondent | Female | 181 | 80.1% |
| | Male | 45 | 19.9% |
| Home language | English | 57 | 24.7% |
| | Afrikaans | 85 | 36.8% |
| | Sesotho | 62 | 26.8% |
| | Other African language | 27 | 11.7% |
| Age of parent | Age 21 to 30 years old | 22 | 10.3% |
| | Age 31 to 40 years old | 130 | 60.7% |
| | Above 40 years old | 62 | 29.0% |
| Highest level of education | Primary school | 4 | 1.7% |
| | High school | 61 | 26.5% |
| | Tertiary | 143 | 71.1% |
| How many children in the foundational phase in this school? | One child | 170 | 74.6% |
| | 5Two children | 52 | 22.8% |
| | Three children | 4 | 1.8% |
| | Four or more children | 2 | 0.8% |

*Instrument: Reliability and Validity*

The questionnaire (see Addendum D) contains background questions as well as items related to democracy designed to be analysed individually. Ten scales were designed to measure aspects of democracy and how they relate to children in the foundation phase as perceived by parents. Table 5.2 shows the internal consistency of the scales for analysis purposes.

**Table 5.2: Scales in democracy questionnaire**

| Items | Scale | Cronbach's Alpha | N of Items | Item type |
|---|---|---|---|---|
| Q11 & Q13 | Empowerment as a democratic citizen | .730 | 10 | dichotomy |
| Q17 | Characteristics encouraged | .928 | 13 | dichotomy |
| Q18 | Important aspects of a democratic society | .916 | 16 | dichotomy |
| Q20 | Challenges empowering child | .001 | 5 | dichotomy |
| Q21 | Democratic justice (aspects of) | .814 | 9 | dichotomy |
| Q22 | Rights of citizens in a democratic society | .897 | 10 | dichotomy |
| Q23 | Safety in a democratic society | .740 | 4 | dichotomy |
| Q24 | Freedom in a democratic society | .839 | 7 | dichotomy |
| Q25 | Pride in a democratic society | .732 | 4 | dichotomy |
| Q26 | Democratic education | .706 | 4 | Likert scale |

Most of the scales, with the exception of Democratic education, were based on yes or no selection answers. All of the scales, except the *Challenges empowering child scale*, had acceptable or good reliability coefficients above .700 (Field, 2018; de Vaus, 2012). Items were dichotomous (aspect endorsed or not endorsed) and cumulative indices were created by summing the items. The only exception was question 26, where the items were on a Likert scale and the mean of the responses were calculated in IBM SPSS (IBM Corporation 2017). The option labelled as *neutral* was treated as a mid-point, and it is recommended that future versions of the instrument exclude this option as participants may find it confusing.

*Data Analysis*

The scales were not normally distributed, Shapiro–Wilk ($p$=.000), and therefore the Spearman rank-order correlation coefficient (Field, 2018) was used to estimate the strength of relationships among scales and their significance. Cohen's (1988) criteria were used to interpret the relationships, where $r$ = .10 – 2.99 is a small relationship, $r$ = .30 – 4.99 is classified as a medium relationship, $r$ = .50- 6.99 is a large relationship and $r$ =.700 is a very large, strong relationship. The ordered-categorical individual items were analysed using the Chi-Square test and results are shown per item in tables. The Mann-Whitney U and Wilcoxon tests were used to test for significant differences between groups within the sample.

*5.2.1.2        Results*

*Democratic scales: individual item results*

In Table 5.3, the items that parents endorsed as empowering their foundation phase child as a democratic citizen are shown with the associated Chi-square values and significance. Chi-square shows the significant difference between the number of respondents who chose the option (coded as 1) when compared with those who did not choose the option (coded as 0). This analysis was conducted specifically to identify items of empowering the child which were significantly more likely to be chosen by parents/guardians as important to empowerment. Items which were not chosen also reveal relevant information about sources of empowerment which parents are less likely to value.

**Table 5.3: Descriptive statistics per item in Empowerment scale and associated Chi-Square statistics**

| Empowering child as democratic citizen | Not endorsed | | Endorsed | | | |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
| Parents | 33 | 14% | 200 | 86% | 119.70 | 0.000 |
| Peers | 158 | 68% | 75 | 32% | 29.57 | 0.000 |
| Teachers | 88 | 38% | 145 | 62% | 13.94 | 0.000 |
| Political leaders | 211 | 91% | 22 | 9% | 153.31 | 0.000 |
| Rights and responsibility | 48 | 21% | 185 | 79% | 80.55 | 0.000 |
| Characteristics of democratic citizenship | 148 | 64% | 85 | 36% | 17.03 | 0.000 |
| Skills of participation | 104 | 45% | 129 | 55% | 2.68 | 0.101 |
| Skills of negotiation | 129 | 55% | 104 | 45% | 2.68 | 0.101 |
| Moral values | 53 | 23% | 180 | 77% | 69.22 | 0.000 |
| Leadership skills | 87 | 37% | 146 | 63% | 14.94 | 0.000 |

*df* = 1

Most of the items pertaining to empowering the child for democratic citizenship were chosen by parents, a significant number of parents selected the options (*p*=0.000) and the items that parents, teachers, rights and responsibilities, and moral values were most often chosen as sources of empowering children as democratic citizens as shown in Table 5.3. Only the items *skills of participation* and *skills of negotiation* were not significantly endorsed by parents with more than half not choosing the negotiation option as being an important way to empower children as democratic citizens, χ² (1) =2.68, *p* = 0.101. The item, *political leaders as an empowering influence on the child*, as well as *peers* and *Characteristics of democratic citizenship* were not chosen as an influence by the majority of parents/guardians. Only 9% of parents selected *political leaders* as an empowering influence (significantly not endorsed, *p* = 0.000). The implications of these findings are discussed in the next chapter.

Table 5.4 displays the count of parents who chose the following characteristics as being important to encourage in their child, showing also the row percentage and associated significance.

**Table 5.4: Count of parents choosing characteristics as important to encourage in child**

| Characteristics encouraged | Not endorsed | | Endorsed | | | |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
| Tolerance | 67 | 29% | 166 | 71% | 42.064 | 0.000 |
| Forgiveness | 53 | 23% | 180 | 77% | 69.223 | 0.000 |
| Non-sexism | 97 | 42% | 136 | 58% | 6.528 | 0.011 |
| Self-control | 53 | 23% | 180 | 77% | 69.223 | 0.000 |
| Love | 42 | 18% | 191 | 82% | 95.283 | 0.000 |
| Compassion | 72 | 31% | 161 | 69% | 33.996 | 0.000 |
| Accountability | 45 | 19% | 188 | 81% | 87.764 | 0.000 |
| Open mindedness | 67 | 29% | 166 | 71% | 42.064 | 0.000 |
| Commitment | 68 | 29% | 165 | 71% | 40.382 | 0.000 |
| Respect | 29 | 12% | 204 | 88% | 131.438 | 0.000 |
| Non-racism | 65 | 28% | 168 | 72% | 45.532 | 0.000 |
| Loyalty | 61 | 26% | 172 | 74% | 52.88 | 0.000 |
| Responsibility | 26 | 11% | 207 | 89% | 140.605 | 0.000 |

*df* = 1

Most items were strongly endorsed by parents as characteristics that they would encourage in their children, with between 58% and 89% of respondents choosing the options as important characteristics with a few exceptions. The item *responsibility* was chosen most often by parents (89%) ($\chi^2(1) = 140.605$, *p*= 0.000). The item *respect* was endorsed significantly as a character to be encouraged in their children and was chosen by 88% of the participants $\chi^2 (1) = 131.438$, p=0.000. Non-sexism was chosen by 58% of respondents, and therefore 42% did not see this as specifically important, the implications are discussed in the next chapter.

Table 5.5 displays the count of parents who chose certain items as aspects of democracy that they consider as important.

**Table 5.5: Count of parents choosing aspects of democracy as important**

| Important in a democratic society: | Not endorsed | | Endorsed | | | |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
| Deliberations | 94 | 40% | 139 | 60% | 8.69 | 0.003 |
| Norms and values | 50 | 21% | 183 | 79% | 75.92 | 0.000 |
| Peacebuilding | 75 | 32% | 158 | 68% | 29.57 | 0.000 |
| Equality | 68 | 29% | 165 | 71% | 40.38 | 0.000 |
| Reconciliation | 98 | 42% | 135 | 58% | 5.88 | 0.015 |
| Participation | 107 | 46% | 126 | 54% | 1.55 | 0.213 |

| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
|---|---|---|---|---|---|---|
| Sense of belonging | 104 | 45% | 129 | 55% | 2.68 | 0.101 |
| Affective response to your country | 117 | 50% | 116 | 50% | 0.00 | 0.948 |
| Open mindedness | 89 | 38% | 144 | 62% | 12.98 | 0.000 |
| Social justice | 92 | 39% | 141 | 61% | 10.31 | 0.001 |
| Rule of law | 99 | 42% | 134 | 58% | 5.26 | 0.022 |
| Pride | 115 | 49% | 118 | 51% | 0.04 | 0.844 |
| Safety | 51 | 22% | 182 | 78% | 73.65 | 0.000 |
| Freedom | 66 | 28% | 167 | 72% | 43.78 | 0.000 |
| Cultural mixing | 79 | 34% | 154 | 66% | 24.14 | 0.000 |
| Knowledge of systems & principles | 107 | 46% | 126 | 54% | 1.55 | 0.213 |

*df* = 1

While most items were highly endorsed, the items of *participation, sense of belonging, affective response to your country, pride* and *knowledge of systems and principles* were chosen by just more than half of the respondents, indicating that the other half of the respondents did not choose the options (*p*>0.05). For example, the option *pride* was not chosen by 49% of respondents as being a crucial value in a democratic society. The reasons as to why parents were split when choosing these characteristics as important in a democratic society is discussed in the next chapter.

Table 5.6 displays the count of parents who endorsed the following aspects of democratic justice as important.

**Table 5.6: Count of parents who endorsed aspects of democratic justice**

| Democratic justice: | Not endorsed | | Endorsed | | | |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
| recognise freedom of others | 64 | 27% | 169 | 73% | 47.32 | 0.000 |
| contribute towards private & public justice | 117 | 50% | 116 | 50% | 0.00 | 0.948 |
| be decent | 76 | 33% | 157 | 67% | 28.16 | 0.000 |
| be critical | 166 | 71% | 67 | 29% | 42.06 | 0.000 |
| respect liberties of others as equally important as own | 82 | 35% | 151 | 65% | 20.43 | 0.000 |
| respect the views of others | 64 | 27% | 169 | 73% | 47.32 | 0.000 |
| teach them to agree to disagree | 87 | 37% | 146 | 63% | 14.94 | 0.000 |
| recognition of human dignity | 62 | 27% | 171 | 73% | 50.99 | 0.000 |
| the virtues of forgiveness | 82 | 35% | 151 | 65% | 20.43 | 0.000 |

*df* = 1

Participants did not endorse the *contribution towards private and public justice* as an important item in empowering their children with democratic justice χ² (1) = 0.00, *p* = 0.948). Parents significantly endorsed *recognition of human dignity* as an important item in empowering their children with democratic justice χ² (1) = 50.99, *p* = 0,000).

Parents also considered *the recognising of the freedom of others* χ² (1) = 47,32, p = 0.000), and to *respect the view of others* χ² (1) = 47.32, p = 0.000) as important factors when empowering their children with democratic justice.  Recognising freedom of others, respecting the views of others and the recognition of human dignity were the three options which most respondents (73%) chose.  Being critical was only chosen by 29% of respondents, and half of the respondents did not choose contributing towards private and public justice.

Table 5.7 displays the count of parents who endorsed the rights of democratic citizens.

**Table 5.7: Count of parents who endorsed rights of democratic citizens**

| Rights of citizens in democracy: | Not endorsed | | Endorsed | | Chi-Square | Asymp. Sig. |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | | |
| work | 53 | 23% | 180 | 77% | 69,22 | 0,000 |
| own property | 76 | 33% | 157 | 67% | 28,16 | 0,000 |
| learn skills to participate | 72 | 31% | 161 | 69% | 34,00 | 0,000 |
| acquire knowledge about the voting process | 84 | 36% | 149 | 64% | 18,13 | 0,000 |
| learn values | 65 | 28% | 168 | 72% | 45,53 | 0,000 |
| acquire knowledge democracy, rights & legal entitlement | 80 | 34% | 153 | 66% | 22,87 | 0,000 |
| acquire an effective response to their country | 95 | 41% | 138 | 59% | 7,94 | 0,005 |
| feel safe | 36 | 15% | 197 | 85% | 111,25 | 0,000 |
| feel free | 60 | 26% | 173 | 74% | 54,80 | 0,000 |
| feel proud | 80 | 34% | 153 | 66% | 22,87 | 0,000 |

*df* = 1

Parents strongly endorsed all items as rights of citizens in a democracy. The item chosen most often by participants was *feeling safe* as the most important right of citizens in a democracy χ² (1) = 111.25, *p* = 0.000).

In Table 5.8 the count of parents who chose items regarding their understanding of *safety* in a democratic society are shown.

**Table 5.8: Understanding of parents regarding safety in a democratic society**

| Safety: | Not endorsed | | Endorsed | | Chi-Square | Asymp. Sig. |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | | |
| Not to feel threatened at home | 26 | 11% | 207 | 89% | 140,61 | 0,000 |
| To feel secure about your owned property | 55 | 24% | 178 | 76% | 64,93 | 0,000 |
| Not to feel threatened at work | 41 | 18% | 192 | 82% | 97,86 | 0,000 |

| | Not endorsed | | Endorsed | | | |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
| Not to fear for bodily harm | 32 | 14% | 201 | 86% | 122,58 | 0,000 |

*df* = 1

Parents strongly endorsed all items as pertaining to their understanding of *feeling safe* in a democratic society. The options provided resonated with most respondents; in future versions of the questionnaire it may be more useful to ask respondents to what degree they experience these aspects of democratic society in their daily lives.

Table 5.9 displays the count of parents who chose certain items regarding their understanding of *freedom* in a democratic society.

**Table 5.9: Understanding of parents regarding freedom in a democratic society**

| Freedom: | Not endorsed | | Endorsed | | | |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
| choose education | 45 | 19% | 188 | 81% | 87,76 | 0,000 |
| choose language LOLT self and children | 53 | 23% | 180 | 77% | 69,22 | 0,000 |
| choose a religion | 46 | 20% | 187 | 80% | 85,33 | 0,000 |
| marry a person of your choice | 76 | 33% | 157 | 67% | 28,16 | 0,000 |
| raise children according to traditions, beliefs and values | 39 | 17% | 194 | 83% | 103,11 | 0,000 |
| choose your own occupation | 62 | 27% | 171 | 73% | 50,99 | 0,000 |
| choose your own living space | 61 | 26% | 172 | 74% | 52,88 | 0,000 |

*df* = 1

All items were endorsed significantly by parents, with most respondents choosing the options provided. This scale did not offer a great degree of discrimination, and the way such items should be phrased should be reconceptualised in future questionnaires.

Aspects of *pride* in a democratic society as chosen by respondents is shown in Table 5.10.

**Table 5.10: Understanding of parents regarding pride in a democratic society**

| Pride: | Not endorsed | | Endorsed | | | |
|---|---|---|---|---|---|---|
| | Count | N % | Count | N % | Chi-Square | Asymp. Sig. |
| To feel proud of your country's sport achievements | 86 | 37% | 147 | 63% | 15,97 | 0,000 |
| To feel proud of your own achievements | 56 | 24% | 177 | 76% | 62,84 | 0,000 |
| To be proud of your own culture | 53 | 23% | 180 | 77% | 69,22 | 0,000 |
| To be proud of yourself as a person | 21 | 9% | 212 | 91% | 156,57 | 0,000 |

*df* = 1

Although all items were significantly endorsed by respondents, an especially large percentage, 91% of respondents, selected the item, *to be proud of yourself as a person,* in their understanding of pride as a democratic citizen ($\chi^2(1) = 156.57$, *p* = 0.000).

In Table 5.11 the results for democratic education are shown. As can be seen, the options of *neutral*, *disagree* and *strongly disagree* were selected by less than 10% of participants creating redundant categories. Future versions of the questionnaire would require the democratic items to be refined and the categories decreased or rescaled.

**Table 5.11: Understanding of parents regarding democratic education**

*df* = 1

| Democratic education: | | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|---|---|---|---|---|---|---|
| Empowering child as democratic citizenship to build self-esteem & become contributing citizen | Count | 125 | 82 | 19 | 1 | 0 |
| | N % | 55.10% | 36.10% | 8.40% | 0.40% | 0.00% |
| Shape child's behaviour to become socially viable adults | Count | 126 | 86 | 9 | 2 | 1 |
| | N % | 56.30% | 38.40% | 4.00% | 0.90% | 0.40% |
| Children must be educated for leadership as well as for obedience | Count | 147 | 59 | 14 | 3 | 2 |
| | N % | 65.30% | 26.20% | 6.20% | 1.30% | 0.90% |
| Empowering child as responsible democratic citizens will make South Africa a better place | Count | 142 | 72 | 8 | 1 | 2 |
| | N % | 63.10% | 32.00% | 3.60% | 0.40% | 0.90% |

Parents either agreed or strongly agreed with all of the items, in a few cases parents chose the "neutral option" and only one or two parents chose the disagree or strongly disagree options. The item, *Children must be educated for leadership as well as for obedience*, had the highest percentage of parents strongly agreeing though it should be noted that the item was phrased in a double-barrelled way. The questionnaire is considered an initial instrument and future researchers who use the items should pilot and refine them so that the measurement and inferences will be more robust. The questions in the table above especially need refinement as the Likert scale did not function with increasing categories and the items failed to discriminate on the underlying construct.

*Democratic scales: overall results and correlations*

Table 5.12 shows the descriptive statistics of the scales in their composite format. Each component scale was created as a cumulative index, with the exception of democratic education (Likert type scale). The scales based on dichotomous items have no missing data, due to the fact that the respondent could have selected the option (endorsed = 1) or not circled the option (not endorsed = 0).

**Table 5.12: Descriptive statistics of democracy scales**

| | | Empowerment as a democratic citizen | Characteristics encouraged | Important aspects of a democracy | Democratic justice (aspects of) | Rights of citizens in democracy | Safety in democracy | Freedom in democracy | Pride in democracy | Democratic education |
|---|---|---|---|---|---|---|---|---|---|---|
| N | Valid N | 233 | 233 | 233 | 233 | 233 | 233 | 233 | 233 | 228 |
| | Missing | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 5 |
| Range | | 10 | 13 | 16 | 9 | 10 | 4 | 7 | 4 | 2 |
| Minimum | | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| Maximum | | 10 | 13 | 16 | 9 | 10 | 4 | 7 | 4 | 3 |
| Average | | 55% | 75% | 62% | 62% | 70% | 84% | 77% | 77% | N/A |

The maximum scores show how many aspects respondents could endorse per scale. In most cases, respondents circled more than two-thirds of the options in the scales. The maximum indicates how many items were in each scale, and the average is the mean of items chosen per scale by the respondents. As each scale had a different number of options, they are not directly comparable but are shown together in Table 5.12 to give an overview of the scales created.

In Table 5.13 the correlations among the scales are shown, further evidence that there is a strong, underlying construct in the instrument (construct validity).

**Table 5.13: Correlations among scales**

| | Empowerment democratic citizen | Characteristics encouraged | Important aspects democra | Democratic justice | Rights of citizens democra | Safety in a democra | Freedom democra | Pride in a democra |
|---|---|---|---|---|---|---|---|---|

| | | tic society | (aspects of) | tic society | tic society | tic society | tic society |
|---|---|---|---|---|---|---|---|
| Empowerment as a democratic citizen | Correlation Coefficient | .425** | .488** | .531** | .471** | .373** | .405** | .344** |
| | Sig. (2-tailed) | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 |
| Characteristics encouraged | Correlation Coefficient | .425** | | .667** | .520** | .551** | .367** | .479** | .369** |
| | Sig. (2-tailed) | 0.000 | | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 |
| Important aspects of a democratic society | Correlation Coefficient | .488** | .667** | | .638** | .659** | .467** | .475** | .474** |
| | Sig. (2-tailed) | 0.000 | 0.000 | | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 |
| Democratic justice (aspects of) | Correlation Coefficient | .531** | .520** | .638** | | .602** | .459** | .479** | .385** |
| | Sig. (2-tailed) | 0.000 | 0.000 | 0.000 | | 0.000 | 0.000 | 0.000 | 0.000 |
| Rights of citizens in a democratic society | Correlation Coefficient | .471** | .551** | .659** | .602** | | .523** | .631** | .561** |
| | Sig. (2-tailed) | 0.000 | 0.000 | 0.000 | 0.000 | | 0.000 | 0.000 | 0.000 |
| Safety in a democratic society | Correlation Coefficient | .373** | .367** | .467** | .459** | .523** | | .541** | .411** |
| | Sig. (2-tailed) | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | | 0.000 | 0.000 |
| Freedom in a democratic society | Correlation Coefficient | .405** | .479** | .475** | .479** | .631** | .541** | | .543** |
| | Sig. (2-tailed) | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | | 0.000 |
| Pride in a democratic society | Correlation Coefficient | .344** | .369** | .474** | .385** | .561** | .411** | .543** | |
| | Sig. (2-tailed) | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | 0.000 | |

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

c. Listwise N = 228

There were moderate, significant relationships between *Pride in democracy* and *Empowerment as a democratic citizen* ($r_s$ = .344., $p$ = .000) and moderate relationships between *Pride in democracy* and *Characteristics encouraged* as well as *Pride* and *Democratic justice*. Other scales had large, significant relationships above .400 ($p$=.000) and the strongest relationship was between *Important aspects in a democratic society* and *Characteristics encouraged* ($r_s$ = .667., $p$ = .000). The implications of the relationships are discussed in the next chapter.

Table 5.14 shows the scale in terms of gender of respondents. The Mann-Whitney U test was applied to asses if male or female respondents were significantly more or less likely to endorse the scales.

**Table 5.14: Male and female respondents per scale compared for significance**

| | Empowerment democratic citizen | Characteristics encouraged | Important aspects democratic society | Democratic justice | Rights of citizens democratic society | Safety in a democratic society | Freedom democratic society | Pride in a democratic society | Democratic education |
|---|---|---|---|---|---|---|---|---|---|
| Mann-Whitney U | 3616.000 | 3452.000 | 3389.500 | 3170.000 | 3424.500 | 3793.500 | 3581.000 | 2842.000 | 3417.500 |
| Wilcoxon W | 19369.000 | 19205.000 | 19142.500 | 18923.000 | 19177.500 | 4783.500 | 19334.000 | 18595.000 | 4407.500 |
| Z | -0.739 | -1.224 | -1.343 | -1.924 | -1.286 | -0.326 | -0.888 | -3.113 | -1.295 |
| Asymp. Sig. (2-tailed) | 0.460 | 0.221 | 0.179 | 0.054 | 0.198 | 0.744 | 0.375 | 0.002 | 0.195 |

a. Grouping Variable: What is your gender

The results from Table 5.14 show that there are no significant differences in how *male and female* respondents answered the questions related to the scales (p>.05) with the exception of *Pride in Democratic society*. Men were significantly more likely (*M*=3.51) than women (*M*=2.97) to choose the options in the Pride scale.

Table 5.15 shows the results of the scales in terms of age of respondents. The Kruskal-Wallis test was conducted to compare different age groups in the sample of respondents.

**Table 5.15: Age groups compared per scale**

| | Empowerment democratic citizen | Characteristics encouraged | Important aspects democratic society | Democratic justice | Rights democratic society | Safety in a democratic society | Freedom democratic society | Pride in a democratic society | Democratic education |
|---|---|---|---|---|---|---|---|---|---|
| Kruskal-Wallis H | 2.010 | 5.517 | 3.605 | 2.219 | 2.771 | 0.632 | 2.963 | 0.428 | 1.991 |
| df | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| Asymp. Sig. | 0.366 | 0.063 | 0.165 | 0.330 | 0.250 | 0.729 | 0.227 | 0.807 | 0.370 |

As shown in the Table above the *age of the parent* also had no significant implications for the scales. The age of the parent did not influence their agreement with democratic scales.

In Table 5.16 the four language groups (English, Afrikaans, Sesotho, other African languages) were compared for significant differences on the democracy scales.

**Table 5.16 Language groups compared per scale**

|  | Empower ment as a democrati c citizen | Characteri stics encourage d | Importa nt aspects of a democr atic society | Democr atic justice (aspects of) | Rights of citizens in a democr atic society | Safety in a democr atic society | Freedo m in a democr atic society | Pride in a democr atic society | Democr atic educatio n |
|---|---|---|---|---|---|---|---|---|---|
| Krusk al-Wallis H | 6.872 | 7.708 | 3.877 | 2.832 | 8.333 | 5.059 | 2.702 | 2.289 | 23.091 |
| df | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 |
| Asym p. Sig. | 0.076 | 0.052 | 0.275 | 0.418 | 0.040 | 0.168 | 0.440 | 0.515 | 0.000 |

a. Kruskal Wallis Test

b. Grouping Variable: Home language

There were two scales where significant differences were detected, the *Rights of citizens in a democratic society* as well as the *Democratic education* scale. Further analysis as shown in the Table 5.17 below shows specific group differences.

**Table 5.17 Post-hoc comparisons of language groups for democratic scales**

| Dependent Variable |  |  | Mean Difference (I-J) | Std. Error | Sig. | 95% Confidence Interval | |
|---|---|---|---|---|---|---|---|
|  |  |  |  |  |  | Lower Bound | Upper Bound |
| Rights of citizens in a democratic society | English | Afrikaans | 0.743 | 0.550 | 1.000 | -0.72 | 2.21 |
|  |  | Other African languages | 2.125* | 0.751 | 0.030* | 0.13 | 4.12 |
|  |  | Sesotho | 0.738 | 0.590 | 1.000 | -0.83 | 2.31 |
|  | Afrikaans | English | -0.743 | 0.550 | 1.000 | -2.21 | 0.72 |

| Democratic education | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | Other African languages | 1.382 | 0.710 | 0.316 | -0.51 | 3.27 |
| | | Sesotho | -0.004 | 0.537 | 1.000 | -1.43 | 1.42 |
| | Other African languages | English | -2.125* | 0.751 | 0.030* | -4.12 | -0.13 |
| | | Afrikaans | -1.382 | 0.710 | 0.316 | -3.27 | 0.51 |
| | | Sesotho | -1.386 | 0.741 | 0.375 | -3.36 | 0.59 |
| | | English | -0.738 | 0.590 | 1.000 | -2.31 | 0.83 |
| | Sesotho | Afrikaans | 0.004 | 0.537 | 1.000 | -1.42 | 1.43 |
| | | Other African languages | 1.386 | 0.741 | 0.375 | -0.59 | 3.36 |
| | | Afrikaans | 0.0298 | 0.0822 | 1.000 | -0.189 | 0.249 |
| | English | Other African languages | -0.0500 | 0.1149 | 1.000 | -0.356 | 0.256 |
| | | Sesotho | .3593* | 0.0882 | 0.000* | 0.124 | 0.594 |
| | | English | -0.0298 | 0.0822 | 1.000 | -0.249 | 0.189 |
| | Afrikaans | Other African languages | -0.0798 | 0.1091 | 1.000 | -0.370 | 0.211 |
| | | Sesotho | .3295* | 0.0806 | 0.000* | 0.115 | 0.544 |
| | Other African languages | English | 0.0500 | 0.1149 | 1.000 | -0.256 | 0.356 |
| | | Afrikaans | 0.0798 | 0.1091 | 1.000 | -0.211 | 0.370 |
| | | Sesotho | .4093* | 0.1137 | 0.002* | 0.107 | 0.712 |
| | | English | -.3593* | 0.0882 | 0.000* | -0.594 | -0.124 |
| | Sesotho | Afrikaans | -.3295* | 0.0806 | 0.000* | -0.544 | -0.115 |
| | | Other African languages | -.4093* | 0.1137 | 0.002* | -0.712 | -0.107 |

*. The mean difference is significant at the 0.05 level.

The English language group was significantly more likely to choose more options in the *Rights of citizens in a democratic society* (*M*=7.75) when compared to respondents who spoke the other African languages (*M*=5.63). The Sesotho group were the least likely to agree with the *Democratic Education* statements, significantly less than all three of the other groups. Due to the problems with the Democratic scale, this specific finding should be treated with caution.

*Other aspects of democracy reported by parents*

The following section displays the results from items intended to provide more background information on parents' understanding of democracy.

In Figure 5.1, the percentage of parents who viewed either the home (46%) or the school (54%) as the primary setting for their child to develop democratic skills is shown.
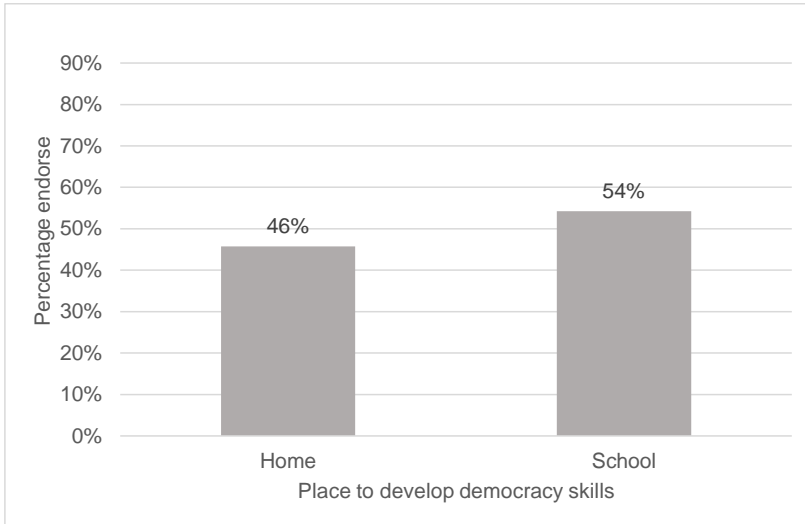
**Figure 5.1: Place where child develops democratic skills**

More parents said *the school* was the primary location for democratic skills to be developed for their foundation phase child.

Figure 5.2 below shows the percentage of parents referring negatively to the South African Democracy in front of their children.
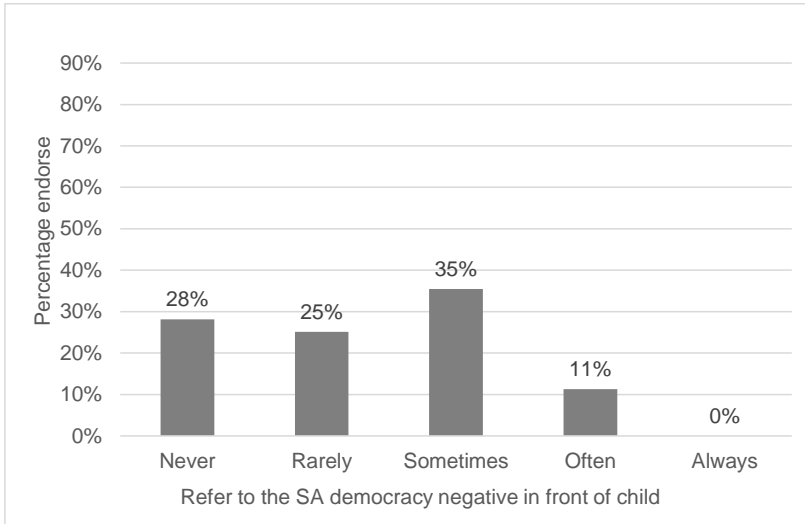
**Figure 5.2: Frequency of parents referring negatively to South African Democracy**

Out of the total, 28% of respondents said that they *never* refer to the South African democracy in a negative way in front of the children. Only 11% said that they *often* refer negatively to the democracy of South Africa.

In Figure 5.3 The parental role in democracy as perceived by participants is displayed.
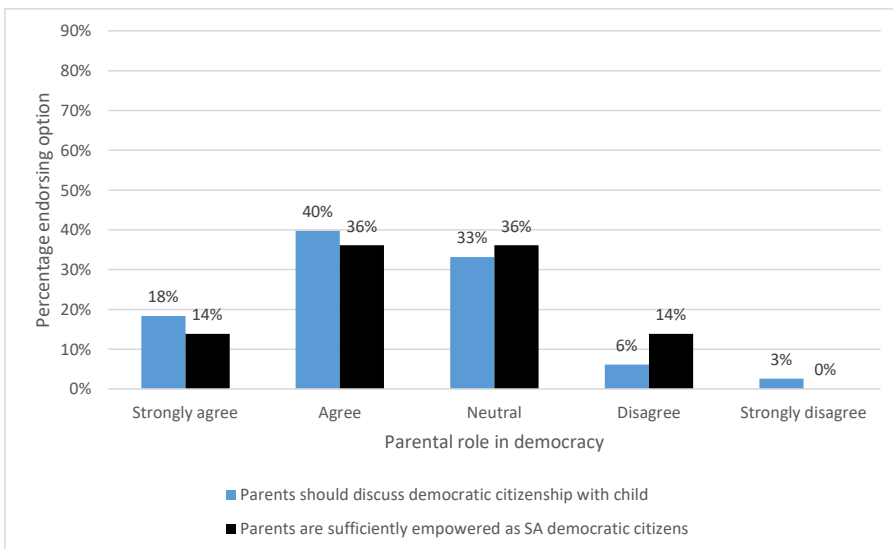
**Figure 5.3: The parental role in democracy as perceived by participants**

The figure shows that only 14% agreed strongly that they *consider themselves as sufficiently empowered* as democratic citizens. However, the item was answered with mostly positive or neutral options being chosen, possibly due to social desirability responding as parents may feel that it could reflect poorly on them if they admit to not agreeing with the statement. Further qualitative exploration was needed to understand the phenomenon. The topic was further explored qualitatively, which yielded more insightful results.
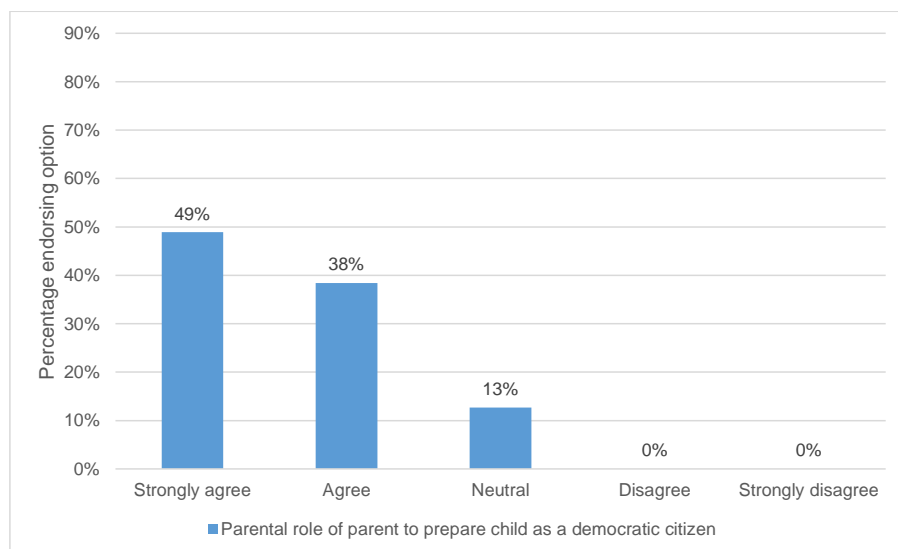


**Figure 5.4: The parental role in educating children as democratic citizens**

The figure shows that most parents either agreed (38%) or strongly agreed (49%) that the parental role is important in educating a child as a democratic citizen.

In Table 5.18 the *challenges* as recorded by parents are shown.

**Table 5.18: Challenges experienced by parents in empowering child**

| Challenges empowering child: | Not endorsed | | Endorsed | | Chi-Square | Asymp. Sig. |
|---|---|---|---|---|---|---|
| | Count | Row N % | Count | Row N % | | |
| External influences | 125 | 54% | 108 | 46% | 173.194 | 0.000 |
| Parents were not empowered | 153 | 66% | 80 | 34% | 297.384 | 0.000 |
| Democracy does not function well | 142 | 61% | 91 | 39% | 337.200 | 0.000 |
| Weak role models | 134 | 58% | 99 | 42% | 339.822 | 0.000 |

According to parents, the greatest challenge they experience in empowering their children as democratic citizens is *external influences* χ² (1) = 173,194, *p* = 0,000).

In conclusion, the findings of the quantitative data analysis reflected the understanding of parents regarding their role in the democratic education process. It reflected that *parents do not consider political leaders* as contributors towards educating their young children as democratic citizens. Parents experienced the biggest challenge in empowering their children as democratic citizens of South Africa, as *external influences.*

Although 49% of parents strongly agree that their role in educating their children as democratic citizens is important, the *school* was considered the primary location to develop democratic skills.

In Table 5.19 the percentage of parents per language group who agreed with questions regarding their role in raising democratic children are shown.

**Table 5.19 Differences among language groups for democracy questions related to parent and child.**

| | | English | | Afrikaans | | Sesotho | | Other African languages | |
|---|---|---|---|---|---|---|---|---|---|
| | | Freq. | % | Freq. | % | Freq. | % | Freq. | % |
| Place to develop democratic citizenship skills | Home | 29 | 52.7% | 37 | 45.1% | 22 | 36.1% | 15 | 57.7% |
| | School | 26 | 47.3% | 45 | 54.9% | 39 | 63.9% | 11 | 42.3% |
| Refer to the SA democracy negative in front of child | Never | 16 | 28.1% | 15 | 17.6% | 26 | 43.3% | 8 | 29.6% |
| | Rarely | 14 | 24.6% | 25 | 29.4% | 13 | 21.7% | 6 | 22.2% |
| | Sometimes | 24 | 42.1% | 30 | 35.3% | 15 | 25.0% | 12 | 44.4% |
| | Often | 3 | 5.3% | 15 | 17.6% | 6 | 10.0% | 1 | 3.7% |
| | Always | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Parents should discuss democratic citizenship with child | Strongly agree | 7 | 12.3% | 13 | 15.9% | 19 | 31.1% | 3 | 11.1% |
| | Agree | 16 | 28.1% | 33 | 40.2% | 28 | 45.9% | 14 | 51.9% |
| | Neutral | 29 | 50.9% | 26 | 31.7% | 12 | 19.7% | 7 | 25.9% |
| | Disagree | 2 | 3.5% | 10 | 12.2% | 0 | 0.0% | 2 | 7.4% |
| | Strongly disagree | 3 | 5.3% | 0 | 0.0% | 2 | 3.3% | 1 | 3.7% |
| Parents are sufficiently empowered as SA democratic citizens | Strongly agree | 7 | 12.7% | 10 | 12.3% | 11 | 18.0% | 3 | 12.0% |
| | Agree | 16 | 29.1% | 24 | 29.6% | 23 | 37.7% | 16 | 64.0% |
| | Neutral | 22 | 40.0% | 34 | 42.0% | 21 | 34.4% | 4 | 16.0% |
| | Disagree | 10 | 18.2% | 13 | 16.0% | 6 | 9.8% | 2 | 8.0% |
| | Strongly disagree | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |

Differences in language groups can be observed, Sesotho parents were more likely than other groups to say that school should be the primary location to develop democracy. Afrikaans parents are more likely to refer to democracy negatively in front of their child when compared to other language groups, with Sesotho parents being the second most likely. Afrikaans parents were the most likely to disagree that parents should discuss democratic citizenship with their child. English parents followed by Afrikaans parents disagreed more than other language groups that they are empowered as South African citizens.

Based on all the democratic skills that children should be equipped with as defined in the current study, *compassion* was considered the least important (69% of parents chose this option). Supporting the global citizenship that is currently experienced worldwide, it was significant to this study that 50% of South African parents participating in this study, also did not consider an *affective response to your country* as an important aspect of democracy. The *recognition of human dignity* was considered important by 73% of the participating parents. These results may be important to the education process of future democratic citizens in South Africa. Parents mainly focussed on '*feeling safe*' when referring to the rights of democratic citizenship. They want *to feel safe at home and not fear for bodily harm.*

### 5.2.2 Results of the Qualitative analysis

In the previous section, I presented and interpreted the results of the quantitative data analysis. From the quantitative results the profile of the parent participants is as

follows: mostly Afrikaans and African language speakers between 35 and 45 years of age and mostly educated beyond high school.

In this section, the qualitative data is thematically presented and interpreted. The sample included 16 parents who participated in the semi-structured interviews (n=16). The same questions were asked to all participants.

In section 5.2 I discussed the process of identifying the themes emerging from the results of the qualitative research. In Table 5.20 I present a summary of the emerged themes and sub-themes.

**Table 5.20: A summary of the themes and sub-themes**

| **Theme 1: Importance of respect in educating young children as democratic citizens** |
|---|
| **Sub-theme 1.1** Self-respect as democratic value<br>**Sub-theme 1.2** Respect for the environment<br>**Sub-theme 1.3** Respect for the community |
| **Theme 2: Importance of participation in educating young children as democratic citizens** |
| **Sub-theme 2.1** Participation in family life and society<br>**Sub-theme 2.2** Participation in the workplace<br>**Sub-theme 2.3** Participation in promoting a sustainable environment |
| **Theme 3: Challenges preventing the education of their young children to become democratic citizens** |
| **Sub-theme 3.1** The influence of the media in establishing democratic values in young children<br>**Sub-theme 3.2** The influence of role models in establishing democratic values in young children |
| **Theme 4: Creation of a safe, proud and free democratic society in South Africa** |
| **Sub-theme 4.1** Creating safe environments in a democracy<br>**Sub-theme 4.2** Establishing pride in a democracy<br>**Sub-theme 4.3** Nurturing freedom in a democracy |

When compiling an audit trail of the themes, sub-themes and categories that emerged from the study, certain responses were considered significant for this study. Qualitative results corresponded to a great extend with the quantitative results. The quantitative phase consisted of investigation, analysis and evaluation. The qualitative phase consisted of exploration and clarification. In the sequential mixed methods approach, an integration or mixing of quantitative and qualitative findings was done (Nel & Jordaan, 2016, pp.378; Creswell, 2015, pp.85).

In a comparison between responses according to themes (axial codes) in Table 5.20, four themes were identified, namely importance of respect in educating young children as democratic citizens, importance of participation in educating young children as democratic citizens, challenges preventing the education of their young children to become democratic citizens, and in the last instance, the creation of a safe, proud and free democratic society in South Africa.

**Theme one, namely the importance of respect in educating young children as democratic citizens entailed that parents recognised the importance of respect when educating their young children as democratic citizens.** All references to respect, self-respect, self-esteem, respect to community members for example parents, elders, family and teachers, and parents as role models of respect to their children, as well as preservation of the environment and cleanliness, were included in this theme.

Regarding **self-respect** *as democratic value*, most parents agreed that it is important to establish self-respect in your child, because it builds his/her self-esteem. On the question how parents regard self-respect, one parent (P0216) answered that children should "…respect themselves as well". Another parent (P0072), argued that:
"If you do not love yourself, how can you love other people, and if you do not respect yourself, how can you respect other people?" One parent (P0203) stated: "…respect means to me acceptance of the rule of law, and respect towards everyone around you. But you can only learn that if you respect yourself".

The majority of the parents who participated in the semi-structured interviews believed it is vital to establish **respect for the community** in your child. The participating parents realised that they should educate their children to respect other people, their possessions, their culture, their language and religion. Parents considered respect for the community as respect to friends, family members and fellow citizens. According to P0143: "… respect is very important, but it has to be earned…", while P0032 stated: "…just out of general manners, just to greet people and to address them properly". Participant P0056 argued: "…he has to show respect for, besides for the community…fellow citizens and respect to the rule of law and to the principles and values that govern the different institutions that they go to. So be it the church...at home …at school… later at university…".

On the question about what respect means to them, P0057 answered: "The respect needs to be there. If you want people to respect you, you should give respect. I want to make an example … respect has to be shown". According to P0032: "…respect should be shown to elders, to teachers, to their parents. Basically, to everyone they meet. Why shouldn't they, to all they meet, there's no reason that they shouldn't".
P0064 answered that: "The children already learn at school to respect their teachers and their principal. They are taught now to respect their parents and grandparents, because, if there is no respect, what kind of adult are we going to send in the world? We talk about respecting the leaders of the country as well". One parent (P0072) was concerned because: "It seems that children respect neither their friends, nor adults. Because God created them, we should respect them. Even institutions like churches, schools, workplaces and governments have to be respected, because children see what we do and then they do the same. If you serve, then you also show respect. This is what we do every day… we respect each other". According to parent P0203: "We are going to disagree, but as long as we respect each other…" and, according to P0175: "When children act disrespectful, then teachers or grownups should investigate why this child acts like that. It can be because of alcohol abuse or other social problems at home".

Apart from society, children have to **respect the environment**. Resources like water should be used sparingly and paper, plastic and glass should be re-cycled. Animals

should be protected from harm. The environment should be kept neat and clean, not only for health reasons, but also for the esthetical preservation of the nature. On the question of how they rate their role as parents in being a role model to their children regarding respect towards nature and society, participants answered either 'very important' or 'extremely important'.

Respect for the environment was considered very important by parents. They mostly indicated that they consider it either very important or extremely important to reserve our water, resources and wildlife. It is also vital to strive towards a clean environment to ensure healthy living conditions to all. P0203 stated that: "To recycle is important, as well as to close the tap to save water". According to P0072: "The creation should be respected. How do you look after it? You have received it by grace … how do you use it?" P0175 referred to the preservation of nature: "We picked up the starfish from the beach and put it back into the sea". P0175 said: "If you see litter lying around, you should pick them up, and not only walk away". Parent P0175 was hopeful: "If you have the knowledge, you can develop a system to improve the countries natural resources".

**In the second theme, parents who participated in my study indicated that they realised the necessity to teach their children about participation as democratic value. The participation includes to participate in family life and society. It also includes participation in the workplace and in promoting a sustainable environment.** All references to participation in good values of democratic citizenship were included in this section.

Participating parents indicated in the first instance that they considered **participation in family life and society** as very important. They mentioned responsibility, love, forgiveness, loyalty, kindness, social justice, rule of law and compassion, respect and self-control, as well as rights and responsibilities as important values to enable future democratic citizens to have a peaceful and happy life in South Africa. One parent (P0182) argued: "You cannot keep grudges towards other people. You should learn to forgive and forget and move on with your life". P0182 reasoned: "The rule of law tracks down from God to the parents and the laws of the country". According to P0143: "It connects with loyalty, love for your language, your country or something else you

are passionate about…" P0143 said: "You should feel responsible to pay your taxes to make a contribution to improve the country". P0143 argued: "You have to respect the rule of law, pay your taxes and obey the traffic rules, although you do not always agree with everything". P0143 felt strongly about treating everyone the same: "… it does not matter if it is the cleaner, the au pair, the beggar or your domestic worker". According to P0147: "Children should know that rights always come with responsibility". P0176 argued: "I teach my children at home that although they get scolded sometimes, we always make up again, and they know that we still love them". P0203 taught his child community service: "We have at our school food parcels at break for the kids who do not have lunch". Care for the elderly is important, according to P0203: "You have to take a basket with snacks to for example elderly people. We also have community service projects at school where we gather clothing, water, food or anything else that people need". Care for the underprivileged should be considered a responsibility, according to P0203: "Every year my children give away toys that they do not play with anymore to underprivileged children". On forgiveness, P0216 stated: "…you need to forgive each other". P0032 commented: "I think knowing their rights and responsibilities respect, self-control. …focussing on the good points…you can be positive…there needs to be a positive side as well". On the question why forgiveness is important, P0056 answered: "Forgiveness goes back to kindness and being humanitarian".

About the rule of law, P0056 said: "If you deviate from the Constitution, you deviate from the democratic principles and that is where the rule of law comes in. There is a place near my mom's house … it's a drug den. The police do nothing about it". Compassion means to P0056: "In my view it is uplifting the community. The poor, the needy, sick and destitute," and P0064 said: "you should have compassion for others. You also have to vote. I think only 50 percent of people practise forgiveness, love, peace, loyalty… all that have to be practised". P0184 stated: "What I'm doing to the grandma". P0184 argues: "Rules at the house, at the school and…anywhere there are rules". Responsibility, according to P0184 is: "At home you give them responsibility". Kindness is important according to P0184: "…you attract people and then people will listen to you if you are kind". P0176 stated: "If you are not loyal you can't expect loyalty in return". P0147 considered forgiveness as important: "If you forgive, then there will

be reconciliation". P0147 added: "You should learn to imagine what you would feel if you are in someone else's position, then you will have compassion and empathy".

Sub-theme 2.2 emerged as **participation in the workplace,** and was considered important by the parents, and democratic values were realised to be indispensable in future citizens. Characteristics of a democratic citizens for example love, forgiveness, loyalty, kindness, compassion, self-control, peacebuilding, tolerance, forgiveness, reconciliation, non-sexism, non-racism and respect were pertinent in the data collected by means of the interviews. Skills to deliberate and negotiate, and the realisation of rights and responsibilities are necessary in a democratic dispensation. Parents agreed that adapting in the workplace is only possible if citizens live the values of non-racism, non-sexism, peacebuilding, open-mindedness, friendliness, equality, commitment, tolerance and reconciliation, and have skills to deliberate and negotiate. P0182 commented: "Racism can come from any side, if you do not accept people from another culture, you are a racist". P0182 argued: "If a person has the skills to do the job, it does not matter whether it is a man or a woman". P0143 was of the opinion: "You should treat everybody equally". P0143 said: "Be tolerant towards others, it builds relationships". P0143 answered: "It is always only about 10 per cent of the people who participate in something, but it that 10 per cent of the people who do make a difference at the end… we should also cast our vote to participate". According to P0147: "There are problems in our society, and one has to solve these problems by deliberating about it". P1047 advised: "Teach your children to step back, reconsider and think a bit wider, do not be narrow-minded". P0175 is of the opinion that: "Peacebuilding is connected with non-racism, because you should live in peace with everyone around you". P0176 realised: "In my type of work, if I am going to be unfriendly, the patient is not going to come back. If I am friendly when he is unfriendly, I also change his mood". P0216 considered peacebuilding as important: "…it is important, because you wouldn't be able to interact with different cultures if you don't have peacebuilding". P0216 argued: "... it is important to actually teach them commitment". P0032 said: "… in our particular business we pride ourselves that the guys aren't treated like second-class citizens…" P0056 said: "Obviously being non-racism [and] non-sexism is about tolerating everybody…you should be open-minded because if you are not, you can't". On deliberation, P0056 commented: "Even if you don't solve the problem, it's about

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deliberating with me, I am able to understand your point of view. I may not agree with you. So, you are giving everybody the opportunity to speak their own mind, to say their say…so you are not oppressing anybody". POO64 argued: "I would say not to fight or not to have a bad attitude ... you want to know that your child is going to live these values of love and respect". P0064 said: "Also … you have a say … you can talk things through … it will teach your children not to fight, but to deliberate". P0064 claimed: "To be a racist is wrong ... On sexism, P0064 commented: "Men are also not superior to women". P0147 stated: "No-one should ever feel inferior towards the other sex. We all have our strengths and weaknesses". On forgiveness, P0064 said. "At work … people should learn to forgive". On racism, P0184 said: "Because children, also, they are innocent. They don't know what racism is. You have to keep them the way they think…" On participation, P0147 claimed: "Children should be committed to their chores at home, as well as their schoolwork, if they start something, they should finish the task". On the question about equality, P0143 answered: "Do not categorize people or belittle them because of their culture. God created us all, and everyone has a place on earth".

In the third sub-theme, **participation in promoting a sustainable environment** emerged as an important aspect of participation as a democratic value. Apart from nature and wildlife, water and other resources ought to be preserved for the future, and recycling and new inventions in this field ought to be done. Parents considered the South African environment's sustainability as endangered at the moment. New inventions should be made to clean water or generate electricity. P0185 urged:

"Research should be done and new solutions for existing problems should be found". P0032 was concerned: "We have so many beautiful natural things here. … look at the big holes in the road, you look at the water situation… it should be a first world country…" P0056 considered looking after the environment as: "… doing good, being good and serving humanity, so I mean if you know dumping is pollution, if you know that wasteful use of our resources, if you know that burning things … being malicious towards the environment … that's wrong". P0064 reasoned: "To preserve our country for our descendants". P0184 argued: "Like the plastic, we go to the recycle bin … together". P0175 urged: "The government should erect those recycle bins for plastic

and paper". P0182 felt strongly about our resources: "We have a country with lots of resources and we should have guidance to use that".

**The third theme that emerged from the study is challenges preventing the education of their young children to become democratic citizens**. Parents who participated in the study indicated that they find the **media** to influence the home environment negatively. Secondly, when they watch or read the news, whether it is in a newspaper, on the internet, on social media, hear it on the radio, or watch it on television, it results in negativism about crime and corruption in South Africa. It influences the education process negatively. Parents felt powerless and unsafe about the status quo regarding security and political conflict in the country. Public figures such as police officers and government officials, are considered to be bad role models to the children. Parents want good role models to whom they can refer to when establishing democratic values in young children. It was reported that they experience family and friends to be negative role models as well, because some of them would speak openly about racism, politics, murders and other crime in South Africa in front of the children. Parents and children do not exist on desolate islands, therefore parents, family and all factors of society have influences on the education process of a child. Parents in South Africa seem to have day-to-day-challenges which prevent them from educating their young children as democratic citizens. Especially negative influences from the media and negative role models play a role in hindering the educational process towards democratic citizenship.

Parents portrayed the message that, although they strive towards it, they do not feel safe, proud and free in South Africa. Factors that were mentioned are 'creating safe environments', 'pride in a democracy' and 'nurturing freedom'. Criteria for inclusion were references to negative influences of media and negative role models on children who are educated as democratic citizens. Television, social media, newspapers and magazines are influencing our attitudes and opinions on the democratic dispensation in South Africa. Parents are aware of the influence that negative news has on them and consider it a challenge in educating their children as good democratic citizens. P0143 comments: "On social media there are often negative remarks about other races. People are displaying hatred and intolerance. There is a lot of racism on

Facebook". P0041 argued: "We see the negative news on the television every day, and then we talk about the country in a negative way".

P0056 said: "Well, I won't subject my children to negative influences. So, whether it's peers, whether it's friends, whether it's sport days, whether it's watching things on television, reading the wrong things". P0064 showed desperation and expressed the following: "… but yet again…the ugly keeps on returning …" But, as P0182 said: "We explain the news to our children …," and P0182 said: "It is very difficult for me to explain to my child why something which is wrong, actually shows on TV as being acceptable".

The influence of **role models** in establishing democratic values in young children was also considered important by parents of young children in this study. Not only parents, family and friends have an influence on young children, but public figures for instance, police officers and government officials, are role models for children as well. Parents were concerned about the fact that family and friends influence their children negatively towards the democratic society, and that some public figures are negative role models. In the first instance, role models in the society has an influence on the education process towards democratic citizenship. According to P0143: "It is a challenge to stay calm, the economy is so bad, sometimes we do not have job security, it is difficult to stay positive, because we all live under tremendous stress at the moment". P0143 argued: "Insufficient education will result in racial discrimination, jealousy, lawlessness and crime. P0032 said: "… other children's parents' comments…are very negative…" P0056 was concerned: "… because we know that the police are part of them [the drug sellers], it's a negative role   model … the drugs have gone red … kids of 14 years are hooked up … girls are selling themselves … and they [the drug lords] don't care. When you dominate and abuse people … actually it is wrong". P0056 reasoned: "… if I show resentment towards change, my kids are going to show resentment towards the change … if they show resentment towards change, my kids are going to show resentment towards this change. We were brought up in a generation where we were taught to see colour. Literally, our trees grew up skew, but our kids … their trees are growing up straight. You as a parent have to teach your child his fundamental good corporate citizen values". Parents as role models were considered as very important by the participants. P0203 said: "I think the most

important role models are the parents, because the children watch us what we do and the way we treat other people". P0203 was concerned: "Being in a hurry all the time sets a negative role model for your children, because we are stressed and do not have patience even with the driver in front of us".  P0184 tried to set a good example: "They know daddy goes to work. You make sure you show the positive things. When you take them to the shop, you buy things. You are showing them they should work, and they should study … what is negative … is like for instance [if] you like to drink alcohol in front of your children … and smoking … shouting. I'm a good role model. We go to church. I'm good with the teacher [at] the aftercare. I'm teaching him what I'm doing". P0216 said: "… you as a parent should [teach] your child the values … it needs to start from a very early age, so you as a parent should make it easier for the teachers". P0175 added to that the above statement: "I feel that if parents set a bad example by losing their self-control, then it is a bad role model to children, because the children will then consider it as acceptable behaviour". P0175 was challenged by: "Long working hours of parents

…"

**Theme 4 entails the creation of a safe, proud and free democratic society in South Africa.** All references to safety, pride and freedom were included. Parents who participated in my study were concerned about creating **safe** environments in South Africa for their families. They were worried that they will be attacked at home and robbed from their belongings, and that they or their families will be seriously injured or harmed. Parents expressed their desire to feel safe when travelling in South Africa. They wanted to go for a walk in the park, and they wanted their children to play outside without the fear of being attacked or kidnapped. Creating safe environments in a democracy was important to parents. Parents in South Africa did not feel safe at home and feared that their belongings will be taken from them.

They were worried about their own and their family's bodily safety and were afraid to move freely and visit places around the country. P0182 said: "I will feel safe when I do not have to lock myself and my family up behind safety doors anymore". P0176 answered the question: "No, I do not feel very safe. I will feel safe again when the criminal offences in South Africa are properly addressed and punished". According to P0216: "… you are never safe". P0032 argued: "You want to feel safe in your home

…" P0056 said: "I want to feel save from violent crime and from prejudices, and from the mistakes of the past. We have learnt segregation and oppression was wrong. There is apartheid in reverse … we shouldn't go for that …". P0057 urged: "the tolerance, even though it is not on high level …". P0064 claimed: "At this stage I do not feel safe in the country. P0184 said: "I want to feel safe … at home, when I'm going on holiday". P0182 shared his memories of the past: "I feel sad that I cannot drop my son off to hike in the mountains like I did when I was a child, because it is unsafe now". P0182 was worried: "What is worse, is that the jails are so full that criminals are set free. What message does it give? "We cannot be jailed, let's steal, murder and destroy …"

Parents displayed the longing to establishing **pride** in the democratic society of South Africa. They were proud of the country's sport achievements, and they considered South Africa as a beautiful country, but found it a challenge that leadership in South Africa's government is unsatisfactory. They also indicated that they are proud of their own achievements. Thirdly, establishing pride in a democracy was seen as an important aspect of democracy.

P0182 said: "I am proud to know that there are people in South Africa who still care and want to do something. South Africa is deteriorating, and we should improve it". According to P0143: "You will be proud if you are loyal". P0143 argued: "We do not have pride anymore. Earlier we kept our country clean, you were loyal to South Africa and the national anthem, it is all gone". P0176 expressed his opinion: "I feel proud of South Africa, it is a beautiful country, and we have amazing animals, but the criminal factor really is a damper on the country". About pride, P0032 said: "It's proud to be South African, proud of your origin…" P0056 was hopeful: "…I am feeling proud of the uniqueness and the diversity in our country. I read the other day that we are one of the countries, our constitution and our laws are one of the best trendsetters in the world. You can't see it, but it is the best. You are proud of other people's success". P0057 stated: "Democratically our country is very young because it started in 1994 and if you consider the time from then till now it is very short, but the positivity that is coming is …" P0064 argued: "I think we will be prouder if there [is less] violence and political differences in South Africa". P0184 said: "Maybe if you excel. You have Penny Heyns, the swimming … When they win the gold medal, you are very proud".

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P0203 commented: "If the rugby team excels, or when other people comment on our lovely country, the big five…" P0185 said: "I will be proud if I see that problems are addressed, and improvements are made about problems like rivers and dams that deteriorate".

Sub-theme 4.3 which emerged from the study is nurturing **freedom** in the South African democratic society. Parents were grateful that they can choose a career. In addition, participants were happy that they can choose where they want to rent or buy property, as well as being able to practise the religion of their choice. Parents appreciated the fact that they have freedom in South Africa regarding the right to choose a career based on their merits, to stay where they want to, to choose a marriage partner, and to practise the religion of their choice. They do, however, hesitate to move around in South Africa, due to a fear of crime. P0176 referred to safety: "I won't say I feel free, because I cannot take my dog for a walk in the evening after six o'clock". P0032 stated: "I think everybody [is] free now, but they don't use it". P0056 did not feel free: "Well, I want to be free to literally walk anywhere at any time, not just me, my children or any citizen". P0057 said: "Free to be equal … you know for my kids to be able to attend the same school as your kids. To be treated equally at work and everything that shows you are free as a human being … but now it is easy for everyone to go everywhere and you will be accepted".
P0064 stated: "You just want to be free to make your own choices in life," and according to P0203: "to live out your freedom without being questioned about everything that you do".

## 5.3    CONCLUDING REMARKS ON THE INTEGRATION OF THE FINDINGS OF THE MIXED METHODS STUDY

Nel and Jordaan (2016, pp.385-386) implied an independent level of interaction between the quantitative and the qualitative data in mixed methods research, because the two phases are implemented independent of each other. Integration of the two phases only occurs at the end when the conclusions are made during the summarizing interpretation of the study. The research process consisted of three steps. The

quantitative data in this study was gathered, analysed, interpreted and then discussed. Afterwards, the qualitative data was gathered, analysed, interpreted and discussed. During the conclusion-phase, the findings of both the quantitative and qualitative data were integrated with each other to give possible explanations and reasons for findings. Creswell (2015, p.82) refers to integration in a mixed method study as "the place in the mixed methods research process where the quantitative and qualitative phases intersect". In Table 5.21, the integrated quantitative and qualitative results of this study is presented in a joint table.

**Table 5.21: Integration of quantitative and qualitative results (Creswell, 2015, p.86)**

| Quantitative results | Qualitative follow-up Interviews explaining Quantitative results | How qualitative findings helped to explain quantitative results |
|---|---|---|
| Parents considered respect as an important value to be educated to their young children. | **Themes:** The importance of respect in educating young children as democratic citizens. | Motivation and willingness surfaced as explanations. Parents explained that they consider self-respect, respect for the environment and respect for the community as important factors of the education of young children as democratic citizens. |

| Quantitative results | Qualitative follow-up Interviews explaining Quantitative results | How qualitative findings helped to explain quantitative results |
|---|---|---|
| Parents considered participation in the democratic society as an aspect that they have to instil as a democratic value in their children as future democratic citizens. | The importance of participation as democratic value to educate their children in the Foundation Phase. | Participants explained that participation should start with chores at home, then they consider participation in school, church, sport and community activities as a learning school for participation in the workplace and in the democratic society as future citizens.

Participation in promoting a sustainable environment was explained as an important factor in South Africa, considering the fact that natural resources are under threat at the moment.
Everyone should save water, electricity and obtain knowledge to discover new ways to conserve the natural resources in South Africa. |
| Parents regarded negative news in the media and negative role models in the society as challenges which prevent them from educating their young children as democratic citizens. | Challenges preventing the education of young children to become democratic citizens. | Parents explained their concern about the media reporting on negative factors of politics and crime in the country, which they felt lead to negative discussions between family members or friends.

They also regard role models who were involved in crime as negative role modelling for their children, because they should look up to these people for an example. |

| Quantitative results | Qualitative follow-up Interviews explaining Quantitative results | How qualitative findings helped to explain quantitative results |
|---|---|---|
| Parents considered being safe, proud and free as important in democratic citizenship of South Africa. | The creation of a safe, proud and free democratic society in South Africa. | Participating parents generally did not feel safe, proud and free in South Africa.

They are afraid to go to work or school, afraid of becoming victims of crime in their own home and experienced a general feeling of being exposed to crime and corruption. They do not trust the police to safeguard them against criminals.

Another aspect that parents mentioned during the interviews, was that pride needs to be established in the democracy of South Africa. Citizens want to feel proud of a clean environment, a capable government and achievements of themselves and other South Africans.

Nurturing freedom in a democracy was considered as very important in a democracy, and an aspect that parents had mixed feelings about. They appreciated the fact that they have the freedom to stay anywhere they wanted, to work and to study where they wanted, but the fact that they do not feel safe to visit places the wanted to, diminished their feeling of freedom. |

Parents mostly indicated that they had the desire to educate their children as democratic citizens, for the reason that they are committed to the country, and wanted their children to be happy, well-balanced, participating democratic citizens now, as well as when they grow up. Parents between the ages of 24 and 59 years old, irrespective of their home language, who have children in the Foundation Phase, loved South Africa; the majority of them grew up in South Africa and want their children to contribute towards the democratic dispensation in South Africa. They wanted their children to experience the best of South Africa with its natural resources of minerals and wildlife. They considered their role in educating the young children as democratic citizens as either very important or extremely important. Data indicated that parents in South Africa should be made aware of their responsibility to act as role models in the educational process. In saying this, it must be assumed that parents in South Africa may not have the skills or understanding of what citizenship education entails. This is where the rejuvenation of traditional community support structures such as schools and religious organisations, as well as community leaders, can play an important role. Many parents mentioned the fact during the qualitative data collection that they depended to a large extend on their religion to give them insight and guidance when educating their children for democratic citizenship, which was expressed by P0072: "The government is installed for a reason. Therefore, it makes me feel good, towards the rule of law that I honour, as well as in the [example] I set for my children".

## 5.4    SUMMARY

In this chapter I focussed on the analysis, results of both quantitative and qualitative data. I explained the data analysis process and presented diagrams and tables of the quantitative results obtained from the participating parents. Tables of the cross tabulations between dependant and independent variables of home language and age of parents were also presented. The quantitative results were presented in an audit trail. I further explained the coding system that I used to identify the four themes, what the inclusion criteria were, and compared the responses of the participants according to themes. I argued about the identified themes with reference to the evidence obtained from the qualitative data collection. Lastly, the integration of the quantitative and qualitative results was presented in Table 5.21, to show how the qualitative results

supported the quantitative results in the study. The value of integrating the quantitative and qualitative data sets was that I gained more in-depth insight in the quantitative data by including the qualitative data set. The qualitative data explained the quantitative data as parents clarified during the interview why they gave certain answers during the quantitative data collection phase.

In Chapter 6, the synthesis of the inquiry will be discussed.

**CHAPTER 6**

**SYNTHESIS OF THE INQUIRY**



"No matter how good or bad today is, tomorrow could be better"

(Brison, 2017).

## 6.1     INTRODUCTION

In Chapter 5, the results of both the quantitative and qualitative data collection phases were reported. The emerging themes from the raw data of the questionnaires and interviews were discussed, and the interrelatedness of the two sets of data was presented.

In this chapter, I provide a synoptic overview of the study. Integrated data of the quantitative and qualitative findings is presented. In Figure 6.1, I present the emerged conceptual- and theoretical framework. I present my findings against the background of the existing literature with reference to existing literature which contradict as well as support my research findings. I discuss new insights and findings in terms of the research questions. In conclusion of the study, contributions of the inquiry to the existing body of knowledge and recommendations for further research are mentioned. The strengths and the limitations of the study are presented, and reflective insights from myself as researcher are presented. I offer a summary of the contribution of the study and the implications for theory and practise. The final conclusions are presented in Chapter 6.

## 6.2    THE RESEARCH PROCESS OF THIS STUDY AT A GLANCE

The paradigm of this study was constructivism within the ontology of multiple constructed realities (Sefotho, 2015, p.36). The purpose of this research project was to understand, describe, construct meaning and understand parents' perspectives and understanding of their role in educating their children in the Foundation Phase as democratic citizens (Sefotho, 2015, p.36).

A pilot study was conducted with a sample of 5 parents with children in the Foundation Phase, but who did not participate in the main study. My aim with the pilot was to examine the questions and the way in which parents reacted to the two phases of data collection (Lombard, 2016, p.95). All parents who participated in the pilot study reacted positively to most of the questions, with a few instances coming to light where it was necessary to change the wording of a question in the questionnaire so that it was either more descriptive or less ambiguous. The parents reacted positively to the questions asked during the interviews.

The research design which I used for the planning, implementation and analysis of my study in order to answer the research questions (Sefotho, 2015, p.48), was the sequential mixed methods design, which included both qualitative and the quantitative data collection components. The quantitative data collection, preceding the qualitative data collection, was dominant to the secondary, qualitative data collection (Bergman, 2008, p.1; Nel & Jordaan, 2016, pp.377-394). Although the sample of semi-structured interviews was small, the data reached saturation, because I gathered data until no new data emerged. The research context and sites were two schools from which parents of children in the Foundation Phase (ages 6-9) were approached to participate in the study. Both schools were multicultural schools.

Plano Clark and Ivankova (2016, pp.40-41), referred to the integration or mixing of quantitative and qualitative methods in one study, to produce "integrated study conclusions". This process included combining quantitative and qualitative sets of results, as well as connecting the quantitative and qualitative methods during data collection (Creswell, 2015). This process was important to produce "integrated study

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conclusions". The implication for my study was that the data collected during the quantitative data collection, was also discussed during the qualitative data collection with 16 of the participants who participated in the quantitative data collection. During the qualitative data collection, parents had the opportunity to explain what they implied with their answers during the quantitative data collection. Eventually I was able to draw integrated conclusions from the two sets of data which enabled me to answer the research questions.

My role as researcher was to attempt to be as unbiased and objective as possible in my research and findings. I acted as an independent facilitator, coordinating the research activities with all the participants in a professional way, to ensure that as far as possible, the results are trustworthy and accurate. I further aimed to ensure that my relation as interviewer to the participating parents during the interview process was at no stage partial (Fontana & Frey, 2008, p.120). I established a "balanced rapport" with the interviewee's, being "casual and friendly", but also directive and objective at the same time. I did not get the sense that any of the parents were trying 'to please me' in my role as the researcher, by giving the answer they thought I wanted. Parents came across as honest when answering the questions, since some parents, in answering the questions, expressed negative sentiments about other races and the government (Fontana & Frey 2008, p.125). One can deduce that if they were 'only giving the answers that they thought was expected of them' they would not have been as forthright in their criticisms and comments.

## 6.3    SYNOPTIC OVERVIEW OF THE INQUIRY

In Chapter 1, I presented an overview of the research process, stating the research paradigm, as well as the research design. The research questions were given, and the key concepts were addressed. When describing the research methods, the research site and participants, as well as the quantitative and qualitative data collection strategies were described in detail. I also discussed the rationale for this study in Chapter 1, and the purpose statement was given. The main- and sub research questions were provided. The contextual, as well as the theoretical frameworks were described. Ethical and quality concerns of the study were done as well. The data

analysis methods chosen were described, and measures taken for ethical and quality criteria, were described.

Chapter 2 focused on existing research-based literature in the field of citizenship, democracy and democratic citizenship education, in both international and local contexts. Gaps in the existing literature on these topics were identified in order to justify the need for this study. Several applicable theories of childhood learning, and development were identified and the most relevant theories to the study were identified. Lastly, I concentrated on parents' role in facilitating education of their children in the foundation phase towards democratic citizenship.

In Chapter 3, a theoretical framework applied to explain and justify the study was introduced. Furthermore, I referred to theories regarding democratic citizenship education and the development of children in the theoretical framework. I then referred to theories on democratic citizenship and the bioecological systems theory of Bronfenbrenner.

In Chapter 4, the research design of the study was described. The paradigmatic approach regarding the metatheoretical- and methodological paradigms were detailed. The research process applied in this study was also explained. Advantages and disadvantages of mixed methods were taken into consideration. This chapter also focused on important aspects of the research design chosen, such as the selection of the participants, the data collection instruments, as well as the data analysis and interpretation methods. Lastly, the ethical considerations, the quality and rigor, as well as the limitations of the study were described.

In Chapter 5, I reported on the results of the study through explanations of the themes that emerged from the analysis of the raw data obtained from the questionnaires and the interviews. The quantitative data influenced the qualitative methods during the research process. This led to an integration of the quantitative and qualitative sets of results in order to produce integrated conclusions of the study (Plano Clark & Ivankova, 2016, pp.40-41). The integration process of the explanatory sequential design was presented to explain how the qualitative results produced an explanation for the quantitative results (Creswell, 2015).

## 6.4 FINDINGS AND NEW INSIGHTS IN TERMS OF THE EMERGED THEORETICAL AND CONCEPTUAL "LANTERN" FRAMEWORK

An integrated theoretical and conceptual "LANTERN" framework emerged from the literature review and research conducted in this study. The reason for constructing this framework was to combine all the democratic values, skills and theories that emerged from my literature study in an integrated unit and not as loose entities. Educating children as democratic citizens entails many values, skills and theories and therefore the whole is far more than the parts that it consists of. Consequently, I presented all the values and important theories that emerged from my study in one representation.

Pace et al. (2008, p.8) referred to successful citizenship education if it promotes "enlightenment and political engagement". The conceptual framework in this study was based on the virtues and skills with which children have to be empowered with, in order to 'enlighten' or improve the current democratic society of South Africa.

The bioecological systems theory of Bronfenbrenner (2001, p.95), was core to the emergent conceptual and theoretical framework. Secondly, the theories on democratic citizenship education of Dewey (1899), Waghid (2008) and Bourdieu (in Gill & Howard 2009), provided the constructs for this study on the role of parents in the democratic citizenship education of their young children.
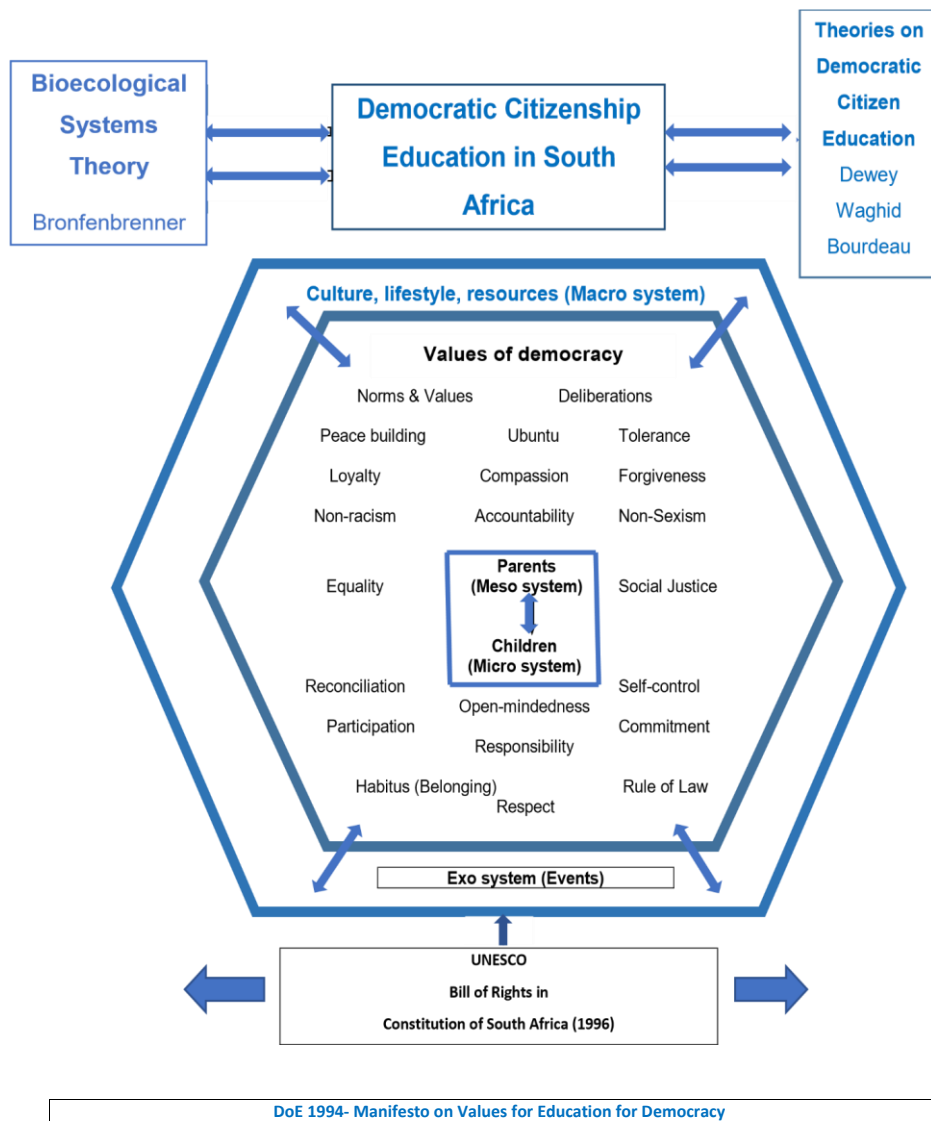
Figure 6.1: Integrated conceptual and theoretical "LANTERN" framework emerging from this study (Dewey, 1899; Bronfenbrenner, 2001 Waghid, 2008)

The emerged, integrated conceptual and theoretical framework, being an adaptation of the literature findings and data in a framework regarding the role of parents in the

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education of democratic citizenship of their young children in South Africa, relates to the Bill of Rights in Chapter 2 of the *Constitution of The Republic of South Africa* (1996, p.5), as well as in the *Manifesto on Values for Education for Democracy* (DoE, 1994), *The Freedom Charter*, (DoE, 1994) as well as UNESCO (2003, 2007). As mentioned in Chapter 3, development of a human being manifests within four systems according to the bioecological theory of human development of Bronfenbrenner (2001, p.95). From my study, it is noteworthy that parents – who are part of the meso-system which includes the home, school, neighbourhood and peers – educate their children – who are in turn at the core of their own micro-system or immediate setting – to become responsible democratic citizens by instilling democratic values or characteristics in their children. The micro- and meso-systems are in constant interaction with each other, as parents and children influence each other. This education enables the children to adapt the culture, lifestyle and resources of the macro system which they are living in, in such a way, that they become the products as well as the producers of their development.

As mentioned earlier in this chapter, the theories on Democratic Citizenship Education of Dewey (1899), Waghid (2008) and Bourdieu (2009), guided this study to identify the desired values and characteristics that are expected from a democratic citizen, and therefore should be taught and role-modelled to the child. The values presented in Figure 6.1 are not in any particular order, because the process in which these values are taught and acquired, is non-linear. Literature revealed the characteristics of democratic citizenship to be respect, open-mindedness, self-control, responsibility, social justice, love and friendship, norms and values, deliberations, peacebuilding, Ubuntu, tolerance, loyalty, compassion, forgiveness, non-racism, accountability, non-sexism, equality, social justice, reconciliation, open-mindedness, self-control, participation, responsibility, commitment, habitus (belonging) and last but not the least, the rule of law (Joubert, 2007; Dewey, 1899; Waghid, 2008; Bourdieu in Gill & Howard, 2009; RSA, 1996, p.5; Griffin, 2011, pp.130; DoE, 1994; UNESCO, 2003, 2007). I presented the emerged conceptual and theoretical framework as a logical grouping of aspects, namely the documents mentioned in the previous sentence. This framework as well as my research results could be applied to act as a well-researched guideline

for parents in South Africa to educate their young children as democratic citizens who can contribute to the future democratic dispensation of South Africa.

## 6.5 FINDINGS AGAINST BACKGROUND OF EXISTING LITERATURE

In this section, I provide the literature control. I discuss literature which confirms and opposes the findings of this study. The four themes that emerged from my study and discussed in the data analysis, are linked to the existing body of knowledge on the education of young children as democratic citizens. The discussion is not done according to the four themes emerging from the study, namely the education of respect and participation, challenges that prevent parents to educate their children, and the creation of a safe and free democratic society in South Africa. It is done according to the sequence of appearance in the literature review in Chapter 2.

### 6.5.1 Findings against background of the existing literature

*6.5.1.1 The role of the school in educating the child for democratic citizenship.*

The role of the school was considered important in educating young children towards democratic citizenship (Howe & Covell, 2007), but Flanagan (2003) and Sibnath and Matthews (2012) were of the opinion that parents have the biggest influence on establishing values, skills and knowledge on children. Results of this study confirmed this viewpoint because participating parents agreed that their role in educating their children as democratic citizens was extremely important. Citizenship education in schools was also considered important in educating children for democracy, deliberation, trust and equality to prepare the next generation of citizens (Anand & Patrick, 2014); (Rugg, 1941). The findings of this study indicated that, although parents recognised their role in the education of their children as democratic citizens, they considered the school as the place where their children will develop their skills as democratic citizens the best.

Results indicated that parents did not consider themselves as sufficiently empowered as democratic citizens. Only 14% indicated that they feel empowered enough to educate their children as democratic citizens. According to the Crick Report (1998), parents should be empowered as educators towards citizenship according to the 4E

framework (Milligan & Ragland, 2011). Parents should, just like student teachers, be educated and equipped with thinking skills and engaging in experience and should be empowered to apply their knowledge and skills and views to become effective citizens themselves. The 4E framework for citizenship education of Milligan and Ragland (2011), consisting of educating, equipping, engaging and empowering, could be used to empower parents for citizen education of their children. Some parents who participated in this research, indicated that they were not empowered enough to educate their children as democratic citizens (Figure 5.3). Parents will feel empowered enough when they are educated to have a thorough understanding of what democracy means and provided with the background and foundation knowledge.

### 6.5.1.2   *The role of parents in educating their children as democratic citizens*

Parents and teachers should, according to Ross et al. (2009) consider citizenship as a task and a privilege. Parents in this research regarded being a role model of good citizenship to their children as important. They admitted that they were sometimes influenced by subjective and political orientations which caused them to be a bad example of good citizenship to their children. The fact that many parents engaged in negative remarks about the democracy in South Africa in front of their children, shows that external factors have a negative effect on the educational process. They find it challenging to remain positive about the South African democracy when weak role models in example the police, the politicians and friends and family members engage in negative role modelling. Furthermore, the media has a negative impact in the education process. This also linked with Johnson and Dawes (2016) who argued that generations pass negative perceptions on to their children. Prerequisites for competence in democratic citizenship were considered knowledge, skills, attitudes, values and involvement in civic matters.

The argument of Gill and Howard (2009) agrees with the bioecological theory of Bronfenbrenner (2001), namely that a child is influenced not only by personal and family events, but, because they gradually move outwards, also to the wider systems in the society.

Parents have the responsibility to educate and care for their children in a way that prepare them for adulthood and citizenship in the society where they live. In correlation

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with DoBE (2011), data in this study showed that the right to parental care was considered important, and that relationships between children and parents, grandparents and other family members was also important, and should be treasured. Some parents indicated that they support their elderly parents financially.

According to UNESCO (2004) and UNCRC (1990) one of the functions of parents is to ensure that children are educated for democratic citizenship. According to article 33 (UNESO, 2007) it is the right of a child to be protected by legislation against drug abuse. Drugs were readily available, and one parent mentioned a place in his hometown where drugs were openly sold and abused. According to him, the police were doing nothing to prevent the children from being exploited to obtain and traffic drugs, therefore children were not protected against drugs in South Africa. One of the themes that emerged from the findings, was that parents are concerned about the safety of their family, they are afraid of bodily harm and even feel threatened at home.

According to Article 29 of UNESCO (2007) children have the right to be educated regarding values, human rights, freedom and cultural identity. Secondly children should be educated as responsible citizens in a society where peace, understanding, tolerance, gender equality and friendship are treasured. Joubert (2007); Banks (2004) also presented the interrelatedness of concepts regarding a democratic identity. My study found connection with this. In the first instance, data of his study indicated that parents considered it important that children should be prepared for responsible citizenship. Parents regarded education about the norms and values (79%), moral and social responsibilities, religion, as well as their rights and responsibilities, as valuable. Values that were considered the most important in a democracy were responsibility (89%), respect (88%), love (82%), accountability (81%), forgiveness (77%) and self-control (77%). Secondly, parents also felt that politics, respect, patriotism and leadership were very important aspects of being a South African citizen. According to Gill and Howard (2009), an affective response to the country where you live was important. It is significant though, that parents during the quantitative data collection, indicated that they consider an affective response as the least important aspect in a democratic society. In the third place, data showed that parents who participated in my study, felt strongly about their children being a part of a cultural identity and being

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educated towards becoming a citizen with a national identity. Findings showed that parents want to stay in South Africa and raise their children according to traditions, beliefs and values Most parents indicated that, because they loved South Africa, they wanted to live their lives and raise their children here. They wanted their children to love South Africa and contribute to the democratic society of South Africa when they grow up.

Joubert (2009) found that South African children in her case study research were patriotic. The parents who participated in this study, indicated that they did not wish to relocate to another country. Although some of the parents felt sad because their children grew up in a country where everyone fears assault, they still wanted to raise their children to be patriotic citizens of South Africa. Findings of this study correlated with the findings of Joubert (2009), because parents stated that the government should act to make South Africa a better place.

Children also have the right to receive parental direction regarding aspects mentioned in the media for example on television and the internet, according to Article 16 (UNESCO, 2017). They have the right to be protected within the family and home against negative media and unlawful interference. It was reflected in the findings of my study that parents reacted mostly in a negative way about the South African news on television, especially when reports on crime and corruption was shown. Furthermore, Article 17 and 32 indicate that children ought to be protected against sexual and other abuse, murders, racial and sexual discrimination, violence, nudity, violent crimes, crude language, and drug and alcohol advertisements displayed in the media. The findings from my study data agreed that parents indicated that they realize their role in protecting their children against the aforementioned aspects, as they can be influenced to reside to these negative and unsocial behaviour. This might result in irresponsible, negative citizenship will not contribute to a peaceful democratic society.

*6.5.1.3    Values, rights and responsibilities and characteristics of democratic citizenship*

Botha et al. (2016) referred to the ten fundamental values in the Constitution, namely democracy, social justice, equality, non-sexism, non-racism, Ubuntu, an open society, accountability, responsibility, rule of law, respect and reconciliation. The findings from

my data showed that the abovementioned values should be practised in South Africa, and that parents ought to educate their children about these values. Parents considered all of these values as important, but responsibility and respect were chosen to be the most important values in a democratic society. According to parents, South Africa will be a better place to live in when these values are practised. Botha et al. (2016) also mentioned the sixteen strategies to educate children for democratic citizenship in South Africa as taken from DoE (1993). Data from this study correlated with some of the strategies, as parents indicated that they consider the following as important: a culture of communication and participation, role modelling promoting commitment and competence, human rights, promoting antiracism, safety ensuring the rule of law and nurturing patriotism.

Invernizzi and Williams (2008) considered deliberation as a very important value in a democratic society. Data of this study correlates with Sierra-Cedillo et al. (2017) that the development of emotional, cognitive and communication skills, as well as the skill to make decisions, should be established in future citizens. Parents should set the example of contributing to the society in a positive manner. The study data agreed that children who grow up in a home environment which is positive and uplifting, and where their basic needs are met, will realise their potential and will be able to fulfil social needs of the society when they grow up. Sierra-Cedillo et al. (2017), Sheppard et al. (2011) and Benhabib (2002) referred to the importance of deliberation as participation in a democratic society. Although some participative parents in this study indicated that they are not always positive (Figure 5.2), they mostly agreed that deliberation was important.

Carr (2008) and Banks (2008) stated that "thick democracy" entails participation based on positive attitudes, beliefs and values. The importance of participation as democratic value to educate children in the foundation phase refers to the values of democratic citizenship. The democratic values as stated by Dewey (1899), and Waghid (2008), and stated in the United Nations Convention on the Rights of the

Child (UNCRC 1990), were taken up in the Constitution of South Africa (1996, pp.520). The Constitution describes the rights of democratic citizens in South Africa in The Bill of Rights, which forms the cornerstone of the constitution. The Bill of Rights protects

"the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom". The rights of democratic citizens in South Africa as described in the Constitution of South Africa in The Bill of Rights (1996, pp.5-20), were used as guidelines when I drew up the questionnaire that were answered in the quantitative and the interview schedule in the qualitative data collection processes of this study, and those rights that were considered important by the participating parents in my study will be discussed in the next few paragraphs.

Invernizzi and Williams (2008) argued, as stated in Article 31 (UNESCO, 2007) that, when the relationship between parents and their children are healthy, parents can successfully educate their children to participate as democratic citizens. Parents participating in my study agreed on that, as did Gill and Howard (2009), who argued that certain values should be lived and explained by the parents to educate children to become active socially conscious citizens when they grow up. Their findings of their research in Australia correlated with my findings namely that participants considered themselves privileged to have the freedom to stay where they wanted to and to move around the country as they wished. Freedom was considered important to the parents who participated in this study. The factors of freedom that were considered as important were the freedom to raise children according to traditions, beliefs and values (83%), to choose an education (81%) and to choose your own religion (80%).

Jackson (2014) and Sheppard et al. agreed that a democratic system could only continue if social justice is upheld in the country. Data in this study showed that parents agreed that everyone should be treated fairly in order to assure social justice. Smith et al. (2005) argued that democratic citizens should support and respect each other, uplift the vulnerable, be kind and considerate, empathic and law abiding, and contribute towards the wellbeing of everyone. Good citizens will vote, contribute to charity and help the needy in order to uplift society as a whole. Sheppard et al. (2011) stated that ambiguity and controversy should be accepted by democratic citizens. Children who observe their parents and other role models practising self-control and avoid trouble will learn tolerance. Participants agreed that citizens should be kind, support each other financially, cast their votes and practise self-control and tolerance. Parents considered being good role models to their children as vital. Findings were

that parents did not consider contributing to private and social justice and being critical as important.

The importance of educating young children with the skill to participate in a democracy cannot be underestimated. This found connection with the bioecological theory of Bronfenbrenner (2017) that includes participation in family life, that then ripples out to participation in the workplace, as well as promoting a sustainable environment. Participation lies at the root of all other democratic actions (Dewey, 1889). As Madonsela (2017) said, all citizens should do something to make South Africa a better place. Even if you only report corruption, crime or abuse when observing it. You owe it to your society. During the qualitative phase of my research,

P0064 remarked: "… in our life today, and hopefully in the children's future, we just want to make things easier for our children…". Respect was considered the most important characteristic of a democratic citizen.

Furthermore, Article 12 and 40 of UNESCO (2007) stated that children have the right to be educated to participate at home, at school, and in the democratic dispensation. They also have the right that parents and educators should be empowered with "expertise and knowledge" to educate the children towards participation without discrimination. According to Joubert (2012) children should be heard. Viviers and Lombard (2013) agreed but suggested an ethical framework to ensure that children's participation is based on their rights. Children should at all times be protected from exploitation during participation. According to my findings children did only participate in activities at home, in school, in church, in sport activities and clubs for example the Scouts. Their participation in society only entailed taking old clothes and toys to welfare. A system whereby each municipality has a junior mayor who would participate in meetings of the town council, will apply to article 12 and 40 of UNESCO (2007). It states that children should have the opportunity to participate in activities such as planning and monitoring of local services and upgrading and maintenance of towns, cities and neighbourhoods, as well as local government and children's parliament, as stated in Table 2.2 in Chapter 2 (UNESCO, 2007).

Data found that the skills of participation and skills of negotiation were not considered important by parents when empowering children as democratic citizens. In her study,

Joubert (2017) mentioned that 18 of the 45 protesters arrested during an illegal protest in Barberton, were minors. Pupils at six schools were removed from classes with force to participate in the march in a quest for jobs in the municipality. Although children have a right to peaceful assembly and association according to Article 15 (UNESCO, 2007), children should be protected from exploitation by political leaders and activists. As can be seen in the Barberton example, not only peaceful education can be jeopardized by these actions, but also future relationships between citizens in South Africa because the youth are influenced by the negative role models. Data indicated that parents of young children are concerned about this.

Data in this study showed that the right to freedom of expression UNESCO (2007) was considered as very important, but some parents who participated in this study were disappointed about the fact that hatred and prejudices regarding race, ethnicity and gender towards others still flourished in South Africa. This expression did not occur in ways that portrayed values like respect and deliberation, but were often expressed in the form of violence, hate speech, threats and abuse (Pitt, 2018).

Nussbaum's capability theory (Kleist, 2013, p.268); (Nussbaum, 2013, p.33-34 & 83-85), stated that every person, irrespective of his culture or community, should be treated with "respect, dignity and honour". Equality suggests everyone is equal before the law and has the right to equal protection and benefit of the law. Secondly, equality includes the full and equal enjoyment of all rights and freedom. The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender (RSA 1996, p.5). The environment, according to Nussbaum (2013), plays a role in human prosperity, and should also be treated with respect as part of realising the value of participation. It is very important that when parents educate their children with the value of participation in the democratic society, that they teach their children how to respect the environment in order to preserve it for future generations. In South Africa, it is vital to conserve the environment and the agricultural activities, because it should provide an income through tourism and food production to enhance the living standards of democratic citizens. Nussbaum notes that all the above capabilities reinforce each other and the
"dignity of a human being …cannot be met without taking environment flourishing seriously". The United Nations Development Programme specified eight Millennium

Development Goals (MDGs), which includes: (1) diminish severe poverty and famine, (2) promote primary education, (3) enhance non-sexism through empowering women, (4) lessen death of children, (5) ensure healthiness of mothers, (6) fight diseases like HIV/AIDS and malaria, (7) uphold environmental sustainability and (8) get worldwide buy-in for development. Data found that parents consider equality as important in a democratic society (71%).

According to the Bill of Rights (RSA, 1996, p.9), everyone has the right to: (a) an environment that is not harmful to their health or wellbeing; and (b) to have the environment protected, for the benefit of present and future generations, through reasonable legislative and other measures that (i) prevent pollution and ecological degradation; (ii) promote conservation; and (iii) secure ecologically sustainable development and use of natural resources while promoting justifiable economic and social development. Ramphele (2012) agreed with this, as she said that a lack of self-respect resulted in the self-destructive patterns of behaviour currently being seen in South Africa. She was concerned about how little respect and pride South African citizens had in their environment. Findings from the data in this study corresponded with the above, as well as with DoBE (2011), which stated that everyone has the right to stay in a safe environment. Participants in my study preferred to stay in South Africa despite all the crime and political changes, but they were concerned about the fact that our natural environment and sustainable development are not conserved and maintained. Animals and plants are not protected, pollution is not prevented, and water and electricity are not used wisely. Diseases and a shortage of water and electricity, as well as exhaustion of resources are threats to a safe environment in South Africa. According to data, the environment is also not maintained.

Article 14 (UNESCO, 2007) indicated the right to freedom of conscience. This right also included guidance about the conservation of the environment. Data showed that parents were providing direction to their children to care for the environment by not littering, to keep their environment clean, and by recycling bottles and plastic.

Pace and Bixby (2008) stated that citizens are confronted with controversial issues which upset citizens and might lead to negativity. Parents participating in this study agreed that children should be protected against anything that could harm them or

influence them negatively. They were particularly concerned about exposure by the media to negative presentations of women and children, political actions, violence and crime. Parents mentioned that they were aware of the fact that children should be protected, but I also realised that parents exposed their children to television programmes which portray violence.

Children's rights include the following: (1) Every child has the right — (a) to a name and a nationality from birth; (b) to family care or parental care, or to appropriate alternative care when removed from the family environment; (c) to basic nutrition, shelter, basic health care services and social services (d) to be protected from maltreatment, neglect, abuse or degradation; (e) to be protected from exploitative labour practices; (f) not to be required or permitted to perform work or provide services that— (i) are inappropriate for a person of that child's age; or (ii) place at risk the child's well-being, education, physical or mental health or spiritual, moral or social development. In this section 'child' means a person under the age of 18 years (RSA 1996, p.11). Children should therefore have a good life. The perception of what good is, includes:

• Live with others, have concern and empathy, justice and friendship will enhance democratic citizenship in South Africa.
• Self-respect, dignity, equal worth, no discrimination on race, sex, religion, nationality or ethnicity.
• Animals, plants and the environment should be nurtured in South Africa.
• All south Africans should be able to play, relax, laugh and have the enjoyment of participating in recreation.
• Participate effectively in the political environment.
• Materially you can own property and seek employment on an equal base in South Africa.

For this study, the above implied that citizens in South Africa have hope for the future. Qualitative data reflected this, as parents stated that they were fortunate to live in a country where they can enjoy nature, own property, seek employment, enjoy recreational activities, dignity, non- discrimination, and can participate effectively in politics. They have hope for lasting relationships with fellow South African citizens and job opportunities. People in South Africa have the assurance that they have access to

medical care. Citizens want to 'feel free and safe'. For citizens in South Africa, this implies enjoying education to develop talents, as well as freedom of religion. The right to enjoy life is suggested, as well as seeking the higher goals in life. Being able to express your feelings freely, and be sure of others' empathy, sympathy and support.

South Africans ought to be made aware of being a "good" person through reasoning and thinking about it. In the multicultural society of South Africa, it is of vital importance to have empathy, compassion and concern for others, as so many people have lack of even the most basic things like food, housing and medical care. If you are respectful towards yourself – in other words, not harming yourself in any way, be it through malnutrition, drug- or alcohol abuse, self-mutilation or by belittling yourself – others will also treat you with respect. Parents were concerned that not all people in South Africa have the assurance that they will be treated with dignity and respect. They wanted the assurance that they will not be discriminated against on the grounds of race, gender, religion, sexuality, ethnicity or nationality.

Article 30, in conjunction with Articles14 and 31 (UNESCO, 2007), stated that children were entitled to enjoy their culture and to be empowered to do that. Parents want their children to be free to practise his/her culture without fear of discrimination. The right to freedom of religion, belief and opinion was argued to be important by the participants in my study. They indicated that it is the responsibility of all citizens to respect the beliefs, religions and opinions of others. Article 18 stated that the state ought to support and advise parents how to educate their children. Findings of this study indicated that parents had a need to be advised and supported by the state to enable them to "lay a foundation for general and personal identities and the development of competencies and community-based programmes".

According to Wright (2004) the way you portray yourself as a citizen in the society, will be influenced by your religion. Data obtained from my research correlated with this, as some parents referred to the fact that their religion was keeping them strong against negativity in the democratic dispensation in South Africa.

According to Covell, Howe and McNeil, (2010, p.118), it is a legal obligation of the Convention on the Rights of the Child to teach children about their human rights. It is

"engaging and relevant to children" because it is connected to what they do and experience every day. It also provides a 'foundation for appreciation and support of human rights' throughout their lives and will promote democratic citizenship in general when children learn to respect each other and value "good social relations".

Data collected during my study found connection with the right to own property (DoBE, 2011), as parents argued that private as well as public property should be respected and protected against theft. The right to own property also includes the responsibility of citizens to participate in charity. Some parents indicated that they donate food, second-hand toys and clothes to the underprivileged.

Parents felt strongly about the creation of a safe, proud and free democratic society in South Africa. According to data of my study, school-going children are afraid when they go to school because of crime-related issues such as gangsterism, and the possibility of robberies and assault. Data also indicated that children who are fearful cannot find pride in their community, their country or themselves; since they are preoccupied with their fear for being attacked. Parents mentioned that police need to be employed and restructured in a manner that citizens can have trust in them again. The problem is not just ineffective administration, but the fact that some police members are actually involved in crime, further exacerbating the problem of corruption and lawlessness. According to Africa Check (2018), the South African Police Service admitted that in 2013 that 1448 members of the police force were convicted on 3204 charges of serious crimes such as murder, attempt to murder, rape, assault, corruption, theft, robbery, house-breaking, drug trafficking, domestic violence and aiding escapes. Furthermore, Africa Check (2018) referred to corruption and crime that prevented South Africa from being safe, proud and free.

Findings of this study indicated that although most injustices of the previous regime were abolished, many injustices towards democratic citizens still occur in South Africa. Because the police are not able to control crime, participants felt that their human dignity is not protected by the government. Everyone has the right to life, and the lives of citizens should be protected and not endangered. Should the police allow reckless and lawless behaviour, for example the importing or manufacturing of drugs, they actually deprive citizens who fall prey to drug and abuse, from their right to life. Data

in this study showed that parents are concerned about the lack of control over crime, because they felt that their children's right to life was being placed in the balance. Article 26 (UNESCO, 2017) secured the right of children to social security and insurance, but all indications are that the police are not doing enough to secure safety in South Africa. Article 35, the right against human trafficking, suggested national prevention and protection against it, yet parents in my study still feared that their children would be abducted and fall prey to human trafficking.

In spite of the fact that some parents who participated in my study referred to the fact that their children are not safe when they go to school, the right to education (DoBE, 2011), was considered as a sign of freedom in South Africa, because parents in my study appreciated the fact that they could send their child to a school of their choice. They also agreed that their children have the responsibility to work hard at school and respect teachers and peers in order to obtain a good education.

The right to work (DoBE, 2011) was also considered a privilege to participating parents, since they considered it as part of their positive role modelling example to their children. The example that they set to their children to work hard and to ensure a living and a successful life, also corresponds with the value of participation (Dewey, 1899) that parents had to educate their young children with.

Waghid (2008) said that democratic justice entailed that citizens should recognise the freedom of others, respect private and public justice, and be decent. He argued that if citizens act responsibly, as friends, a better country will be built without social oppression, economic marginalisation, subtle forms of racist exclusion, as well as drug and alcohol abuse. Botha et al. (2016) agreed with this and said that adults should prepare their children for citizenship who are participating meaningfully. My findings corresponded with this, because parents indicated that children were innocent and were readily accepting each other. Lastly, the right to citizenship (DoBE, 2011) implies the responsibility to obey the laws of the country and contribute towards a better South Africa. Data in my study showed that parents were concerned about citizens who were disobeying the laws of the country and who were not contributing to make South Africa a better country.

### 6.5.1.4 Challenges that parents experience while educating their children for democratic citizenship

Challenges preventing the education of young children to become democratic citizens need to be mentioned here. I agreed with Joubert (2007, p.49) and Banks (2004, p.8) that children who are educated as democratic citizens will be able to participate in the transformation of South Africa into a 'prosperous and peaceful nation' if the 'experience the feeling of belonging'. Joubert (2007, p.50) stated that "high levels of violence, a lack of tolerance and limited mutual respect and understanding of different groups" were challenges in South Africa, and it emerged from my study as well that parents were concerned about these factors and considered it as a handicap in the process of educating their young children as democratic citizens of South Africa.

Madonsela (2017) argued that South Africa needed protection against crime and corruption. She opined that government officials should be positive role models of competency, unselfishness, accountability, selflessness and trustworthiness to the advantage of the society. She urged all South Africans to be activists and report any crime that they know about in order to prevent lawlessness and enhance justice. Findings of this study reflected her point of view, since parents in this study agreed that government officials should be positive role models at all times. The extremely high crime statistics in South Africa (Crime Hub, 2015; Statistics S.A., 2017) jeopardises democratic values for example Ubuntu, peacebuilding, social justice and accountability. Parents agreed that children should be educated to live a life of respectful democratic citizens who respect, deliberate, forgive, and have compassion towards other citizens to bring about peace.

Asmal (2011) described the democracy of South Africa after 1994 as 'the dappled sunlight of freedom', but my participants referred to South Africa as a country where crime and corruption 'cast a dark shadow on this sunlight'. Parents considered the right to be safe as the most important fight of citizens. Participants indicated that they felt grateful for the freedom that they have under the new government, but that they did not feel safe, proud or free. Many parents mentioned that they were actually living behind bars, and that their children could not play outside without adult supervision. One parent said that she is afraid to sleep alone in her new house. Parents also

indicated that they are afraid to allow their children to walk to school. They also did not always feel proud of South Africa because the police and other governmental officials did not always act as good role models. The government's lack of control and inability to bring crime under control was one of the main concerns raised by parents in my study.

## 6.6      SILENCES IN THE RESEARCH

This section deals with the silences in the research, that is, where results were expected but not found. Taking the current unsocial behaviour in South Africa into consideration, I expected to find that parents are not concerned about educating their children to become good democratic citizens. On the contrary, I found that parents who participated in my study cared very much about educating their young children as democratic citizens. The findings of this study focussed on the questions that were asked in die quantitative measuring instrument as well as in the qualitative instrument that consisted of semi-structured interviews. Parents did not deviate from the questions asked to them, therefore silences in this study involved matters that I did not intentionally incorporate in my quantitative questionnaires and interview schedules. These uninitiated comments included for instance in-depth discussions on religion and political matters. I did, however, regard these comments not to be relevant to this study and thus I did not include them. Freedom of expression at home, in school and in society was stated in Article 13 (UNESCO, 2007), but my findings in this regard were silent.

Article 14 in conjunction with Article 30 (UNESCO, 2007) stated that children have the right to freedom of religion and have the right to speak their own language. The findings were silent about this, although some parents did mention that they take their children to church, and that they cope with challenges in South Africa because they are religious. Language matters were not discussed at all.

Article 14.1 (UNESCO, 2007) stated that children have the right to ask and receive information and direction from their parents. Data indicated that parents did have discussions with their children, and information and direction were given, but data was silent about whether children should have freedom of thought.

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Another silence in my research data was how parents felt about corporal punishment, and the effect that it has on the self-esteem of children. The reason for this silence was because I did not include a question on corporal punishment in either the quantitative, nor the qualitative instruments.

## 6.7    FINDINGS IN TERMS OF THE RESEARCH QUESTIONS

In this section, I address the research questions by means of the findings of the study. I commence by answering each sub-question in order for me to answer the main research question.

### 6.7.1    Linking findings to the secondary research questions

**1. What are parents' understanding of a democratic citizen in a democratic society?**

According to Dewey (1899, pp.54-83) and Waghid (2008, pp.14-15), the characteristics and values that a democratic citizen should be educated in are: norms and values, peacebuilding, love, loyalty, willingness to deliberate, kindness, responsibility, commitment, non-racism, non-sexism, equality, reconciliation, participation, self-control, forgiveness, compassion, tolerance, open-mindedness, *habitus* (a sense of belonging), rule of law, social justice and lastly, respect. Although parents who participated in this study considered all these values as important in educating their children as democratic citizens, findings indicated that parents considered compassion as the least important. Respect was considered the most important value in a democratic society.

**2. Which educational behaviour of the parents of young children contribute to reaching the goal of educating their young children as democratic citizens?**

Empowered parents are role modelling the values that they want to teach their children. That is the educational behaviour that would contribute to reaching the goal

of educating their young children as democratic citizens. I found the majority of parents to be positive about their role in education of their young children as democratic citizens if South Africa. Over the course of the study, and in my interactions with some of the participants, I experienced a feeling of pride and patriotism, as well as a South Africa could be changed for the better. These parents chose to live in South Africa, and they wanted the hard-won democratic state to thrive and grow, and for the country to be a peaceful and safe place in which their children – the next generation of democratic citizens – could grow up in. They very much wanted to contribute to society, and hoped that one day, their children would too. For the most part, they were aware of which educational behaviours would add to reach the goal of educating their young children as democratic citizens. They were aware that teaching their children the skills of a democratic citizen, will contribute to educating them as democratic citizens.

Furthermore, when answering the question on which educational behaviour of parents contribute to reaching the goal of educating their young children as democratic citizens, I refer to Miklikowska and Hurme (2011, pp.546-547), who conducted research on functioning democratic families in Finland and democratic values of adolescents. They argued that parental openness to communicate has a positive effect on adolescents to learn about deliberation in a democratic society. Findings from the data in this study also indicated the need for parents to talk to their children about the concept of democratic citizenship. Through communication with their parents, children would obtain knowledge about democratic processes and skills which would empower them as democratic citizens. Parents realized that if they are communicating openly and age appropriately with their children about democratic citizenship, it should add to their goal to educate their children towards democratic citizenship.

Parents indicated that they consider tolerance, forgiveness, non-sexism, non-racism, self-control, love, accountability, open-mindedness, commitment, respect and responsibility as important aspects.

Parents consider role modelling as well as talking to their children about all aspects of democratic citizenship for example peacebuilding, equality, reconciliation, a sense of belonging, an affective response, social justice, the rule of law, pride, safety, freedom

and the appreciation of culture mix which acknowledges differences, as important behaviour when educating their children as democratic citizens.

Parents realized that when they set an example of good, participative democratic citizenship to their children, it would contribute to the education of their children as good democratic citizens. When parents choose to role model the democratic characteristics of a democratic citizen as an example to their young children, it will contribute to reaching the goal of educating their young children as democratic citizens. It will teach children to have empathy with other people when they can place themselves in those people's shoes.

Parents realized that a democratic learning environment at home will enhance the education process towards democratic citizenship. Miklikowska and Hurme (2011, pp.546-547), found "democratic parenting enhances the democratic commitment in adolescents". Parents indicated that they know they should not take all the decisions and should be willing to see things from their children's perspectives too, so that children can practise democratic skills at home.

**3. How do parents see their own example as democratic citizens while raising their young children as responsible citizens of a democratic society?**

Parents considered their role model as democratic citizens as important. Research results showed that, although most parents were aware of the importance of their own example of being democratic citizens who act out the characteristics of good democratic citizenship as an example to their children; some parents admitted that they did sometimes display negative characteristics like poor self-control. Some of the parents admitted that they were bad role models to their children by making racist remarks or by not participating in the voting process. In response to the question of how they saw their own example in empowering their children as democratic citizens *after* participating in this research, most parents gave an indication that they were going to refrain from referring to other citizens in a negative way for the sake of their children. They realized that they set a bad example to their children and their example

as democratic citizens are important for the education of their children as democratic citizens.

### 6.7.2    Linking findings to the main research question

**What is parent's understanding of their role in educating their young children as democratic citizens?**

Most parents viewed their role in educating their young children as democratic citizens as important. They did, in correlation with the theories of Bronfenbrenner (2001, p.95), Vygotsky (1978) and Bourdieu (in Gill & Howard 2009), considered the home environment as a place where their children are educated and influenced as democratic citizens.

When considering all the data that were gathered during this study, the understanding of parents of their role in the education of their young children as democratic citizens is described in an effort to answer the main research question. According to the parents, their role included firstly the creation of a suitable home learning environment where they should role model and teach their children about the values of a democratic citizen, as well as all aspects of the democratic society. Aspects that are viewed as important by the parents, are the rule of law, equality, pride, freedom, a sense of belonging, peacebuilding, reconciliation, social justice, safety and the appreciation of a culture mix which acknowledges differences.

Parents understood that they should not engage in negative role modelling regarding the South African democracy or about other citizens by making negative comments. They knew that they should discuss democratic citizenship with their children in the Foundation Phase to create an awareness of democratic citizenship in order to establish a positive self-esteem in them. Parents viewed their role in the education process towards democratic citizenship as a responsibility to empower their children with the following values: forgiveness, tolerance, non-sexism, self-control, non-racism, love, accountability, compassion, open-mindedness, respect, commitment and responsibility. They knew that they should instil self-respect, respect for the environment as well as the community in their children. Parents were aware that they

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should protect their children against and provide guidance about the negative influences of the media, family members or friends regarding the democratic society of South Africa.

Parents understood that democratic citizenship education would mould their children in a positive way and in so doing, would help change South Africa for the better. Therefore, they were aware that they needed to overcome certain challenges – for example negative role modelling – that prevents them from effectively educating their children as democratic citizens.

To conclude, the answer to the main research question is that, although parents considered their role as important, and although they did consider many aspects of democratic citizenship as important, they did not consider *participation, a sense of belonging as well as pride and knowledge of systems and principles* as important aspects in a democracy, and I consider that the reason for many of the unsocial behaviour that we experience in South Africa. When democratic citizens do not share a common pride in their country, they will not be good citizens who uplift each other. When democratic citizens are not knowledgeable about systems and principles of the democracy, they will not know how to be a good participative citizen. Citizens of a country who do not have a sense of belonging towards their country will not care about the environment, they will not care about other people who suffer, they will not live by all the morals and values that Dewey (1899) identified.

## 6.8    REFLECTION ON, AND CONTRIBUTION OF THE INQUIRY TO THE EXISTING BODY OF KNOWLEDGE

The fact that I used the mixed methods approach to collect data, added to the strength of the study (Nel & Jordaan, 2016, pp.377-394). I followed procedures to register and conduct the research project at the University of Pretoria, as advised by Lombard, 2016, pp.12-18). The administrative components, positive relationships and management components were handled with courtesy and precision. Guidance from my supervisor and co-supervisor enabled me to conduct this inquiry in a logical, systematic way.

I personally executed all phases of this study and consider it as another strength that I did not include any field workers and assistants to conduct the interviews on my behalf. I contacted the Department of Basic Education (DoBE) in the Free State, the principals and the chairmen of the governing bodies of the two schools where I conducted the research. I also got in touch with the parents who indicated that they are available to participate in the qualitative phase of the research, namely the semi-constructed interviews, and I delivered and collected the quantitative data collection instrument namely the questionnaire, at both schools. All the semi-structured interviews were also conducted by me. Personal contact via e-mail or telephone established rapport with all the stakeholders when managing all aspects of the study (Lombard, 2016, pp.12-18).

On reflection of my study, I concluded that this research provided new insight into the view of parents about their role in educating their young children as democratic citizens. When integrating the quantitative data and qualitative data results, both quantitative and qualitative findings indicated that participating parents were aware of their role in educating their children as democratic citizens, and that they did not expect the school to be the only influence in educating their children towards citizenship. The contribution of this study to the existing body of knowledge, is that it helps fill the gap in the existing literature regarding South African parents' understanding of their role in educating their children in the Foundation Phase to become responsible, democratic citizens. The findings and the combined conceptual and theoretical framework in Figure 6.1 can serve as a guideline to empower parents with the necessary skills and knowledge to educate their children. In saying this, cognisance should be taken of the fact that parents who are burdened with a range of social-economic challenges can't be expected to 'do it on their own' – they require support structures, assistance and guidance (intervention) that will 'empower them to empower their children'. In this regard, the application of this integrated conceptual and theoretical framework in South Africa, might enlighten and help guide government policymakers as well as non-governmental organisations to assist parents in bringing about a better South Africa for all. I anticipated that my findings would show that parents did not consider their role as educators of their young children as democratic citizens as important, but parents

displayed good knowledge of what democratic values are and agreed that their role in the education of their children as democratic citizens is important.

It can be communicated to parents how they should be empowered as democratic citizens themselves. If parents realize that they also have democratic skills, they will feel empower to educate their children as democratic citizens. Furthermore, a democratic citizenship awareness program can be employed in certain areas.

I conclude that the South African parent participants of children in the Foundation Phase understand their role in the education of their young children as democratic citizens, but they experience challenges which jeopardise their efforts. Most participating parents in this study do their best to empower their children with knowledge and skills about democratic citizenship, but they also acknowledge their own shortcomings when they resort to negative behaviour.

## 6.9    LIMITATIONS OF THE STUDY

It was a challenge to gather, handle, capture, process, interpret and store the vast amount of data that was gathered. It involved two sequential processes to gather the data, and two simultaneous processes to interpret the data. Maree and Pieterson (2007, p.278) consider this to be a weakness of the mixed methods model, but this challenge was overcome by proper filing and storing, both hard copies and electronically, attending research support sessions and extensive reading. I applied the 'requirements' of both data gathering methods, and managed to keep all data separate from each other, organised it and compared the analysed data (McMillian & Schumacher, 2006, p.377).

During the quantitative research phase, I was not directly involved while the participants were completing the questionnaires, because the questionnaires were sent to them to complete in their own time. The context in which the participants live could for example not be understood either, because I did not visit these participants at home, neither did I ask questions about their economic position and other home circumstances. The disadvantages of qualitative research were that it involved my personal interpretation, which could have created bias. It was furthermore difficult to

generalise the findings to a large group because it was only a small group of participants (Bryman, 2006).

Due to logistic problems such as distance and time I could not employ a re-test with the same questionnaire (Pietersen & Maree, 2007 p. 215) or another equivalent data collection instrument (Grosser 2016, p.303) to test the reliability or the equivalent reliability of the quantitative data collection process. Therefore, I was not able to compare such results by means of a correlation coefficient. Bisectual reliability could also be tested by dividing the questionnaire into two halves and gather the data in two parts. That was not possible for me neither.

A limitation of this study was that I was not aware of the process of the Cronbach alpha coefficient that could measure the reliability of the scale items in the quantitative questionnaire. It was also a limitation that I included questions in the quantitative data collection instrument that allowed parents to choose more than two thirds of the options.

The representation of the qualifications in the sample of participants did not correspond with the demographics of South Africa, and therefore it may have presented skew data which possess limitations in terms of generalizability.

Challenges of the study were that researchers who use the mixed methods approach should have certain skills, enough time and resources for extensive data collection and analysis. Fortunately, I had previous knowledge of quantitative research in conducting my M.Ed., and, being a head of department at a high school, I had extensive experience interviewing parents, therefore the qualitative data collection was not a challenge either. Limited time and resources did however present a challenge.

Apart from knowledge of the data analysis software package, the essential issues of qualitative research credibility, trustworthiness and common validation strategies are important. I found knowledge of the procedures for integrating or combining the quantitative and qualitative data a challenge in this study.

The representation of the mother tongue or home language of the participants in this study was a limitation. The population in South Africa according to World population review (2018), is 57,338,325 million, and the language distribution in South Africa is as follows: 4,9 million people are English speaking (8,54%), 6,85 million people are Afrikaans speaking (11,94%), while 45,58 million people speak African languages (79,5%). In this study, the African language speakers represented 38,53 %, which was on par with Afrikaans speaking parents (36,8 %), and therefore produced skewed data, as I cannot claim that the results were representative of South Africa's demographics.

Another restriction of this study was that, although a sample of 233 parents participated in the quantitative data collection, only 16 participated in the qualitative data collection. According to Fontana and Frey (2008, pp.116-117), an interview cannot be a neutral tool to collect data, seeing that you should interact with the interviewee. But I consider that as part of establishing report with the participants. Another limitation of interviewing as a method of collecting data, is that it does not give the researcher direct access to facts but offers "indirect representations of experiences of the participants" (Silverman, 1993, p.117). It is my view that the interviews provided such relevant and in-depth data, that the above limitations did not have a negative impact on my findings.

When reflecting on the procedure while gathering the qualitative data, I realised that it was not good practice to get into long conversations with the participants. In three of the interviews it occurred that the spouse of the participant entered the room and made a few comments regarding the questions. When the data was coded, analysed and interpreted the data, I left out that what was said by the spouses. I also sometimes agreed when parents answered, just to confirm their answer, not realising that I give my opinion by doing so, and, according to Fontana and Frey (2008, p.124), it is bad practise to do so in the interviewing process of qualitative data gathering. Fontana and Frey (2008, p.125) also advised that an interviewer apply a style of "interested listening" but does not evaluate the responses.

Lastly, the fact that I did not include a question on the influence of corporal punishment on the self-esteem of a child, was a limitation of my study, because in retrospect corporal punishment plays a role in the establishment of a good self-esteem, and a good self-esteem promotes participation in democratic citizenship.

## 6.10    RECOMMENDATIONS FOR FURTHER RESEARCH

The two schools that were selected for this study were in the same neighbourhood. Another study might be conducted in different settings in diverse neighbourhoods to possibly generalise the findings to the rest of the society. It would be desirable to conduct a study like this one, but where the children themselves report on firstly, how their parents educate them as democratic citizens, and secondly, how they perceive their parents' role in educating them towards democratic citizenship. Another study on the importance of respect in educating young children as democratic citizens, is suggested, because I consider it important that the children themselves must have a chance to say how they experience their parents' example. This will help gauge to what extent parents are perceived to be role models for democratic values such as tolerance, respect towards for others, and the environment. A study on the importance of participation as democratic value to educate children in the Foundation Phase, is also proposed. The reason for that is that participation implies practising so many other values for example respect, self-control and Ubuntu.

The challenges preventing the education of young children to become democratic citizens offers another opportunity for a study. The combined 'LANTERN' theoretical and conceptual framework (Figure 6.1), could also be used in a study with the aim of intervention, in order to empower parents as educators of their children towards participative, democratic citizenship.

The same study could also be conducted, but with purposeful sampling to select the participants in such a way that the home languages of the participants are presentative of the presentation of the home languages in South Africa. By doing this, skewed data would be minimized, and findings could be regarded as representative of parents in South Africa.

A study on the role of corporal punishment in causing a low self-esteem in children, and the extend that a low self-esteem keep citizens from participating effectively in a democratic society could possibly be conducted.

## 6.11    CONCLUSION

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I considered this study important, because of the tendency that youth all over the world are less interested in participating in the democratic processes like for example voting. I endeavoured to present an overview of parents' understanding of their role in educating their children as democratic citizens.

In South Africa, occurrences of unacceptable and unsocial behaviour, many times by the youth, are a cause for concern. This can be seen in light of the social upheaval during apartheid and the dramatic changes after 1994; and might be considered a symptom of the previous generations' trauma influencing the current generation, as discussed in Chapter 2 of this study. Parents and children are not isolated from external influences from the media, politics or negative role models, therefore this study might develop an awareness of how parents should handle these challenges. The reason for many of the unsocial behaviour that South Africans experience in South Africa, links with the finding that parents consider compassion as the least important democratic value.

As indicated in the rationale of my study, I identified a gap in the body of knowledge regarding parents' view on their role as educators in preparing their children for their roles as future citizens of the democratic society in South Africa. I studied existing literature on democracy, democratic education and citizenship, as well as parents' role in educating their children as citizens in a democracy. Very few studies could be found on parents' role in the process of citizenship education. By means of the mixed methods approach, I discovered which values of democracy are considered as important by the parents, as well as how they establish these values in their children in the Foundation Phase.

Only when democratic citizens work together towards a common goal of a better South Africa, the dreams for South Africa of great minds like Asmal and Mandela will be realized. Citizens will live together in peace, respecting each other, contributing towards each other's lives, and feel safe. By doing that, they will also empower future generations of responsible democratic citizens.

I consider it extremely important that young children in South Africa are educated to be participative and positive citizens of South Africa, not only for the future of the

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country, but also for the sake of their own, and all future generations' success and happiness. As one parent, participant P0056 in my study, stated: "The kids shouldn't have problems. I think the generation that I am in, [we're starting] to see the light".

I have obtained new insights into the views of parents on their role as educators of their young children as democratic citizens. I propose that the findings which emerged from this study, can be used as a basis for viable guidelines to parents responsible for democratic education of their children.

I conclude with the following statement from Rosemund (2017, p.8D):

> "The most important thing about children is the need to prepare them for responsible citizenship. The primary objective should not be raising a straight A student who excels in three sports, earns a spot on the Olympic swim team, goes to an A-list university and becomes a prominent brain surgeon. The primary objective is to raise a child [in such a way that the] community and culture are strengthened."

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