

Meta-theoretical underpinnings of human rights in the intermediate phase Life Skills curriculum

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There is one thing one has to have: either a soul that is cheerful by nature, or a soul made cheerful by work, love, art, and knowledge.

~ Friedrich Nietzsche

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ABSTRACT

Human rights education is a much-investigated area of research; however, what teachers understand about human rights and the Life Skills explicit, enacted and supplementary curriculum seems to be vague. The vagueness related to the understanding of human rights emanated from multiple understandings of human rights that could be adhered to.

Meta-theoretical underpinnings for the understanding of human rights have been discussed in the human rights body of scholarship. These meta-theoretical underpinnings of human rights were philosophically clustered to develop an analytical construct to guide this inquiry. This inquiry was focused on a contribution regarding teachers' understanding of human rights education to augment the infusion of a human rights culture in diverse educational contexts.

This inquiry was done, firstly, to explore the [in]consistencies between the meta-theoretical underpinnings of human rights and how they were reflected in the explicit, enacted and supplementary curriculum. Secondly, it was to explore how these influenced the way in which human rights were enacted in the curriculum. These consistencies and inconsistencies were deemed to be important because they affect the way human rights are understood and dealt with in the classroom directly. The aims of the research were to determine the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum; the language(s) that emerged regarding the meta-theoretical underpinnings of human rights in the Life Skills enacted curriculum; and how the enacted and supplementary curriculum of human rights were influenced by teachers' understandings of the meta-theoretical underpinnings.

A qualitative study situated in an interpretivist paradigm was undertaken, using a shadowing methodology. Participants were purposefully selected. Data were generated by means of a document analysis as data generation strategy of the National Curriculum Statement Curriculum and Assessment Policy Statement document, as well as the accompanying learning study materials, classroom observations through silent shadowing and a semi-structured one-on-one interview with each teacher. Data were analysed by means of discourse analysis.

It was empirically found that the supplementary curriculum directly related to the explicit curriculum. The enacted curriculum revealed consistencies and inconsistencies within the explicit curriculum. Regarding teachers' understanding of the explicit Life Skills curriculum, it was found that the teachers participating in this inquiry experienced limitations and restrictions regarding their own interpretations of the explicitly provided curriculum. Even when the teachers understood human rights slightly differently from the explicit and supplementary curriculum, they still only enacted what was provided in the explicit curriculum.

My recommendations highlight the need to inquire about the way(s) in which teachers could be effectively supported by the Life Skills curriculum in terms of human rights enactment. A future essential study should inquire about the responsibility of each teacher with regard to human rights education and the ethical implications and considerations thereof.

Key concepts:

Human rights, human rights education, meta-theoretical underpinnings, curriculum studies, Life Skills

UITTREKSEL

Menseregte-onderwys is 'n afdeling van onderwysnavorsing wat al sorgvuldig ondersoek is; tog bly onderwysers se verstaan van menseregte en die vak Lewensvaardighede se eksplisiete, geïmplementeerde en aanvullende kurrikulum steeds vaag. Die vaagheid ten opsigte van die verstaan van menseregte het na vore gekom vanweë die veelvuldige wyses waarop mense die begrip 'menseregte' kan verstaan.

Die meta-teoretiese begronding van die verstaan van menseregte is reeds in die bestaande literatuur rakende menseregte bespreek. Hierdie meta-teoretiese begronding van menseregte is filosofies saamgevoeg om 'n analitiese konstruk te ontwikkel ter leiding van hierdie ondersoek. Hierdie ondersoek is gefokus op die bydrae wat onderwysers se verstaan van menseregte-onderwys kan lewer om die insluiting van 'n menseregtekultuur in diverse opvoedkundige kontekste te verbeter.

Hierdie ondersoek is om twee redes uitgevoer. Eerstens, om die [nie]-eenvormigheid van die meta-teorieë van menseregte en hoe dit in die eksplisiete, geïmplementeerde en aanvullende kurrikulum weerspieël word, te ondersoek. Tweedens, om die maniere waarop hierdie bevindinge die geïmplementeerde kurrikulum beïnvloed, te ondersoek. Hierdie eenvormigheid en nie-eenvormigheid is belangrik aangesien dit direk verband hou met die maniere waarop menseregte verstaan en hanteer word in die klaskamer. Die doelwitte van hierdie ondersoek was om die meta-teoretiese begronding van menseregte in die intermediêre fase Lewensvaardighede eksplisiete, geïmplementeerde en aanvullende kurrikulum te ondersoek; die taal wat uitgekóm het rakende die meta-teoretiese begronding van menseregte in die Lewensvaardighede geïmplementeerde kurrikulum te ondersoek; en om die invloed van onderwysers se verstaan van die meta-teoretiese begronding op die geïmplementeerde en aanvullende kurrikulum van menseregte te ondersoek.

'n Kwalitatiewe studie gegrond in 'n interpretivistiese paradigma is onderneem, tesame met 'n skaduwee-metodologie. Deelnemers is doelbewus geselekteer. Data is genereer deur middel van 'n dokument analise rakende die Nasionale Kurrikulum Verklaring Kurrikulum en Assesseringsbeleidsverklaring dokument, sowel as die bykomende leer-studie materiale, klaskamerobservasies deur middel van stil skaduwee observasies en semi-gestruktureerde een-tot-een onderhoude met elke onderwyser. Diskoers analise is gebruik om die data te analiseer.

Daar is empiries bevind dat die aanvullende kurrikulum direk verband hou met die eksplisiete kurrikulum. Die geïmplementeerde kurrikulum het eenvormighede asook nie-eenvormighede met die eksplisiete kurrikulum getoon. Daar is bevind dat die deelnemende onderwysers beperkings ervaar het rakende hul eie interpretasies van die eksplisiete Lewensvaardighede-kurrikulum. Selfs waar die deelnemende onderwysers menseregte verskillend verstaan het as wat in die eksplisiete en aanvullende kurrikulum, het hulle steeds slegs uitvoering gegee aan wat voorgeskryf word in die eksplisiete kurrikulum.

My aanbevelings wat uit die ondersoek voortspruit, sluit die noodsaaklikheid in om ondersoek in te stel na die maniere waarop onderwysers effektief deur die Lewensvaardighede-kurrikulum ondersteun kan word in terme van die geïmplementeerde menseregte-onderwys. 'n Volgende essensiële ondersoek behoort die verantwoordelikhede van elke onderwyser binne sy of haar eie menseregte-onderwys, asook die etiese implikasies en oorwegings daaraan verbonde.

Kern konsepte:

Menseregte, menseregte-onderwys, meta-teoretiese begrondinge, kurrikulum studies, Lewensvaardighede

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'!ke e: /xarra //ke'

Unity in Diversity

CHAPTER ONE

INTRODUCTION TO THIS QUALITATIVE INQUIRY

Managing day-to-day life, let alone engaging in the relatively esoteric pursuit of research, demands some reasonable coherent framework of reference within which to make sense of experiences and perceptions. We need theories – in other words, plausible explanations for what’s going on – to live by (Sikes, 2006:43).

1.1 OVERVIEW AND CONCEPT CLARIFICATION

The research reported in this dissertation was aimed at addressing the need to contribute to the theoretical underpinnings of human rights and human rights education within the field of curriculum studies. Sikes (2006:43) states that “[t]heory is essential and inescapable” and he elaborates on this statement by saying that “it is impossible to be in and of the world with any degree of functional success, without recourse to theory”. I agree with Sikes (2006) about the importance of theory and therefore wanted to inquire about teachers’ meta-theoretical underpinnings¹ regarding human rights education. More specifically, I strove to contribute to the ways in which human rights, as elucidated in the explicit curriculum, were portrayed in the supplementary curriculum and dealt with in the enacted curriculum. It is important to note that curriculum in this inquiry refers to the dynamic interplay between:

- the explicit curriculum, consisting of the written Life Skills intermediate phase National Curriculum Statement Curriculum and Assessment Policy documents (NCS-CAPS);
- the enacted curriculum, referring to the teaching-and-learning practices of the teacher when interpreting the written documents regarding human rights education; and
- the supplementary curriculum, referring to the learning study materials (LSMs)² used in each classroom. LSMs include all the resources that the teacher may use in the classroom.

¹Meta-theoretical underpinnings are the clustering of theories based on ontological, epistemological, methodological and anthropological resemblances.

²Although the departmental policy documents refer to LSM as learner support material, this was not within the scope of this inquiry. LSMs was used to refer to learning study materials that include all the “recommended resources” (Department of Basic Education, 2011:15) and other resources and materials that the teachers rely on while teaching Life Skills. The recommended resources (Department of Basic Education, 2011:15) include textbooks, pictures from magazines, books and role models, people, and newspaper articles. These resources may also be used by the teacher to develop worksheets.

Creswell (2009:51) defines a theory as propositions or hypotheses, formed by an interrelated set of constructs which specify the relationship between variables. Together with this quantitative view of theory Babbie and Mouton (2001:648) explain theory as a systematic approach to observations relating to particular aspects of life. It could be applied as an argument, a discussion or a rationale, while helping to explain and predict phenomena in the world (Creswell, 2009:51). Theories, in this inquiry, informed the interpretivist conceptual framework, shadowing as methodology as well as the scholarly body of human rights, human rights education and curriculum studies.

Meta-theories, then, “refer to critical reflection on the nature of scientific inquiry” (Babbie & Mouton, 2001:20). Meta-theoretical reflection naturally addresses issues regarding the “nature and structure of scientific theories, the nature of scientific growth, the meaning of truth, explanation, and objectivity” (Babbie & Mouton, 2001:20). The meta-theoretical underpinnings as discussed in this inquiry refer to two prominent theorists, Du Preez (2008) and Dembour (2010), within the scholarly body of human rights (2.3).

The implications of the discourse(s) regarding the inconsistencies and/or consistencies (hereafter [in]consistencies) between the meta-theoretical underpinnings of human rights in the explicit curriculum (NCS-CAPS documents), the supplementary curriculum (LSMs) and the enacted curriculum (teaching-and-learning practices) were explored. When the meta-theoretical underpinnings are consistent, it means that the meta-theoretical underpinnings adhered to in the explicit curriculum are the same as the meta-theoretical underpinnings adhered to in the enacted curriculum, which then should be the same as the meta-theoretical underpinnings of the supplementary curriculum. Accordingly, when the meta-theoretical underpinnings are inconsistent, it means that the meta-theoretical underpinnings adhered to in the explicit curriculum are different from the meta-theoretical underpinnings adhered to in the enacted curriculum, which then might differ from the meta-theoretical underpinnings of the supplementary curriculum. The analytical construct regarding the meta-theoretical underpinnings of human rights that was developed to guide this inquiry is discussed comprehensively in Chapter 2 (2.3).

The understanding regarding the [in]consistencies is important because of two very different outcomes the [in]consistencies might have. These outcomes constitute that:

- (i) meta-theoretical consistencies are significant because contradictory views of human rights will then not be presented and the explicit, enacted and supplementary curriculum will be in accordance with each other;
- (ii) the inconsistencies are significant, because these might enable diverse viewpoints regarding human rights within the explicit, enacted and supplementary curriculum.

Option (i) might result in unified meta-narratives that are not fluid or adaptable and option (ii) might result in diverse viewpoints that might bring confusion or contradictions to the fore. I argue that [in]consistencies regarding the meta-theoretical underpinnings of teachers, their human rights education practices, as well as the supporting curriculum documents might have a crucial influence on the way(s) in which the curriculum is interpreted and enacted. Although beyond the scope of this study, learning and how the human rights curriculum is received is also influenced by these outcomes.

The first chapter of this dissertation entails the introduction to this qualitative inquiry (1.1). The background to the inquiry is discussed while elaborating on the intellectual conundrum (1.2). The research questions and sub-questions are provided (1.4) and the aims and purpose are discussed (1.5). The research design is explained by means of a diagram and brief explanations, followed by the overall conceptual framework (1.6). At the end of this chapter the methodology, methods and processes (1.7) are introduced and discussed.

1.2 BACKGROUND TO THE INQUIRY AND INTELLECTUAL CONUNDRUM

Stanley (2009:44) comments that during his 42 years of being an educator, there has never been a time when schools have not been described as being in a “state of crisis”. In South African schools this “state of crisis” has been explained, amongst others, by the diverse school contexts educators are faced with as well as the top-down approach to curriculum making that educators experience. Simmonds (2010:147) states that in the South African education dispensation “diverse school environments have become the norm”. Hence, classrooms can only be infused with a culture of human rights once diversity is understood better (Simmonds, 2010:147). Apple (2013:171) explains that “schools *are* state apparatuses, [and] we should expect them to be under intense pressure to act in certain ways, especially in times of both fiscal and ideological crises”. But, Apple (2013:171) continues, this does not necessarily mean that employees are “passive followers of policies laid down from above”. Even with a very rigid, explicit curriculum and guidelines, the teacher is still the key person, the one who is responsible in the classroom, choosing his or her own

methods, strategies and approaches of enactment. Even if the state is seeking more effective organisation of teaching, “it does not guarantee that this will be acted upon by teachers who have a long history of work practices and self-organization once the doors to their rooms are closed” (Apple, 2013:171). I see this as a positive notion, where teachers can still enact teaching and learning optimally, regardless of the structured or less structured explicit curriculum they might receive.

The term ‘crisis’ constitutes many different meanings and understandings, especially in the South African context. Contemporary schools and education can rather be described as being faced with embracing diversity to explain how crisis could be approached. The term ‘crisis’ has lost its meaning and power for critical analysis when education in every era was described as being in a state of crisis, no matter what the curriculum, resources, graduation rates, literacy levels, expansion of higher education, and economic prosperity (Stanley, 2009:45). Poverty, for example, will always be an issue manifesting in schools, which could be experienced as one aspect of the crisis state(s) which schools could be in. The former Tanzanian President, Julius Nyerere, said that “[e]ducation is not a way to escape poverty – it is a way of fighting it” (McMillan 2010:537); poverty was not seen as the main educational issue to escape, but rather the educational approach of fighting it by embracing the prolonged existence of poverty. In the same way diversity should be embraced because it exists, otherwise the South African motto would not have been *!ke e: /xarra //ke*, meaning unity in diversity (Gevisser & Morris, 2002:196).

South Africa is known for its diversity regarding the country’s eleven official languages, many different cultural and ethnic backgrounds, religions, as well as peoples’ understandings of social issues, one of them being human rights. These diversities have also been portrayed within South African classrooms which brought with it many challenges regarding human rights education in South Africa. Simmonds (2010:147) claims that diversity needs to be embraced and acknowledged in teaching and learning. Kruss (2001:57) agrees with this view:

Research has tended to focus on situations of racial integration and interracial conflict. Our understanding of the challenge of developing a human rights culture and of equipping educators to deal with diversity in this kind of situation is very meagre and needs to be developed as a priority. The challenge for educators is to prepare young people to engage in a wider context and resist marginalisation.

This priority of development is supported by Wilkins (2005:155) who argues that only a positive inclination of teachers towards an equality and diversity agenda is not enough and that teachers need effective support. The urgent need to acquire a greater understanding of the preparation of educators is echoed by the *Saamtrek: Values, Education and Democracy: Conference Report* (Department of Education, 2001a:25-26) that postulates that the teaching of human rights and the integration of an understanding of human rights and human rights issues across the curriculum still remains unrequited questions in the domain of education. Simmonds (2010:5) states that teachers are faced with the responsibility of changing the understanding of human rights from merely a legalistic stance. She contends that the study of both teachers' and learners' perceptions regarding human rights "has become imperative" (Simmonds, 2010:6). My research was, therefore, focused on a contribution regarding teachers' practical understanding of human rights education to augment the infusion of a human rights culture in diverse educational contexts.

We know very little of how teachers' practical understanding is related to meta-theoretical underpinnings of human rights. This research lacuna should thus be explored. While scrutinising the literature on human rights, Dembour (2010:1) found that "in practice [there was] a lack of agreement on what human rights are". Stenner (2011:1215) agrees with this by stating that at least four different ways of understanding human rights have been found in the literature: as grounded universals, as a focus for radical political action, as socio-political construction, and as agreements balanced against responsibilities. To explain her findings from the literature, Dembour (2010:2) identified four different schools of thought on human rights. These schools of thought are the natural, deliberative, protest and discourse schools of thought (Dembour, 2010). Dembour (2010:2) emphasises that it is important to study these to clarify various arguments on human rights, and gain greater understanding of where, why, and to what extent agreements have been reached and disagreements persist in the human rights field. These agreements and disagreements will probably filter into education and therefore it is necessary to research the relevance of the meta-theoretical [in]consistencies in the school curriculum (1.1). Sen (2004:315) notes that although the idea of human rights has considerable appeal, there is a "softness" (some would say "mushiness") of the conceptual grounding of human rights. He argues that these "conceptual doubts should be satisfactorily addressed, if the idea of human rights is to command reasoned loyalty and to establish a secure intellectual standing" (Sen, 2004:316). His comments highlight the need for sound theory that is defensible and can be applied with confidence. This need was deemed to be directly relevant to this study, because the meta-theoretical [in]consistencies-perspective could assist the theoretical soundness within human rights education.

According to Carrim and Keet (2005), the inclusion of the human rights discourse in the South African curriculum was part of the developmental ideals cherished in the global world. For this reason human rights were seen not only as a reconciliatory construct but also an ideological construct – especially in the African context where development is central (Carrim & Keet, 2005). Referring to the Bill of Rights (Constitution of the Republic of South Africa, 1996), Kruss (2001:45) points out that the apartheid discourse of the past has been replaced by a discourse of human rights and anti-discrimination and that this discourse now formally underpins education policies. The question at hand concerns the development of substantive programmes that could address race, equity and human rights, particularly to “inform practice” (Kruss, 2001:45); a concern also explored in a study conducted by Du Preez (2008).

On the policy front, the *Manifesto on Values, Education and Democracy* [hereafter the *Manifesto*] (Department of Education, 2001b) and the *Bill of Responsibilities for the Youth of South Africa* have been introduced to provide guidelines for the improvement of a human rights culture in education. However, although human rights education forms part of the NCS-CAPS for Life Skills intermediate phase documents (Department of Basic Education, 2011), the way in which these have been approached, conducted and taught by teachers still seem vague. This is partly the situation because of teachers’ understandings about human rights. Empirical evidence, mostly focusing on the practical understanding and knowledge that positively influence human rights, has shown that teachers often fear that the emphasis on human rights would diminish their authority and give more power to learners, which could make discipline more difficult to maintain (Du Preez, 2008:183).

More than a decade ago, in contributing to the debate on human rights education, Tibbitts (2002:159) argued that “[h]uman rights education can be further strengthened through the appropriate use of learning theory, as well as through the setting of standards for trainer preparation and program content, and through evaluating the impact of programs in terms of reaching learner goals (knowledge, values and skills) and contributing to social change”. Tibbitts (2002:161) seemed convinced that for the sustainability of human rights education and human rights thought “we need to truly understand how individual programs are carried out by the lay educator”. Teachers’ understanding of human rights could be influenced by the meta-theoretical underpinnings of human rights, as is discussed in Chapter 2 (2.2.1; 2.3). What Tibbitts (2002:161) implied was that teachers’ understanding of human rights will probably come to the fore during their teaching-and-learning practices.

Tibbitts (2002:161) argues that teachers and advocates of human rights would “benefit by re-examining their practice so that the field can be further professionalized and linked with effective change strategies” and refers to advocates as “those who conduct trainings, develop materials, and design programs”. In my view, these advocates could also include scholar-activists researching the body of scholarship to conduct training, develop materials and design the curriculum.

The diverse nature of South Africa needs to be embraced rather than be experienced as a state of crisis. This means that teachers need support as to how they could embrace diversity. Regarding human rights education, meta-theoretical underpinnings already exist that underscore people’s understanding of human rights. How these are portrayed in the explicit, enacted and supplementary curriculum of Life Skills in the intermediate phase is still vague. This is important for the improvement of a human rights culture in education, which is important for the aspiration towards South Africa’s motto, *!ke e: /xarra //ke*, meaning unity in diversity (Gevisser & Morris, 2002:196). The scholarly foundations for this inquiry will be discussed next and elaborated on in Chapter 2.

1.3 SCHOLARLY FOUNDATIONS FOR THIS INQUIRY

The way or ways in which human rights are understood and portrayed in the explicit, enacted and supplementary curriculum are influenced by the discourses from within the domain of human rights (2.2.1). Such discourses include what human rights actually are, whether human rights are universal constructs or particularist constructs, and if it is a legal application or a moral one. With these elaborative views, schools in South Africa are in need of an embracing culture to encourage unity in diversity (1.2). Nieto (2011:294) describes diversity as referring to “cultural, human, and social differences”. Cornbleth (2008:165) explains it thus:

The longer experience with diversity, in one way or another, creates climates of opinion that serve as filters of on-going events. Increasing diversity is not only interpreted and acted upon with reference to these filters but contemporary practices tend to act back on and modify them.

What Cornbleth (2008:165) explains here is that the more teachers are faced with diverse classrooms and teaching-and-learning practices, the more their climates of opinion should change and adapt to embracing and acknowledging the richness diversity might bring.

Diversity in South African schools can be explained in many different ways, but for this inquiry it was pivotal to acknowledge the need for understanding the meta-theoretical underpinnings of human rights education. Keet (2012:7) contends that even though human rights education is “under-theorized” it “has evolved into a burgeoning pedagogical formation that sources its currency from a perceived consensus on human rights universals”. However, how this is occurring within the explicit, enacted and supplementary curriculum of intermediate phase Life Skills classrooms still seems vague.

The explicit, enacted and supplementary curriculum of intermediate phase Life Skills could not be researched without referring to curriculum studies in education (2.5.1) and human rights within the South African NCS-CAPS documents (2.5.2). Because of the prescriptive nature of the NCS-CAPS documents (2.5.2) the restrictive nature of contemporary curriculum in education also had to be discussed (2.5.3).

In the part to follow, the research questions, purpose and aims of the inquiry and the research process are discussed in relation to the background sketched for this inquiry.

1.4 RESEARCH QUESTIONS

Research questions are imperative to direct the research process, to know what literature to scrutinise, and to focus the data generation processes (Jansen, 2010:13). Punch (2006:22) describes the function of research questions as “further narrowing the focus of the proposed research” as they direct the research “to the next level of specificity”.

The main research question that guided this study was: *What are the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

From the primary question, the following secondary questions emerged:

- (i) *How are these meta-theoretical underpinnings reflected in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*
- (ii) *What is the nature of the discourse teachers use to express their understanding regarding the meta-theoretical underpinnings reflected in the enactment of human rights?*

(iii) *What [in]consistencies emerged regarding the meta-theoretical underpinnings within the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

These questions were approached ontologically since the *nature* of “subjective and multiple” realities (Creswell, 2007:17; Creswell, 2003) were central to this interpretive study. This concept of multiple realities was embraced while conducting qualitative research because the empirical research could represent “different realities” (Creswell, 2003).

1.5 PURPOSE AND AIMS OF THE STUDY

Creswell (2009:111) defines the purpose statement as “the overall intent of a proposed study in a sentence or several sentences”. The purpose of this study was, firstly, to explore the [in]consistencies between the meta-theoretical underpinnings of human rights and how they were reflected in the explicit, enacted and supplementary curriculum. Secondly, it was to explore how these influenced the way in which human rights were enacted in the curriculum. These [in]consistencies were important because they directly affect the way human rights were understood, dealt with and enacted in human rights education.

The aims of the research were to explore:

- the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum;
- the language(s) that emerged regarding the meta-theoretical underpinnings of human rights in the Life Skills enacted curriculum; and
- how the enacted and supplementary curriculum of human rights were influenced by teachers’ understanding of the meta-theoretical underpinnings.

1.6 RESEARCH DESIGN AND CONCEPTUAL FRAMEWORK

In this section the research design and conceptual framework of this inquiry are discussed. A qualitative research design, positioned in the interpretivist conceptual framework, was employed.

1.6.1 Research design

The approach taken to design this qualitative research was shaped by the interaction between the interpretivist conceptual framework, shadowing as methodology and specific methods. The diagrammatic representation of the proposed research design (Figure 1.1) as well as Punch's (2006:48) five elements of a research design took account of these processes. These five elements constituted the methodology, the philosophy, sampling, data generation and data analysis.

The title and research questions guided this inquiry, situated within the interpretivist conceptual framework. Shadowing as methodology focused on the employment of specific data generation and data analysis methods. The data generation methods consisted of a document analysis regarding the intermediate phase Life Skills NCS-CAPS documents; classroom observations through silent shadowing; semi-structured one-on-one interviews; and the document analysis of the LSMs. The data were analysed by making use of discourse analysis as a method. During the empirical part of this inquiry, the research contexts and participants were selected by applying non-probability purposive sampling (Maree & Pieterse, 2010:176, 178) while always keeping the ethical considerations in mind. The essential review of scholarly literature ran parallel to these processes (Babbie & Mouton, 2001:72; Creswell, 2005:3; Boote & Beile, 2005:3; Creswell, 2009:5; Maree & Van der Westhuizen, 2010:25; Punch, 2006:48).

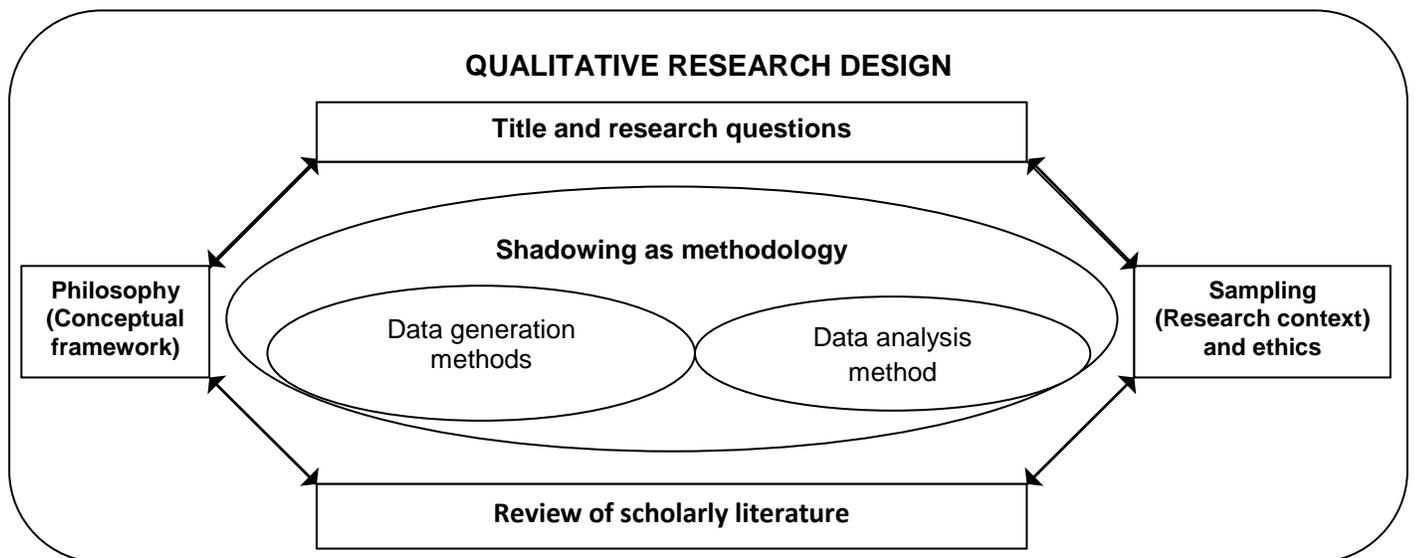


Figure 1.1: Qualitative research design for this inquiry

1.6.2 Conceptual framework: Interpretivism

This qualitative study was conceptually located in the interpretivist conceptual framework. It aimed to investigate the conditions under which artefacts (the explicit and supplementary curriculum) were created according to the ways in which those artefacts were understood (by the educator) and meaning was perpetuated (through the curriculum stances) (Patton, 2002:133). Scotland (2012:9) explains that a paradigm consists of the components ontology, epistemology, methodology, and methods. I will now discuss the reason for this study's interpretivist conceptual framework by referring to each of these components.

Bailey (2007:53) notes that interpretivist adherents *ontologically* believe that multiple realities exist instead of one objective social reality. Scotland (2012:9) concurs by stating that “[w]hat knowledge is, and the ways of discovering it, are subjective”. Scotland (2012:9) further explains that ontological assumptions are concerned with the reality, *what is*. The ontological belief directly links with the main research question: *What are the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?* and the secondary question: *What [in]consistencies emerged regarding the meta-theoretical underpinnings within the intermediate phase Life Skills explicit, enacted and supplementary curriculum?* Typically, a researcher should ask what kinds of things participants do, how they do it, what purposes activities serve, and what they mean to the participants (Bailey, 2007:53).

Epistemological assumptions “are concerned with how knowledge can be created, acquired and communicated, in other words *what it means to know*” (Scotland, 2012:9). Accordingly, I was interested in the meanings, symbols, beliefs, ideas and feelings attached to objects, events, and activities (Bailey, 2007:53). These were portrayed in the research aims which were to determine the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills curriculum; the language(s) that emerged regarding the meta-theoretical underpinnings of human rights in the Life Skills enacted curriculum; and how the enacted and supplementary curriculum of human rights were influenced by teachers’ understanding regarding the meta-theoretical underpinnings. My empirical research aims included an empathetic understanding of teachers’ day-to-day experiences together with a consequential awareness of multiple meanings given to routine and events, and in this study to the multiple meanings related to human rights, in the research settings (Bailey, 2007:53). Bailey (2007:54) maintains that the interpretivist conceptual framework does not emphasise objectivity.

Methodologically, the interpretivist conceptual framework proposes interactions with and observations of participants in a setting (Bailey, 2007:54). Methodology “is concerned with why, what, from where, when and how data is collected and analyzed” (Scotland, 2012:9). Accordingly, this inquiry was embedded in shadowing as methodology. *Methods* are the specific techniques applied to generate and analyse data (Scotland, 2012:9). The methodology and methods pertaining to this interpretive study are explained in the next section.

1.7 METHODOLOGY, METHODS AND PROCESSES

This qualitative study comprised of shadowing as methodology as the overarching theory that linked the methods applied in this study. These methods were classroom observations through silent shadowing, semi-structured one-on-one interviews with the participating teachers and a document analysis of the intermediate phase Life Skills NCS-CAPS documents and accompanying LSMs.

1.7.1 Shadowing as methodology

In this section I introduce the use of shadowing as research methodology. Wellington and Szczerbinski (2007:33) interpreted methodology as the theoretical activity where the methods that will be used are chosen, reflected upon, evaluated and justified on a theoretical level. McDonald (2005:455) stated that “[s]hadowing is a qualitative research technique that has seldom been used and rarely been discussed critically in the social science literature”. Even though shadowing as methodology has not been used often, I will justify my reasoning for applying shadowing as methodology in what follows.

Where shadowing has been applied it was neither discussed as a distinct research method nor examined methodologically (McDonald, 2005:455). Still, I saw it fit to apply shadowing as methodology because of its “close following” of participants as approach (McDonald, 2005:457). While shadowing is taking place, the researcher should be probing and asking questions (McDonald, 2005:457). Shadowing can be conducted over consecutive days or non-consecutive days, for a single day or time slot for up to a whole month (McDonald, 2005:457).

Shadowing as methodology shares similarities with ethnography, because ethnography is also concerned with “writing about people” (Nieuwenhuis, 2010b:76). Ethnography describes a community or group while focusing on the social systems and cultural heritage (Nieuwenhuis,

2010b:76). Creswell (2009:13) defines ethnography as a “strategy of inquiry in which the researcher studies an intact cultural group in a natural setting over a prolonged period of time by collecting, primarily observational and interview data”. The main differences between shadowing as methodology and ethnography as methodology is that ethnography focuses on cultural groups within their natural setting, which should be studied over an extensive period of time, whereas shadowing could focus on an individual or a group which could be studied over an extensive period or only for shorter periods.

Shadowing was suitable as theoretical backdrop for data generation and analysis of this inquiry, because the teachers were shadowed for the specific period of time of each Life Skills class to experience their day-to-day practices of their human rights education. In addition this methodology was also paradigmatically consistent with interpretivism.

In Figure 1.2 it is explained why the specific methods were applied within shadowing as methodology. The document analysis of the NCS-CAPS documents informed the classroom observations through silent shadowing, the semi-structured one-on-one interviews, as well as the document analysis of the LSMs. The participating teachers were closely followed while they were busy with the human rights education practices in the Life Skills classrooms, but because of the intermediate phase classroom contexts, questions could not be asked as they arose. It follows then that the classroom observations through silent shadowing had to be followed with semi-structured one-on-one interviews in order to clarify the questions that arose. The document analysis of the intermediate phase Life Skills NCS-CAPS documents had to be related with the explicit, enacted and supplementary curriculum. Shadowing as methodology assured “an almost continuous set of field notes”, rather than notes on only some happenings (McDonald, 2005:455).

Classroom observations through silent shadowing could be confused with classroom observations. Observations occur where the researcher notes the behaviours and activities of individuals, in a systematic way, without necessarily questioning or communicating with them (Creswell, 2009:181; Nieuwenhuis, 2010b:83). The field notes that are made will represent activities from the research site, relating to prior questions that the researcher wants to inquire about (Creswell, 2009:181). Nieuwenhuis (2010b:84) claims that observations run the risk of being highly selective and subjective, even if they enable the researcher to obtain a deeper understanding of the phenomenon being studied.

The reasons, then, for referring to classroom observations through silent shadowing rather than mere classroom observations was that silent shadowing inquires about individuals' opinions and behaviours concurrently (McDonald, 2005:457). Where classroom observations emanate from specific prior questions, classroom observations through silent shadowing provide access to both the trivial and the mundane field notes even if they seem difficult to articulate (McDonald, 2005:457).

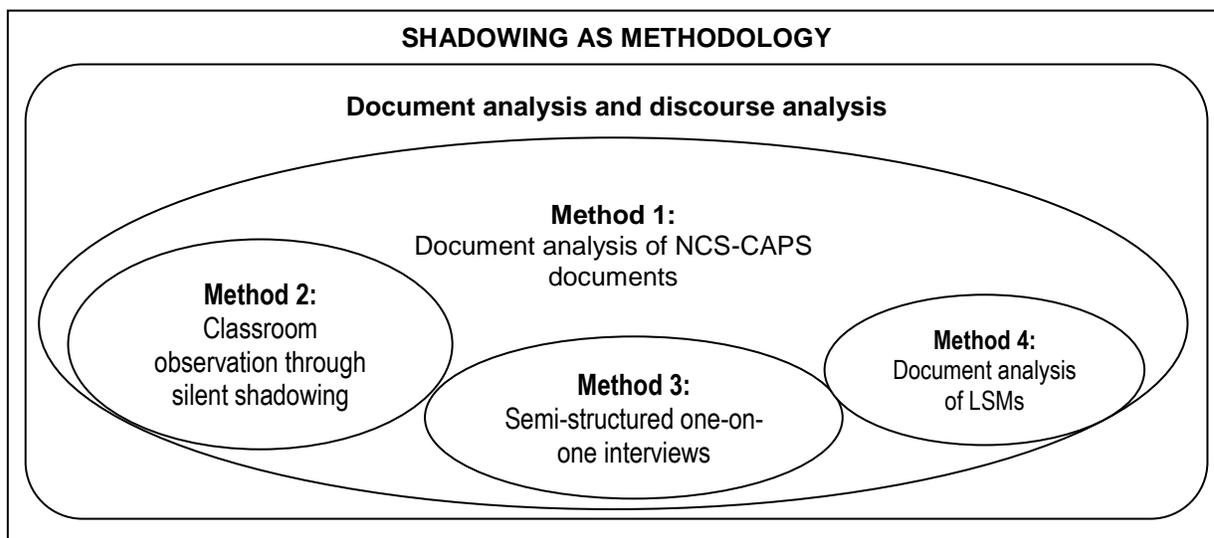


Figure 1.2: Shadowing as methodology that informed the use of specific methods

After the time period of generating data through a collection of methods within shadowing as methodology, a “rich, dense and comprehensive data set which provided a detailed, first-hand and multidimensional picture of the role, approach, philosophy and tasks of the persons[s] being studied” was obtained (McDonald, 2005:457). The approach is directly linked to the third supplementary research question: *What [in]consistencies emerged regarding the meta-theoretical underpinnings within the intermediate phase Life Skills explicit, enacted and supplementary curriculum?* The philosophy can be linked to the second supplementary research question: *What is the nature of the discourse teachers use to express their understanding regarding the meta-theoretical underpinnings reflected in the enactment of human rights?* And the tasks that emanated could be linked to the first supplementary research question: *How are these meta-theoretical underpinnings reflected in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

This level of data generated led to two characteristics that distinguished shadowing as methodology, which is its level of analysis and the unit of analysis (McDonald, 2005:457). Both of these characteristics have a direct influence on the method of data analysis and will further be discussed in Section 1.7.4.

1.7.2 Site and sampling

Non-probability purposive sampling was conducted for selecting the most appropriate sites and participants. Purposive sampling comprises the intentional selection of individuals and sites with the purpose of learning and understanding a central phenomenon (Creswell, 2005:204). In this sense, the individual teachers that were selected, together with their classrooms and schools, were purposively approached. Within the strategy of theory or concept sampling, individuals or sites were selected “because they can help the researcher generate or discover a theory or specific concepts within the theory” (Creswell, 2005:205). Creswell (2005:205) states that when using this method, the researcher needs a clear understanding of the concept or theory expected to emerge during the research. Purposive sampling was applied for selecting three teachers at one school and one teacher at two other schools. The first school had three different classes in the one grade where I was allowed to conduct the research, whereas the two other schools had only one class per grade.

I approached public schools for my inquiry as the NCS-CAPS documents relate to the implementation of human rights in the Life Skills classroom in public schools (Department of Basic Education, 2011). Departmental schools teaching in the intermediate phase were thus approached. I was prepared to select four different schools situated in different social contexts. This was important because the meta-theoretical underpinnings of human rights could differ greatly, especially in schools in different social contexts. Different social contexts could influence how varying realities are perceived. One school did not consent to the research. The three schools that did consent were all located within the Potchefstroom area. The contexts were kept close to Potchefstroom primarily for the sake of accessibility.

1.7.3 Methods of data generation

The core methods for generating data were a document analysis as data generation strategy, classroom observations through silent shadowing followed by semi-structured one-on-one interviews and a document analysis regarding the LSMs. I approached the classroom observations

as a silent shadower, and because observations can be very subjective I followed the observations with a semi-structured one-on-one interview with each individual teacher. The document analysis as data generation strategy, consisting of an analysis regarding the explicit curriculum documents and the LSMs, was applied to identify the discourses emanating from the documents, regarding the meta-theoretical underpinnings of human rights.

Another way of generating and validating data was to thoroughly review and keep on reviewing the literature on this body of scholarship. This is important to increase trustworthiness and to establish when data saturation is reached. Trustworthiness is important because of “the accuracy of the account of the practice” (Pinnegar & Hamilton, 2009:50). These methods are discussed in more detail below.

1.7.3.1 National Curriculum Statement Curriculum and Assessment Policy Statement document analysis as a data generation strategy

The document analysis with regard to the NCS-CAPS (Department of Basic Education, 2011) documents was guided by the understanding of the meta-theoretical underpinnings of human rights, as understood by Dembour (2010) and Du Preez (2008). These findings, in turn, provided the guidelines for the classroom observations of the silent shadower, the semi-structured one-on-one interviews and the analysis regarding the LSMs. As I worked with various documents and data sets within the interpretivist conceptual framework, the aim was to determine the meta-theoretical underpinnings of these units of data. This was necessary in order to determine the [in]consistencies between the meta-theoretical underpinnings of the NCS-CAPS documents and those of the other data generation methods. The document analysis is further discussed in Chapter 2 and 4 (2.5.2; 4.3.1.1; 4.3.2.1; 4.3.5.1).

1.7.3.2 Classroom observations through silent shadowing

Observations by means of silent shadowing were conducted within the intermediate phase Life Skills classrooms, while human rights education was taking place. Patton (2002:4) describes observations as consisting of “detailed descriptions of people’s activities, behaviours, actions and the full range of interpersonal interactions and organizational processes that are part of observable human experiences”. McDonald (2005:457) further explains that shadowing examines individuals “in a holistic way that solicits not just their opinions or behaviour, but both of these concurrently”.

Classroom observations through silent shadowing were enabled by the process of shadowing as methodology. The shadowing process provided for continuous, detailed field notes. The observation schedule that was used merely served as a guideline rather than a structured or rigid observation schedule. The observation guidelines are further discussed in Chapter 3 (3.6.2).

1.7.3.3 Semi-structured one-on-one interviews

The classroom observations through silent shadowing were followed by conducting semi-structured one-on-one interviews with each teacher. De Vos, Strydom, Fouché and Delport (2005:287) state that interviewing is predominant for the gathering of data in qualitative research, while providing for much more flexibility. When interviewing the participants, descriptions of their experiences were gathered as well as their reflections on these descriptions (De Vos *et al.*, 2005:287).

The teachers were able to give far more detailed descriptions and I could probe in the direction of interesting experiences and understandings of each teacher that emerged during the silent shadowing observations (De Vos *et al.*, 2005:296). In Addendum G the semi-structured interview questions are thoroughly discussed as they were used to guide the interviews rather than to dictate the interviews (De Vos *et al.*, 2005:296).

1.7.3.4 Learning study materials document analysis as data generation strategy

The document analysis regarding the LSMs was also guided by the understanding of the meta-theoretical underpinnings of human rights, as elaborated on in Table 2.1 (2.3).

The NCS-CAPS documents and the LSMs provided the textual data to be analysed, while the textual data focused on the social and cultural contexts of the classroom observations through silent shadowing and the semi-structured one-on-one interviews.

1.7.4 Discourse analysis

Discourse analysis considers patterns of language or discourses found across texts, while focusing on the social and cultural contexts in which it is used (Paltridge, 2006:2). In keeping with the interpretivist conceptual framework, discourse analysis as inductive method of analysis was applied. Content analysis, on the other hand, usually follows a logical and straightforward process (Denscombe, 2010:281; Nieuwenhuis, 2010a:101). Content analysis is usually applied to identify

similarities and differences, where coding and a very systematic approach are applied (Nieuwenhuis, 2010a:101). The reason why discourse analysis was the preferred means of analysing this data was that the [in]consistencies regarding the meta-theoretical underpinnings should not only be identified systematically, but rather the discourse(s) underpinning the meta-theories adhered to, from different curriculum perspectives.

Discourse analysis could further be applied in this study because it “examines both spoken and written texts” (Paltridge, 2006:2). The spoken texts in this study included the semi-structured interviews, while the written texts consisted of the field notes taken while the silent shadowing observations occurred, as well as the analysis of the NCS-CAPS documents and the LSMs. The language(s) emanating from the teachers’ data, be it from written or spoken texts, provided clues regarding the meta-theories they ascribed to (3.7).

The level of data generated led to the first characteristic that distinguishes shadowing as methodology, which is its level of analysis (McDonald, 2005:457). Shadowing as methodology, for this inquiry, was distinguished in terms of this characteristic, because the following of a person, the documentary data (NCS-CAPS and LSMs), and the semi-structured interview data produced far more than only notes for an observation schedule. This feeds in to why discourse analysis should be a more encompassing method to analyse the data, as different levels of analysis should be shaped and discussed as the research process unfolds. The second characteristic that distinguishes shadowing as methodology is its unit of analysis (McDonald, 2005:457). Units of analysis constitute the “what” in one’s study that will be researched (Babbie & Mouton, 2001:84). The units of analysis for this inquiry consisted of documentary data (NCS-CAPS and LSMs), silent shadower field notes and the notes from the semi-structured interviews. Although these units of analysis are discussed in relation to one another, the main aim was to recognise the main discourse(s) emanating from the languages present in the data.

1.8 CONCLUSION

In this chapter I argued that knowing whether the meta-theoretical underpinnings of the intermediate phase Life Skills curriculum are [in]consistent might have a vital influence on the way(s) in which human rights related concepts in the curriculum are interpreted and enacted via the discourse(s) in which human rights education features. Learning and how the human rights curriculum is received could also be influenced by these factors, but was not within the scope of this study. The background to this dissertation entailed a need to contribute to the theoretical

underpinnings regarding human rights and human rights education within the context of curriculum studies.

Chapter 1 provided a complete overview of the study: the background and intellectual conundrum were discussed, the aims, purpose and research questions were provided and the qualitative research design was explained. The conceptual framework and the methodology, methods and processes were briefly introduced. Chapter 2 will focus on a thorough review of the literature to explore the central concepts regarding human rights, human rights education and the Life Skills curriculum. It will focus on human rights in general, the meta-theoretical underpinnings of human rights education and human rights, the theories on human rights education, how human rights are portrayed in the explicit curriculum and the influences of the meta-theoretical underpinnings on curriculum studies. Chapter 3 will describe the research design, the conceptual framework and methodology, together with the methods and rationalisation of the inquiry. The data will be presented, described and discussed in Chapter 4 and in Chapter 5 the disclosure, shortcomings of this inquiry and recommendations from this inquiry are discussed.

CHAPTER TWO

META-THEORETICAL UNDERPINNINGS OF HUMAN RIGHTS AND THE CURRICULUM

2.1 INTRODUCTION

When starting a specific literature review, Boote and Beile (2005:3) argue that “[t]o advance our collective understanding, a researcher or scholar needs to understand what has been done before, the strengths and weaknesses of existing studies, and what they might mean”. This review of the literature is very important, as the lacuna of what has been written on this body of scholarship and what has not been written, as well as possible flaws in the literature will be identified and discussed here (Maree & Van der Westhuizen, 2010:26). Boote and Beile (2005:3) emphasise that “[t]o be useful and meaningful, education research must be cumulative; it must build on and learn from prior research and scholarship on the topic”.

In this chapter I focus on the literature within human rights, human rights education and curriculum studies. In the general introduction to human rights I explain what human rights are, which official documents exist and I discuss the emergence of human rights education discourses. A comprehensive discussion on the need for theory and the current meta-theoretical underpinnings of human rights and human rights education are followed by an elaboration on the theories of human rights education and curriculum studies. In the last part of this chapter, human rights within the intermediate phase Life Skills curriculum are discussed.

2.2 A GENERAL INTRODUCTION TO HUMAN RIGHTS

Human rights can be understood in many different ways. How these understandings developed and evolved over time and the official documents that developed during this process, as well as the emergence of human rights discourses are discussed in the sections that follow.

2.2.1 What are human rights?

Different understandings of human rights exist. Scholarly works as well as ordinary persons’ understandings have been researched in the recent past (Du Preez, 2008; Dembour, 2010; Stenner, 2011). Stenner (2011:1216) stresses that it is difficult to define human rights because

human rights is not nearly a “simple and singular object about which opinions can be straightforwardly expressed”, as portrayed in the Universal Declaration of Human Rights. Human rights are seen as a legal construct, a moral application, or as being universal or particularist, talked about or as virtually non-existent (Du Preez, 2008; Dembour, 2010). These different views are elaborated on in the sections below.

Legally, the Universal Declaration of Human Rights stressed the importance of this document being “disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories” (United Nations, 1949:1). The general assembly declared that the Universal Declaration of Human Rights is “a common standard of achievement for all peoples and all nations” where each individual “shall strive by teaching and education to promote respect for these rights and freedoms” (United Nations, 1949:1-2). Stenner (2011:1215) supports this notion by stating that “human rights must be part of everyday subjectivity and mundane communication”. McMillan (2010:538) states that “international policies and programmes which claim to promote human rights principles have a particular agenda of universalism”. She substantiates this claim by saying that “[t]hese universal policies follow the capitalist understanding of education as central to promoting neo-liberal ideals by viewing the teaching of children as essential to creating future human capital” (McMillan, 2010:538). In the past, this occurred because children were seen as future adults who had to learn the doctrine of the capitalist system in order for this system to continue effectively (McMillan, 2010:538).

Morally, the challenge then was to employ human rights to “get people thinking and acting in the right way” (Stenner, 2011:1216). Not necessarily because it was enforced by some declaration, but because the dialogue of human rights necessitates a moral understanding thereof (Du Preez, 2008). The implication and danger is that disagreements and misunderstandings regarding human rights may have involved actual differences where “superficial agreements in attitude might likewise conceal deeper underlying conceptual differences” (Stenner, 2011:1217). Çayir (2002:398) notes that the protection and implementation of human rights depends on the awareness of people about their rights. The depth of this awareness of human rights, though, is not mentioned. McFarland and Mathews (2005:365) expand on this view by stating that commitment to the values of human rights cannot be influenced by dispositional empathy, education and global knowledge but can predict the endorsement of human rights. On the other hand, Stenner (2011:1217) argues that commitment to the values of human rights can be predicted, while authoritarianism and ethnocentrism predict the restriction of human rights.

Stenner (2011:1217) attempted to inquire how some people “make sense of” human rights, in the same way that Du Preez (2008) and Dembour (2010) did. Usually human rights have been presented as objective, consensual affairs and familiar “universals inherent to all human beings” (Stenner, 2011:1216). This refers to the discourse of universal human rights, where human rights are seen as being there for all human beings, just because they are human beings (Donnelly, 2003:1). This discourse constitutes some problems and obstacles, because some understandings of human rights stem from cultural differences, contexts and backgrounds. The understanding of human rights from cultural differences refers to the particularist view of human rights.

The universal and particular views mentioned above are elaborated on in Section 2.3.2. For now it is important to realise that conceptions of human rights differ vastly and that this requires a deeper investigation.

2.2.2 Official human rights documentation

Following the dramatic times of World War II from 1939 to 1945, the United Nations developed the Universal Declaration of Human Rights “as a common standard of achievement for all peoples and all nations” (United Nations, 1949:1-2). The Universal Declaration of Human Rights states that “every individual and every organ of society ... shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance” (United Nations, 1949:2). Thirty Articles are mentioned and discussed in the Universal Declaration of Human Rights and are available for the perusal and use of all people (United Nations, 1949:2-7).

The adoption of the Universal Declaration of Human Rights by the United Nations in 1948 established some major advances in human rights, but “the gaps between the Universal Declaration of Human Rights’ ideals and current world realities remain massive” (McFarland & Mathews, 2005:365). The advancement of human rights was ultimately obstructed by nondemocratic governments, ancient enmities, religious orthodoxies and cultural traditions (McFarland & Mathews, 2005:365). In the previous governmental state of South Africa, the nondemocratic structure inherently opposed human rights, mainly because of religious orthodoxies. In the Apartheid era the rulers directly opposed the human rights of marginalised people. Nelson Mandela (2002:ix) stated that “[t]he current endeavour to examine how values, education and democracy can complement one another exemplifies the spirit of the movement that emancipated our nation and people, and gave birth to our democracy”. Even after South Africa became a

democratic governmental society, the implications of religious orthodoxies and cultural traditions still have hindered the optimal practice of human rights in South Africa. Mandela (2002:ix) argued that “the attainment of national democracy did not constitute the end of the struggle”. He elaborated by saying that the South African Constitution speaks highly about the “value of human dignity” where the realisation of humane values should still be aspired to (Mandela, 2002:ix).

The African Charter on Human and Peoples’ Rights was adopted in Nairobi, Kenya in June 1981 and enforced in October 1986. The African Charter on Human and Peoples’ Rights was specifically developed for the African continent and the protection of its people. When the African Charter on Human and Peoples’ Rights came about, it consisted of three agreed-upon different parts (Organisation of African Unity, 1986), those related to rights and duties, measures of safeguards and general provisions.

In 1996 the Bill of Rights was included in the Constitution of South Africa (Constitution of the Republic of South Africa, 1996:6). This second chapter of the document focuses on all people in all sectors of work and life in South Africa. It states that “[t]his Bill of Rights is a cornerstone of democracy in South Africa.

The Bill of Rights is a list of human rights that were developed in order to assist the change from the focus and attitudes of people in South Africa to social justice and responsibility. It enshrines the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom” (Constitution of the Republic of South Africa, 1996:6). The rights in the Bill of Rights must be fulfilled, respected, protected and promoted by the state (Constitution of the Republic of South Africa, 1996:6).

The national conference, “*Saamtrek* on Values, Education and Democracy” which was a direct response to include the notions of the Constitution in the South African landscape generated difficult debates (Department of Education, 2001a). Documents providing the discourses that came to the fore as well as the *Manifesto* (Department of Education, 2001b) also emanated from this conference. The *Manifesto* focused specifically on the application of human rights education, schools and curriculum (2.2.3).

In 2011 the Bill of Responsibilities for the Youth of South Africa (Department of Education, 2011) was published. This document articulates the responsibilities regarding the human rights to equality, human dignity, life, family or parental care, education, work, freedom and security of the

person, own property, religion, belief and opinion, safe environment, citizenship and freedom of expression. The youth of South Africa were asked to accept that with every right there comes a set of responsibilities (Department of Education, 2011).

The Bill of Responsibilities for the Youth of South Africa, shifted education to focus on the teaching of human rights together with the responsibilities rather than only the human rights of all people. It is important to note how human rights entered the education system and how the discourse has changed from human rights as policy to human rights as social responsibility. The responsibilities accompanying the right to education, for instance, state firstly that the learner has the responsibility to “attend school regularly, to learn, and to work hard, cooperate respectfully with teachers and fellow learners and adhere to the rules and the Code of Conduct of the school” (Department of Basic Education, 2011). Parents and caregivers have the responsibility to “ensure that [the learner] attend school and receive their support” (Department of Basic Education, 2011). The teachers also have a responsibility to “promote and reflect the culture of learning and teaching in giving effect to this right” (Department of Basic Education, 2011). The responsibilities listed in this document seemed realistic for some learners, parents and caregivers and teachers, but very unrealistic for others.

2.2.3 Emergence of human rights education discourses

The inclusion of human rights education in South Africa and abroad was a direct result of political influences. Tibbitts (2008:1) explains human rights education as an international movement aimed at the promotion of human rights and the awareness of human rights as stated in the Universal Declaration of Human Rights. This has inspired the increasing interest of which human rights were to be addressed in learning situations and how this would occur (Tibbitts, 2008:1). According to Tibbitts (2005:107), human rights education is not simply about valuing and respecting human rights, but also about fostering personal action in order to guarantee these conditions. Çayir (2002:398) is of the opinion that “an international consensus on the importance of human rights education has arisen”. The reason for this, he explains was “to raise consciousness about the issue and to promote a democratic culture” (Çayir, 2002:398). However, the nature of human rights education and how understandings of human rights influence the enactment thereof seem to be beyond the scope of international consensus reached thus far.

Human rights did not feature in the education system of South Africa until the Bill of Rights of South Africa and the *Manifesto* were published. The *Manifesto* highlighted six qualities for the active promotion hereof (Department of Education, 2001b:3). These qualities are equity, tolerance, multilingualism, openness, accountability and social honour (Department of Education, 2001b:3). These qualities can be used for teaching the ideals and concepts of democracy, social justice, equality, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability (responsibility), the rule of law, respect, and reconciliation as set out in the Constitution of South Africa (Department of Education, 2001b:3).

The educational strategies discussed in the *Manifesto* include, amongst others:

- nurturing a culture of communication and participation in schools,
- infusing the classroom with a culture of human rights,
- introducing religion education into schools, and
- promoting anti-racism in schools (Department of Education, 2001b:4-5).

The discussion of the *Manifesto* (Department of Education, 2001b:7) was especially important for this study as it is “for young South Africans, the succession of citizens who are the country’s future”. These specially selected rights have a direct influence on education and the rights to be included in education. Gevisser and Morris (2002:191) argue that, fundamentally, democracy is “a society’s means to engage critically with itself” although this is not automatically a consequence of a democracy (Gevisser & Morris, 2002:191). Education is thus crucial in empowering and exercising democratic rights by providing the necessary knowledge and skills (Gevisser & Morris, 2002:191).

Non-racism and non-sexism entail that “all places of learning have to be safe” for all learners and teachers (Gevisser & Morris, 2002:193). Ubuntu (human dignity) “embodies the concept of mutual understanding and the active appreciation of the value of human difference” (Gevisser & Morris, 2002:193). Accountability (responsibility) means that all school governing bodies at all schools should “become legitimate and working institutions” (Gevisser & Morris, 2002:194). The rule of law refers to a common “code of appropriate behaviour” (Gevisser & Morris, 2002:195). Schools cannot function optimally if there is no mutual respect among educators, parents and learners (Gevisser & Morris, 2002:195-196).

Reconciliation needs “acknowledgement and understanding of [our] complex, difficult but rich history” (Gevisser & Morris, 2002:196). An open society constitutes “being given access to as wide a range of information as possible” through as much media as possible, together with the tools to process this information (Gevisser & Morris, 2002:194).

Regarding social justice and equity, Gevisser and Morris (2002:191) comment that education is profoundly implicating education because the state should ensure that equal access to schooling is now provided to all South Africans and that schooling is received in the learners’ mother tongue. Equality means that if all South Africans are provided with access to schooling, it should go “hand-in-hand with making sure such access is equal” (Gevisser & Morris, 2002:192). Equality regarding access to schooling still poses a major problem for South Africa. Equality requires us to be considerate towards different people, whereas non-racism and non-sexism asks that we “rectify the inequalities of the past, but *ubuntu* goes much further” (Gevisser & Morris, 2002:193).

The *Manifesto* constituted many ideals for how human rights should be included in education, but very little of these have been realised in the domain of education. To explain one of the most vital human rights that could not yet be accomplished for many learners in South Africa, I will draw on the work of McMillan (2010) and Du Preez (2012).

McMillan (2010:534) and Du Preez (2012:51) question the meaning of education as it is used in the context of the human right to education. McMillan (2010:534) explains that the international community is highly focused on achieving universal primary education, “particularly since the 1990 World Conference on Education” (McMillan, 2010:534). Du Preez (2012:51) claims that our understanding of education as a “humane act with intrinsic value” has changed to an instrumentalist understanding. The clarification of what we understand by education and the right to education has become pivotal (Du Preez, 2012:51). McMillan (2010:534) states that while the “actors” for universal primary education assumed the same definition of education, “cultures and religions differ between countries and across borders, and so, too, does the very concept of education”. There is thus a “need to acknowledge our variations in understanding of education and rights”, because these will frame our understanding and interpretation of the right to education (McMillan, 2010:239). Du Preez (2012:53) explains that within the South African context, the democratic ideal is that every human being should have the opportunity to receive education and that this education should be equal. The implications of the right to education entail that access to educational institutions as well as access to meaningful learning should be provided (McMillan, 2010:239; Du Preez, 2012:53). Du Preez (2012:55) contends that educators have an ethical responsibility to respect as

well as to follow through human rights of education and provide education for human rights to cultivate a profound notion of the right to education. This, Du Preez (2012:55) explains, is only possible with the study of curriculum where the ethical responsibility of the curriculum comes to the fore.

I will now explain the analytical construct applied in this inquiry where after the theories of human rights education and curriculum studies and an overview of the South African education curriculum will be discussed.

2.3 META-THEORETICAL UNDERPINNINGS OF HUMAN RIGHTS

The research in this body of scholarship has identified the need to analyse the meta-theories regarding human rights to arrive at an analytical construct to analyse the explicit and supplementary curriculum, as well as to analyse the enacted curriculum of teachers during the shadowing exercise (1.2). This analytical construct is important as a guideline to address the research questions (1.4). Table 2.1 summarises the main analytical categories identified in these theories. Although it seems as if these theories are being boxed together, it was not the purpose. Rather, this meta-theoretical analysis is merely presented in this way with the purpose of using them as categorical imperatives for my meta-theoretical analytical construct.

According to Dembour (2010:1), there is in practice a lack of agreement on what human rights are, because not all people understand human rights in the same way. This was substantiated by Du Preez's (2008:93) "metatheoretical positions in discourses concerning human rights" and Dembour's (2010:2) "schools of thought". Du Preez (2008:111) argues that teachers should not only be able to adjust their methodologies or facilitation strategies, but also to identify the underlying theory in approaches to human rights education.

The two salient theories that will be discussed are those of Du Preez (2008) and Dembour (2010). Ontologically and epistemologically, four schools of thought on human rights have been identified, namely the natural school of thought, deliberative school of thought, protest school of thought and discourse school of thought (Dembour, 2010:1). These four schools of thought conceptualise the whole field of human rights by clarifying the discourses persisting in the human rights field (Dembour, 2010:1). Focused on the domain of education, Du Preez (2008:93) identified meta-theoretical positions in discourses concerning human rights education. These are communitarian pragmatism, cosmopolitan pragmatism, traditional communitarianism and liberal natural rights. The

theories of these two theorists could directly be related to human rights education (the enacted curriculum), the NCS-CAPS documentation (the explicit curriculum) and the LSMs (supplementary curriculum) used.

The part to follow largely refers to how these schools of thoughts and the meta-theoretical positions understand human rights. To inform what follows, I will first explain my understanding regarding some of these terms.

Communitarianism relates to the main idea of being community based regarding community values and achievement. Glass and Rud (2012:95) explain that the “importance of individual liberty and achievement”, the philosophy of individualism, has constantly rejected the “importance of the community or shared achievement”, the philosophy of communitarianism. Communitarians argue for community values as being necessary to balance societies which are “too often tipped in the direction of self-centeredness, greed, and power seeking” (Glass & Rud, 2012:96).

Pragmatism refers to the unavoidable notion of being practically oriented, meaning that when human rights are adopted in a specific context, they will be indistinguishable from the practical effects they will bring about (Du Preez, 2008:100).

Cosmopolitanism is explained by Starkey (2012:25) as the “liberal conception of human beings as a single community in which all have equal entitlement to dignity and to fundamental freedoms”. This liberal view refers to the “belief in universalism” (Du Preez, 2008:102).

Avila (2011:1) states that liberalism is related to terms such as reasonableness and tolerance. Individuals thus act reasonably towards one another while being tolerated by and tolerant towards all people.

My analysis of the two theories developed by Du Preez (2008) and Dembour (2010) revealed that it would be difficult to infuse the meta-theoretical positions with the schools of thought, or vice versa. Both these theories were too different to be directly infused, therefore philosophical categories were rather applied as the stances to contrast these different theories from. The two theories were contrasted in terms of the main philosophical categories: methodology, epistemology, ontology (Delanty & Strydom, 2003:3) and anthropology (Langewand, 2001:151). Generally speaking, Delanty and Strydom (2003:3) explain the philosophy of social science as principles regulating the search for and acquisition of knowledge (social scientific knowledge) about reality (social reality)

through a series of intersubjectively accessible and justifiable methodological steps. The philosophical analysis of these theories made it possible to derive certain meta-theoretical underpinnings regarding human rights and human rights education, which are discussed next.

2.3.1 Epistemology of the meta-theoretical underpinnings

As a fundamental of philosophy, epistemology investigates the possibility, limits, origin, structure, methods and validity of knowledge (Delanty & Strydom, 2003:4). The term 'epistemology' is derived from the Greek *episteme*, meaning 'knowledge' and *logos* meaning 'theory' (Delanty & Strydom, 2003:4). Epistemology consequently means "the theory of knowledge" (Delanty & Strydom, 2003:4). These authors explain that the contemporary understanding of knowledge took on distinct differentiating forms, namely self-knowledge; tacit, common sense or taken-for-granted forms of knowledge; local or everyday knowledge; wisdom; and/or science (Delanty & Strydom, 2003:5).

Regarding the epistemological standpoints of the meta-theories, Dembour (2010:11) found that human rights can be supported by entitlements being based on "nature" (God, the Universe, reason or another transcendental source), consensus, social struggles and/or language. According to Du Preez (2008:92), epistemologically, human rights can be distinguished on foundational or anti-foundational standpoints. She explains that foundationalism, in a very broad sense, encapsulates knowledge "as structured and firmly based on fixed foundations" while anti-foundationalism disagrees with the view that knowledge is secure and certain and rather claims that knowledge is relative and multiple (Du Preez, 2008:92). The epistemological standpoints of human rights being based on the transcendental and human rights based on consensus are foundational. From the transcendental view human rights are seen as being somewhere out there waiting to be discovered and beyond people's understanding, but still it is founded in positive law. Human rights based on consensus are founded in documents that emanated from gatherings where people reached consensus regarding human rights. Human rights based on social struggles and human rights based on language are perceived as being anti-foundational and relative, because social struggles are ever-occurring and language is ever-changing. Social struggles and language are thus relative and always evolving, which cannot be foundational. These epistemological standpoints are elaborated on below.

2.3.1.1 Transcendental

In the natural school human rights are seen as based on God, the Universe, reason, transcendental (Dembour, 2010:2). Many natural scholars perceive human rights as being entitlements that are in character negative and absolute, being based on nature, God, the Universe, reason, or another transcendental source (Dembour, 2010:3). Natural scholars further believe that human rights exist independently from social recognition (Dembour, 2010:3).

The natural scholars also “welcome the inscription of human rights in positive law”; thus they are laws enacted by governmental authority (Dembour, 2010:3). For the majority of these scholars the human rights concept is represented by human rights law, where the law is “in direct continuation with the transcendental existence of human rights” (Dembour, 2010:5). The language that these scholars use will probably state that human rights are “out there”, but human rights are also a given for all people, just because they are people.

2.3.1.2 Consensus

From the deliberative scholarly perspective, human rights are also foundational in as far as they are rooted in consensus. Deliberative scholars view human rights as “certainly not a given” (Dembour, 2010:9). Deliberative scholars reject the traditional orthodoxy on which human rights are based, but they argue that human rights exist through societal agreement (Dembour, 2010:3). The deliberative school of thought believes that human rights are based on law as the typical or only mode of existence, where societies agree on this issue and that the societal agreement is more important than merely laying down laws (Dembour, 2010:3). These deliberative scholars state that “human rights are the best possible legal and political standards that can rule society and therefore, should be adopted” (Dembour, 2010:3). For the deliberative scholars the law “acts as a guide on how to do things in the political sphere” (Dembour, 2010:6). They often argue for constitutional law as one of the best ways to express the “agreed upon” human rights (Dembour, 2010:10).

Liberalist activists from the liberal natural rights theories take on a foundationalist perspective towards human rights, where they largely adhere to the meta-theoretical underpinning of human rights based on consensus (Du Preez, 2008:94). In Du Preez’s (2008:94) view these liberal natural scholars argue that “the transcultural nature of reasoning (and subsequent consensus) will provide a firmly fixed foundation for knowledge about what a natural right might be”.

Traditional communitarians also support the foundationalist view, where human rights knowledge is also viewed as structured and secured in fixed foundations, i.e. the law (Du Preez, 2008:97). The language that these scholars will probably use states that human rights are contextual depending on how people see them from their situation or culture, where human rights are decided and agreed upon.

2.3.1.3 Social struggles

The protest school of thought, where human rights are conceived as redressing injustices, refers to social struggles in terms of different theories (Dembour, 2010:3). For the protest scholars, “human rights articulate rightful claims made by or on behalf of the poor, the unprivileged, and the oppressed” (Dembour, 2010:3). The protest scholars argue that there is always unfairness (human rights violations) in need of redress (Dembour, 2010:6). For these scholars, “human rights law is unlikely to be true to the human rights ideal” (Dembour, 2010:6), hence they perceive human rights as privileges and aspirations that allow the status quo to contest in favour of the oppressed (Dembour, 2010:3). They believe in the ongoing fight for human rights, because one victory can never bring about an end to all injustices (Dembour, 2010:3). Human rights epistemology is thus not rooted in foundational, abstract documents, but on the ever-changing, concrete injustices that should be countered. In this sense human rights has become anti-foundational.

Communitarian pragmatists maintain that human rights knowledge is anti-foundational because it is relative and by no means secure and definite (Du Preez, 2008:100). Knowledge is always changing and accumulating and cannot be secure and definite, but is relative.

Cosmopolitan pragmatists (Du Preez, 2008:102) also support the view that human rights are anti-foundational. Cosmopolitan pragmatists believe in universalism, because humans can express their moral life in different ways, but this should not exclude them from being judged according to basic universal (human rights) values (Parekh, 1999:130-131). Moral individualism refers to moral actions being relativist and therefore human rights being anti-foundational. These scholars will probably make use of language stating that human rights knowledge is relative and not secure and that multiple realities exist.

2.3.1.4 Language

Human rights are also experienced as a discourse or are talked about, as explained by Dembour's (2010:4) discourse school of thought. The discourse school of thought (Dembour, 2010:4) is known for its "lack of reverence towards human rights". Even though these scholars do not believe in human rights, they believe that the "language surrounding human rights has become a powerful language with which to express political claims" (Dembour, 2010:4). The discourse scholars believe human rights law to be just as good or as bad as any other law, therefore it should be "judged in each different situation on its merits" (Dembour, 2010:6). Human rights knowledge is also anti-foundational, because no foundations exist within language. The language of these scholars will probably state that human rights are there or exist only because people talk about them, but that human rights does not have any real impact on society in terms of redressing injustices.

2.3.2 Ontology of the meta-theoretical underpinnings

The word 'ontology' is derived from the Greek *on* meaning 'being' and *logos* meaning 'theory'; hence it means 'the theory of being as being' (Delanty & Strydom, 2003:6). It is explained as "the theory of the nature of what is or the theory of the nature of reality" (Delanty & Strydom, 2003:6). In clarifying their definition, Delanty and Strydom (2003:6) state that ontology concerns the nature and knowledge of social reality. Social reality and perceptions thereof have changed as new paradigmatic traditions came into being. Delanty and Strydom (2003:6) point to the evolutionary nature of ontology by highlighting the following main ontological perspectives, which hold that it is:

- a common-sense physical or perceptual entity, a thing, a social fact that can be observed (positivism);
- a phenomenal or mental entity (neo-positivism, constructivism);
- a changeable historical-cultural construction identifiable only in relation to values and requiring a degree of interpretation (critical theory);
- a set of hidden relations that needs to be removed in order to require a critical stance (critical theory and post-structuralism); and/or
- a discourse that can be understood only from a point within it (post-structuralism).

In terms of the meta-theories of human rights, ontology can be understood from three different stances. These are human rights understood as universal construct, human rights understood as particularist construct, and human rights understood as non-existent. According to Du Preez (2008:91), human rights discourses, mainly concerning education, emphasise three core philosophical discourses, namely a universalist approach to human rights, a particularist approach to human rights and the approach not in favour of the bifurcation of an argument regarding universalism and particularism. Du Preez (2008:92) claims that “universalists will argue that human rights principles are general and applicable to all people irrespective of their underlying differences”. She also contends that “[p]articularists will argue that human rights principles cannot be universal since humans are embedded in cultural and/or religious environments that promote different principles which could be different and/or contradictory to the principles of others” (Du Preez, 2008:92). These ontological standpoints are discussed below.

2.3.2.1 Human rights as a universal construct

Human rights as a universal construct resonate with Delanty and Strydom’s (2003:6) understanding of paradigmatic traditions of positivism, neo-positivism and constructivism. When human rights are perceived as a universal construct, it could be upheld that human rights as common-sense, physical or perceptual entity, a thing, a social fact can be observed. Human rights as a universal construct could also be perceived as a phenomenal or mental entity, where the epistemological transcendental understandings of human rights are also intertwined.

Human rights as a universal construct is upheld by the liberalist activists (liberal natural rights theories) because they believe that morality exists because of people’s built-in sense to do good (Du Preez, 2008:93). All people have built-in humanity and therefore moral actions should exist among all people, as phenomenal or mental entity (Delanty & Strydom, 2003:6). Generally the cosmopolitan pragmatists also hold the belief that human rights are universal, because all people could and should enjoy human rights (Du Preez, 2008:102).

The natural scholars from the natural school of thought believe that human rights are a universal construct (Dembour, 2010:5-11). The natural school of thought identifies human rights as “those rights one possesses simply by being a human being” (Dembour, 2010:2). Human rights are viewed as “given”, simply because one is a human being (Dembour, 2010:2). This view of the ontological universality of human rights was derived from the natural character of human rights (Dembour, 2010:3). Natural scholars are also of the opinion that, although social recognition is

preferable, human rights exist independently thereof (Dembour, 2010:3). The language that these scholars will use will state that all humans have human rights just because they are human beings.

2.3.2.2 Human rights as a particularist construct

Human rights as a particularist construct are related to Delanty and Strydom's (2003:6) understanding of the paradigmatic traditions of constructivism and critical theory. Human rights as a particularist construct can be perceived as a changeable historical-cultural construction identifiable only in relation to values and requiring a degree of interpretation, because differing cultural relations and values would need interpretations. Regarding cultural traditions, a set of hidden relations needs to be removed in order to require a critical stance regarding the essential understanding of human rights.

Traditional communitarians attach great significance to cultural relations (Du Preez, 2008:97). Their justification of human rights is embedded in the belief of cultural relativism where morality, as linked to culture and thus grounded in cultural tradition, is promoted (Du Preez, 2008:97). Note, though, that it is assumed that people adhering to one culture adheres to similar values, beliefs and principles (Du Preez, 2008:97). Here human rights are experienced as a virtue of a community and not of common humanity (Du Preez, 2008:97).

Communitarian pragmatist theories are also fixed in cultural relativism where human rights are viewed as grounded in cultural and/or religious environments (Du Preez, 2008:100). The language used by these scholars will probably state that human rights stem directly from culture and are grounded in cultural tradition.

2.3.2.3 Human rights as non-existent

The ontological understanding of human rights as being non-existent relates with the paradigmatic tradition of post-structuralism as explained by Delanty and Strydom (2003:6). Here the human rights discourse can only be understood from a point within it (Delanty & Strydom, 2003:6). Human rights are also seen as non-existent, because human rights exist only because people talk about them; they therefore only exist in language and are non-existent in reality. Hence the concept of human rights is a linguistic construct.

The protest scholars believe in the universal relevance of human rights (Dembour, 2010:9). The protest scholars “sometimes regard the elaboration of human rights law as a goal, nonetheless [they] tend to view human rights law with suspicion as participating in a routinization process that tends to favour the elite and thus may be far from embodying the true human rights idea” (Dembour, 2010:3).

Human rights are seen as non-existent within the discourse school (Dembour, 2010:4) because human rights should be for those who suffer, but are not and so are only talked about where “their supposed universality is a pretence” (Dembour, 2010:11). The effect of liberal individualism, rooted in self-interest, free competition, free enterprise and the deregulation of business, is highly critiqued by the discourse scholars (Neocosmos, 2006:377). Neocosmos (2006:377) further argues that human rights discourses and struggles have become nothing more than a powerful process of including human rights into existing systems of neo-imperialism, neo-colonialism and capitalism. These scholars will state that human rights do not exist or that this concept only exists in language.

2.3.3 Anthropology of the meta-theoretical underpinnings

Anthropology essentially concerns the reflection of people’s worldview from within their social context (Walliman, 2006:24). Theories and explanations as immersed in the context of a society can then surface as perceived by the researcher (Walliman, 2006:24). For some societies the emphasis is placed on individuals where other societies focus more on people in relation to their communities. Three stances could be identified regarding the anthropological understandings of human rights. These stances are individual human rights, collective human rights and human rights for victims of human rights violations, which are discussed below.

2.3.3.1 Human rights for individuals

The understanding of human rights for individuals is supported by the natural school of thought because human rights are conceived as an individual’s interest that ought to be respected and protected (Dembour, 2010:5-11). It is further explained that “human beings have human rights”, and “are typically realized through individual enjoyment” (Dembour, 2010:7). In this sense, individuals should claim human rights for themselves, to enjoy by themselves, no matter the situations of other individuals. These scholars will refer to the role of human rights as individual protection; that individuals should do the right thing; and that individuals should enjoy human rights.

Du Preez (2008:93) explains that liberal natural rights scholars see human rights as being centred on the rights of the individual. Together with this understanding of human rights being for individuals, it is also perceived as being universal constructs and there for all people, no matter their differences (Du Preez, 2008:94).

2.3.3.2 *Collective human rights*

Traditional communitarianist scholars promote human rights as being anchored in cultural tradition, where culture constitutes the same values, beliefs and principles (Du Preez, 2008:97). From this viewpoint it is argued that these scholars also stand for collective human rights, because a cultural group already agrees on their values, beliefs and principles. This could be a problematic view of human rights, because not all people from the same cultural group will necessarily adhere to the same values, beliefs and principles. The traditional communitarians' belief in cultural unity underpins their understanding of human rights.

The communitarian pragmatists adhere to this view of human rights being for cultural and/or religious environments while they state that individuals' intuition and moral sense require them to do the right thing (Du Preez, 2008:100). Here human rights are perceived as being there for individuals, because they will, or should, hold the responsibility to act in morally correct ways towards other individuals.

Scholars adhering to liberal natural rights promote the belief that regardless of subtle differences, there still is unison amongst all humans (Du Preez, 2008:94). Regarding this standpoint, liberal natural scholars endorse the collective stance of human rights for all people.

The view of collective human rights is supported by the protest school in viewing collective social working environments as the key originating source of human rights (Dembour, 2010:5-11). The protest scholars understand human rights as being for individuals, although they agree that human rights are collectively for more than one individual (Dembour, 2010:8). To secure the rights of one's neighbours and one's neighbours' neighbours is just as important as securing one's own rights (Dembour, 2010:8). Even if some privileged people are fighting for the protection of other people's rights, it should not be individually approached, but rather collectively for more people. These scholars will refer to human rights being collective for all human beings.

2.3.3.3 Human rights for victims of human rights violations

The view that human rights are there for victims is also supported by the protest school which views human rights as there to give voice to human suffering (Dembour, 2010:5-11). Scholars from the discourse school also believe that human rights should be there for victims or sufferers, but they claim that this is not the case (Dembour, 2010:11). Here it is understood that there are people whose human rights are being violated, which is very unfortunate. On the other hand, other people's rights are not being violated and these people are very fortunate. From a human rights view people have to be protected, and therefore people should voice human suffering and situations or circumstances where human rights violations are happening. This is probably not happening as often as it should, and therefore sufferers from human rights violations are not experiencing human rights as they are supposed to. The language of these scholars will state that victims of human rights violations should be able to claim their human rights and that human rights should protect these victims.

2.3.4 Methodology of the meta-theoretical underpinnings

The term 'methodology' is derived from the Greek *methodos* meaning 'way towards or procedure for the attainment of a goal' and *logos* meaning 'theory' (Delanty & Strydom, 2003:4). It follows that methodology means "theory of the way in which knowledge is acquired" or that it is scientific inquiry which is guided by a systematic inquiry of various rational and procedural principles and processes (Delanty & Strydom, 2003:4).

Some aspects exist regarding the events upon which inquiry can occur (Delanty & Strydom, 2003:4). The following aspects were deemed to be important for the analysis of theories and were therefore used in the process of constructing the meta-theoretical analytical construct:

- the nature and scope of the field of study;
- the relation of the social scientist or subject of knowledge to reality;
- how this relation unfolds in the process of the development of knowledge;
- the type of statements made regarding reality;
- its philosophical assumptions; and
- its relation to other disciplines or types of knowledge (Delanty & Strydom, 2003:4).

Methodologically human rights can be seen as a legal application, a moral application or an aspiration. These meta-theoretical underpinnings will now be discussed.

2.3.4.1 Human rights as legal application

Human rights conceived as a legal application resonates with the natural school of thought as human rights are perceived to be realisable through good, substantive laws (Dembour, 2010:11). The deliberative school of thought supports this view of human rights being realisable through political organisation and good procedural laws (Dembour, 2010:5-11). Here it is understood that when proper laws are in place, human rights will more properly be claimed and applied.

The liberal natural scholars argue that firmly fixed foundations for natural rights are provided by the transcultural nature of reasoning (Du Preez, 2008:94). Even if the foundations of human rights are based on consensus, human rights are still foundational and legally applied. These scholars will state that a country's laws should guide people to do the right thing and that human rights are legal and come from the Universal Declaration of Human Rights or the laws of a country.

2.3.4.2 Human rights as moral application

Traditional communitarian scholars' validation of human rights is embedded in the belief of cultural relativism where morality is also promoted (Du Preez, 2008:97). Within communitarian pragmatism human rights are also experienced as a moral application because intuition and moral sense require individuals to do the right thing (Du Preez, 2008:101). From the cosmopolitan pragmatist view moral life is perceived as being expressed in different ways from different individuals, although this does not exempt people from being judged according to basic human rights values (Parekh, 1999:130-131). The language of these scholars will refer to people's built-in humanity and morality that drive them to do the right thing.

2.3.4.3 Human rights as an aspiration

Human rights as an aspiration feature prominently in the protest school of thought because these scholars view human rights as not realisable because the application of human rights requires a perpetual struggle (Dembour, 2010:11). The protest scholars argue that human rights should be a legal application, "but law too often betrays the human rights idea" (Dembour, 2010:11). It follows

then that they perceive human rights as an aspiration, if ever this could be reached. This view has resonances in the discourse school where human rights are conceived as not being realisable (Dembour, 2010:5-11). The discourse scholars agree that human rights law exists, but it “does not embody anything grand” (Dembour, 2010:11). These scholars will state that human rights will always be strived for.

The reason for drawing these comparisons between the meta-theories was to synthesise them to arrive at an analytical construct to make sense of the NCS-CAPS document analysis, the shadowing classroom observations and semi-structured interviews, together with the LSMs analysis. In the following part the theories regarding human rights education and curriculum studies will be discussed so as to move on from the meta-theoretical underpinnings of human rights to the theories regarding human rights education and curriculum studies. Since this study inquired about human rights, human rights education and curriculum studies, this following part is significant.

Table 2.1: Language(s) and meta-theoretical underpinnings of human rights regarding the main philosophical categories

| Philosophical categories | Meta-theoretical underpinning regarding the philosophical category | School of thought or meta-theory related to the meta-theoretical underpinning | Language used in the meta-theoretical underpinning regarding human rights |
|---------------------------------|---|--|--|
| Epistemology | Human rights based on the transcendental (foundational) | Natural school of thought | Human rights are out there, but human rights are also a given for all people, just because they are people |
| | Human rights based on consensus (foundational) | Deliberative school of thought Liberal natural rights Traditional communitarianism | Human rights are contextual depending on how people see them from their situation or culture human rights are agreed upon |

Table 2.1: Language(s) and meta-theoretical underpinnings of human rights regarding the main philosophical categories (continued)

| | | | |
|---------------------|--|---|--|
| | Human rights based on social struggles (anti-foundational) | Protest school of thought Communitarian pragmatism Cosmopolitan pragmatism | Human rights knowledge is relative and not secure, multiple realities exist |
| | Human rights based on language (anti-foundational) | Discourse school of thought | Human rights are there or exist only because people talk about them |
| Ontology | Human rights as universal | Liberal natural rights Natural school of thought | All humans have human rights just because they are human beings |
| | Human rights as particular (relative) | Traditional communitarianism Communitarian pragmatism | Human rights stem directly from culture and are grounded in cultural tradition |
| | Human rights as non-existent | Protest school of thought Discourse school of thought | Human rights do not exist |
| Anthropology | Human rights for individuals | Natural school of thought Liberal natural rights | Individuals should be protected Individuals should do the right thing Individuals could enjoy human rights |
| | Collective human rights | Traditional communitarianism Communitarian pragmatism Liberal natural rights Protest school of thought | Human rights are collective for all human beings |
| | Human rights for victims of human rights violations | Protest school of thought Discourse school of thought | Victims from human rights violations should be able to claim their human rights Human rights should protect these victims |

Table 2.1: Language(s) and meta-theoretical underpinnings of human rights regarding the main philosophical categories (continued)

| | | | |
|--------------------|-----------------------------------|---|---|
| Methodology | Human rights as legal application | Natural school of thought Deliberative school of thought Liberal natural rights | A country's laws should guide people to do the right thing Human rights are legal and come from the Universal Declaration of Human Rights or the laws of a country |
| | Human rights as moral application | Traditional communitarianism Communitarian pragmatism Cosmopolitan pragmatism | People's innate humanity and morality drive them to do the right thing |
| | Human rights as aspiration | Protest school of thought Discourse school of thought | People will always strive for human rights |

2.4 THEORIES OF HUMAN RIGHTS EDUCATION AND CURRICULUM STUDIES

Human rights education is a very widely dispersed body of scholarship. Kruss (2001:56) explains that the discourse of human rights education had to be extended past the focus of desegregation and anti-discrimination, if equity were to be the goal. This was crucial as the challenge constituted the warranty of "basic constitutional human rights" (Kruss, 2001:56). Kruss (2001:49) argues that "the lack of programmatic intervention in order to build a culture of human rights and anti-discrimination in schools, as enshrined in policy frameworks, is a *critical* absence". Fostering understanding regarding curriculum and teaching holds significant potential for the enhancement of curriculum practices, "both theoretically and on the ground" (Cornbleth, 2008:143). In the context of this inquiry the theoretical enhancement is directed at human rights, and more specifically, human rights education (1.2).

According to Çayir (2002:399), human rights education is mostly approached as only constituting the "transmission of basic concepts, international documents, covenants and agreements affirming human rights". Du Preez (2008:111) refers to this notion as maximum infusion as part of the explicit curriculum. Maximum infusion occurs when documents "directly embark upon contents regarding human rights" (Du Preez, 2008:109). Here the teaching approach primarily comprises education "about human rights" (Du Preez, 2008:111) which constitutes "the process of conveying

knowledge about the basic principles of human rights” (Du Preez, 2008:309). Human rights education should rather encourage inquiry and action to be more successful (Çayir, 2002:399). Experience is crucial, since knowledge alone will probably be inadequate (Osler, 2005:12). This notion could be referred to as minimum infusion, which means that human rights issues are implicitly and indirectly addressed (Du Preez, 2008:109). The teaching approach of this notion comprises education “*in* human rights” which “represents education of human rights in a practical situation or context” (Du Preez, 2008:309). Another education approach constitutes “education *for* human rights” which is described as the “ideal of education about and in human rights. It entails that learners will acquire knowledge, skills and attitudes regarding human rights that will trickle through to their daily lives and future actions” (Du Preez, 2008:309).

The problem is that much of the human rights themes require that established practices which make it impossible to carry out effective human rights education within traditional frameworks of teaching be questioned, because these are hierarchical, authoritarian and unequal (Çayir, 2002:399). I agree in the sense that hierarchy, authority and inequality stem from the expectations South African teachers have of the curriculum. This restrictive structure of the South African curriculum is clarified in Section 2.5.3.

Tibbitts (2002:169) proposed several criteria for the exploration and documentation of human rights education:

- clear goals for learners;
- pedagogy built on sound knowledge of the learner and learning theory, taking into account developmental theory;
- preparation of trainers;
- a core body of knowledge;
- documentation of success, and sharing best practice – with sensitivity to culture; and
- recognition and integration of the field within education organisations.

It is important to note these criteria, because they should assist in fostering a culture of human rights values within classrooms. Considering the core body of knowledge, it is clear that there are some discrepancies because there is no proper agreement in practice on what human rights are and not all people understand human rights in the same way (Dembour, 2010:1). In the previous section (2.3; Table 2.1), thirteen different meta-theoretical underpinnings were identified, also differing immensely regarding their thoughts on human rights. These uncertainties could influence

the clear goals to be set out for learners, which would directly influence human rights education. From the whole literature review in this body of scholarship it could be concluded which successes had been achieved and which outcomes had come from which practices. Regarding the preparation of trainers, it could also be concluded that this inquiry would make some propositions for improving the classroom practices directly related to the teacher in the classroom. This inquiry was also focused on curriculum studies, more specifically a study of the NCS-CAPS explicit Life Skills curriculum of South Africa, which should lead to some integration within the body of scholarship and possibly even educating organisations.

The traditional teaching techniques posed complications because “knowledgeable teachers” were expected to transmit relevant information to “ignorant students” (Çayir, 2002:399). Cornbleth (2008:143) states that even though it is broadly mentioned “that classroom practice is shaped by its context, the dynamics of that shaping remain elusive”. Tibbitts (2002:168), who claims that there are other steps that human rights teachers should take, is of the opinion that “we are challenged to become more coherent (even among our diversity of models), to be unique (offering value and outcomes that other educational programmes cannot), and to be able to replicate ourselves” (Tibbitts, 2002:168). Tibbitts (2002:169) highlights a few areas that are considered to be high priority. These include providing detailed examples of activities drawn from the human rights education field supported by learning theory appropriate to the context and age and that are developmentally appropriate school-based programmes (Tibbitts, 2002:169). McLeod and Reynolds (2010:17) state that teaching and learning becomes rich, relevant and responsive when human rights are at the core of the curriculum. Lucas (2009:79) takes a similar view, arguing that teachers must fully engage students by presenting lessons that are specifically aimed at human rights issues, rather than leaving the students to grapple with them on their own. Therefore these issues need to be directly included in human rights education as well as in the explicit curriculum.

Regarding this discourse, Cornbleth (2008:143) notes changing social conditions and national priorities surface in classroom curriculum practices. Her aim is to enhance the understanding of curriculum practices to empower teachers “in the interest of greater recognition of the dynamics of contextual influences and better-informed beliefs, decisions, and actions” (Cornbleth, 2008:143). Cornbleth (2008:165) finally argues for more attention to the intricacies and fluidness of mediation of curriculum and contexts instead of “idiosyncratic individualism”. She explains that subject-area testing and the accompanying competitive climate might have skewed responses from teachers which might have narrowed their curriculum focus and sense of what is worth class time (Cornbleth, 2008:165). Cornbleth’s (2008) explanation encompasses a few important viewpoints that can be

related to this inquiry. Although subject-area testing did not form part of the scope of this inquiry, it has a bearing on the restrictive nature of contemporary curriculum in education (2.5.3), where teachers become so focused on getting the prescriptive explicit curriculum done that they will not conduct extra research to better their own teaching-and-learning practices. This then narrows and limits the curriculum focus of teachers but more importantly of learners as well.

In my view, this information gathered from the literature underlined the importance of conducting a thorough discourse analysis of the explicit intermediate phase Life Skills curriculum as well as the LSMs used in classrooms, to theorise the meta-theoretical underpinnings of human rights and human rights education in these curriculum contexts.

2.5 AN OVERVIEW OF THE SOUTH AFRICAN EDUCATION CURRICULUM

This part of Chapter 2 focuses on the curriculum domain of this inquiry, constituting curriculum studies in education, the explicit intermediate phase Life Skills curriculum as stipulated in the NCS-CAPS documents (Department of Basic Education, 2011), and the restrictive nature of contemporary curriculum in education. The explicit, enacted and supplementary curriculum of intermediate phase Life Skills could not be explored without referring to these following sections.

2.5.1 Curriculum studies in education

Currere, the Latin verb from which the term ‘curriculum’ is derived, emphasises curriculum as a complicated process of teaching-and-learning between teachers and learners, while focusing on texts and concepts that are communicated in specific places at particular historical moments (Pinar, 2011:177). This constitutes a much broader view of curriculum than before, when curriculum was only defined in institutional terms (Pinar, 2011:177), referring to the explicit syllabus that needed to be taught. Hlebowitsh (2013:223) refers to the centripetal thinking in curriculum studies which he explains as being the “[aim] to find a center of gravity for those thinking about schools and school reform”. This centre was mostly associated with efforts from school administration (Pinar’s institutional terms) to exercise some control over the course of the school experience (Hlebowitsh, 2013:223). Hlebowitsh (2013:223) argues that in reality, “the field was fundamentally a low-theory/high practice endeavor”.

Breault and Marshall (2011:179) explain that “*curriculum* has numerous definitions”. The implication, though, is that some educators experience the numerous and diverse definitions as

being problematic, confusing and perpetuating chaos in the field, while others see the differences in definitions as being very small (Breault & Marshall, 2011:179). The conflicting definitions of today hold advantages from which the notion of curriculum is engaged, where “the multiplication of curriculum definitions is not an urgent problem to be solved, but rather a state of affairs to be acknowledged as inevitable” (Breault & Marshall, 2011:179). Therefore curriculum workers must recognise the ways in which the differing definitions and discourses invite others to participate (Breault & Marshall, 2011:180).

In this inquiry the concept of curriculum was deemed to constitute three parts (1.1). The first was the explicit curriculum, constituting the explicit curriculum documentation referred to as the NCS-CAPS documents. Penner-Williams (2011:377) explain that the explicit curriculum is “designed as a framework for instructional planning that outlines broad goals and strategies to reach them”. The second was the enacted curriculum, which constituted of the human rights education practices that occurred in the intermediate phase Life Skills classrooms and the third was the supplementary curriculum, consisting of the LSMs used in each classroom.

2.5.2 The explicit intermediate phase Life Skills curriculum

In Chapter 3 (3.6.1) I discuss the purposes for conducting a document analysis of the explicit Life Skills curriculum together with the topics and aims set out within the NCS-CAPS documents (Department of Basic Education, 2011). These purposes determined *when* classroom observations should occur and *what* should be taught during these times of silent observations. Another important purpose of this document analysis was to determine the meta-theoretical underpinnings of the intermediate phase Life Skills documents.

The NCS-CAPS documents constitute the main foci for governmental schools in South Africa (Department of Basic Education, 2011). These curriculum documents stipulate “clearer specification of what is to be taught and learnt on a term-to-term basis” (Department of Basic Education, 2011:3). They also articulate the specific aims and topics of all subjects for each grade (Department of Basic Education, 2011:10).

Human rights should be taught within the explicit curriculum of South African governmental schools. One of the principles in the National Curriculum Statement Grades R-12 is set out as follows: “Human rights, inclusivity, environmental and social justice: infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of

South Africa” (Department of Basic Education, 2011:4). Furthermore, the NCS-CAPS are aimed at generating learners that are able to “demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation” (Department of Basic Education, 2011:5). Environmental and societal relations are important to notice and to teach and learn from.

The Life Skills subject consists of three different areas of study, known as Personal and Social Well-being, Physical Education, and Creative Arts (Department of Basic Education, 2011:8). Personal and Social Well-being has been defined as “the study of the self in relation to the environment and society” (Department of Basic Education, 2011:8). Values such as respect for the rights of others and respect for cultural and religious diversity in order to build a democratic society should form part of the teaching-and-learning experience in this subject (Department of Basic Education, 2011:8). Accordingly, this study focused on the study area Personal and Social Well-being that included the topic of Social Responsibility in the Life Skills subject in the intermediate phase. A detailed NCS-CAPS document analysis will follow in Chapter 4 (4.3.1.1; 4.3.2.1; 4.3.5.1).

2.5.3 Restrictive nature of the contemporary curriculum in education

It is important here to refer to the prescriptive nature of the NCS-CAPS documents (2.5.2) relating to the restrictive nature of contemporary curriculum in education. This is important, because this inquiry found that some teachers feel very restricted by the NCS-CAPS explicit curriculum, which influenced the way(s) in which human rights education was enacted.

Greene (2013:127) sketches her understanding of curriculum as follows:

Curriculum, from the learner’s standpoint, originally represents little more than an arrangement of subjects, a structure of socially prescribed knowledge, or a complex system of meanings which may or may not fall within [the learner’s] grasp. Rarely does it signify possibility for [a learner] as an existing person, mainly concerned with making sense of [the learner’s] own life-worlds.

She elaborates on these views by stating that we (the teachers) pay too little attention to individuals (the learners) who are in quest of their own future, while we are preoccupied with priorities, purposes and programmes of explicit learning and intended or unintended manipulation (Greene, 2013:127). She ascribes this state of affairs to teachers being “bent on surpassing what is merely

given, on breaking through the everyday” (Greene, 2013:127). Apple (2013:174) contends that “getting done became the norm” within teaching and school situations, where teachers just wanted to finish their daily activities to get everything done. This view is supported by Du Preez, Simmonds and Roux (2012:94) who suggest that the standardised nature of OBE (outcomes based education) in South Africa could advise teachers not to conduct research beyond the prescribed, explicit curriculum provided.

Apple (2013:167) echoes Greene’s view that teachers have been involved in a long, though not so steady, increase in restructuring in their jobs. He contends that teachers “were more and more faced with the prospect of being de-skilled because of the encroachment of technical control procedures into the curriculum in schools” (Apple, 2013:167). Greene (2013:127) claims that teachers are still “too prone to dichotomize: to think of disciplines or public traditions or accumulated wisdom or common culture as objectively existent, external to the knower – there to be discovered, mastered, learned”. Schubert (2011:575) refers to policies and practices that motivate curriculum without careful, reflective study, thought, or anticipation of consequences as the “mindless curriculum”. Curriculum “systems” that have goals, strategies, tests, textbooks, worksheets, appropriate student responses integrated together, experienced rapid growth in the United States as well as other countries (Apple, 2013:173).

Apple (2013:172) refers to intensification as “represent[ing] one of the most tangible ways in which the work privileges of educational workers are eroded” and which “are increasingly found in teaching, especially in those schools which are dominated by behaviourally pre-specified curricula, repeated testing, and strict and reductive accountability systems” (Apple, 2013:173). Here the workloads of teachers are increasingly pushed by the situation (Apple, 2013:174). Consequently, this situation has been misrecognised as a sign of teachers’ increased *professionalism*, while in actual fact their “process of control, the increasing technicization and intensification of the teaching act” was all in absent presence (Apple, 2013:174). Teachers in South Africa might be prescribed or restricted in classrooms because of the Department of Basic Education’s top-down approach and the explicit NCS-CAPS curriculum provided. The implication of this top-down approach for my main research question could be that the enacted and supplementary curriculum could only refer to the explicit curriculum. This could result in limited views regarding the meta-theoretical underpinnings of human rights, only referring to those included in the explicit curriculum documents. The implication of these consistent understandings of human rights meta-theoretical underpinnings could result in unified meta-narratives that are not fluid or adaptable (1.1). I argue that human rights education might be restricted by such views, which did come to the fore through this inquiry.

Greene (2013:132) points out that the contemporary learner will more frequently “experience moments of strangeness, moments when the recipes [the learner] has inherited for the solution of typical problems no longer seem to work”. Currently, curriculum studies “is in a queasy state of reorientation” (Hlebowitsh, 2013:224). Hlebowitsh (2013:224) elaborates on this view by stating that

[h]aving left its place of comfort in schools, the curriculum studies field has, in effect, become a kind of homeless adventurer – venturing far and wide on a journey to explore the world for new understanding. The effect has been enrichment on one side, especially on the point of theoretical vibrancy, and impoverishment on the other, especially as one considers the impotence of the field in relation to school-based concerns.

A new discourse has now emerged which aims for “some conceptual nucleus for the field” (Hlebowitsh, 2013:225). In reaction to these discussions, the purpose and aim of this inquiry constituted possible ways for searching for this nucleus within the field of human rights education and curriculum studies, by means of meta-theoretical analysis.

2.6 CONCLUSION

In this chapter I elaborated on what human rights are, which official documents exist regarding human rights, as well as their emergence in educational discourses. A crucial need for theory in these discourses were identified in Chapter 1 and addressed in Chapter 2. My analytical construct derived from the meta-theoretical underpinnings for human rights education and human rights constituted the largest part of this chapter, while the theories of human rights education and curriculum studies were also discussed. These theories were discussed to touch on what already exists regarding human rights education and curriculum studies. Lastly, an overview of the explicit curriculum was provided, focusing on human rights in the explicit intermediate phase Life Skills curriculum, curriculum studies in education and the restrictive nature of contemporary curriculum in education.

In Chapter 3 I will elaborate on the research design, conceptual framework and methodology in relation to the methods and rationalisation of the inquiry. The data will be presented, described and discussed in Chapter 4, and in Chapter 5 the disclosure, shortcomings and recommendations of this inquiry will be discussed.

CHAPTER THREE

RESEARCH DESIGN, CONCEPTUAL FRAMEWORK AND RATIONALISATION OF THE RESEARCH PROCESS

3.1 INTRODUCTION

In Chapter 1 (1.4) mention was made of the research questions. The main research question asks: *What are the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

To enable the utilisation of this research inquiry's process, the following facets applied in this inquiry:

- focusing and writing the purpose;
- determining the research questions;
- conducting a preliminary literature review;
- designing the study;
- generating data;
- analysing and interpreting the data; and
- reporting and evaluating the research (Babbie & Mouton, 2001:72; Creswell, 2005:3; Creswell, 2009:5; Maree & Van der Westhuizen, 2010:25).

These different facets will be elaborated on in this chapter.

3.2 RESEARCH DESIGN

Some researchers use distinctive philosophical assumptions regarding the ontology (nature of reality) and the epistemology (how we can find out about it) to define qualitative research (Spencer, Ritchie, Lewis, & Dillon, 2003:18, 34). They explain that the aim of qualitative research is to provide "an in-depth understanding of people's experiences, perspectives and histories in the context of their personal circumstances or settings" (Spencer *et al.*, 2003:17). Wellington and Szczerbinski (2007:19) distinguish between quantitative and qualitative research designs by elaborating on different research processes. They mention that within the qualitative research

design, the view of the world constitutes “[r]eality [being] subjective [and] socially constructed” and that “[f]acts and values are inextricably linked” with the aim of understanding social phenomena (Wellington & Szczerbinski, 2007:19). Understanding the meta-theoretical underpinnings of human rights adhered to within the explicit, enacted and supplementary curriculum, were the phenomena to be explored within this inquiry.

While exploring the views of the core contributions of qualitative research Spencer *et al.* (2003:34) found that issues can be explored in detail while highlighting and understanding the complexity of the issues under investigation. They also found that qualitative research has an “ability to provide insight into the social worlds of research participants, to understand their own subjective meanings and how they arise or are constructed” (Spencer *et al.*, 2003:34). In this sense, qualitative research gives insight into participants’ perspectives, motivations, assumptions, perceptions, frames of reference, language and views of the world (Spencer *et al.*, 2003:34).

When considering an appropriate qualitative research design for this study, I found that many different qualitative research designs exist. It seemed that many different diagrams have already been developed, each showing the process of that research. Traditionally, the qualitative research design was proposed as a linear process consisting of the formulation of aims, planning, collecting, analysing and interpreting data, ending with conclusions and writing up (Wellington & Szczerbinski, 2007:26). Wellington and Szczerbinski (2007:26) argue that the more holistic approach constitutes a cyclical or iterative process where researchers recur to their research, realise that they need to generate more data and analyse it, reconsider the addressing of the correct questions and re-evaluate their own targets. The qualitative research design is more network-like with more than one connection between different processes of research (1.6.1).

From the literature review (2.2.1), it became clear that researchers’ views and opinions, thus their realities, differ; possibly as a result of adhering to different philosophical traditions. As explained in the background to this inquiry (1.2), it became clear that different perspectives should be gained about this specific phenomenon, being the meta-theoretical underpinnings of human rights education and human rights within intermediate phase Life Skills curriculum. I believed that these different perspectives could help with the understanding of this phenomenon as they would bring to light different information sets. This qualitative research design (1.6.1) is discussed in the sections below.

3.3 CONCEPTUAL FRAMEWORK: INTERPRETIVISM

Interpretive research is recognised by its value in presenting contextual depth (Kelliher, 2005:123). Interpretivism as conceptual framework for this inquiry holds “the meaning that individuals or communities assign to their experiences” (Jansen, 2010:21). Scott and Usher (2011:29) explain that interpretivist research “takes everyday experiences and ordinary life as its subject matter and asks how meaning is constructed and social interaction is negotiated in social practices”. They elaborate that human action and meaning are inseparable and that the research task is then “to work with, and make sense of, the world, through the frames and pre-understandings of the researched rather than the categories of the social sciences” (Scott & Usher, 2011:29). It is argued that individual experiences, memories and expectations form the basis of making sense of the social world of the participants (Flowers, 2009:3); therefore, meaning is constructed and constantly reconstructed through experience which results in many different interpretations (Flowers, 2009:3). These multiple interpretations create the social reality in which people act (Flowers, 2009:3).

Schnelker (2006:44) distinguishes between two interpretivist philosophies, one being realist interpretivism and the other being idealist interpretivism. Essentially, realist interpretivism is a refinement of post-positivism which “assumes that social reality exists independent of perceptions about it” (Schnelker, 2006:44). This was not the optimal conceptual framework for this study. Rather, idealist interpretivism, as precursor of constructivism, informed this inquiry’s conceptual framework where reality is assumed to be a mental construct that “cannot exist independent of perceptions, feelings, motives, values or experiences of it” (Schnelker, 2006:45). Walsham (2006:320) concurs with these statements by claiming that “interpretive methods of research start from the position that our knowledge of reality, including the domain of human action, is a social construction by human actors”. Within the interpretivist conceptual framework it is thus “important to discover and understand these meanings and the contextual factors that influence, determine and affect the interpretations reached by different individuals” (Flowers, 2009:3).

Schnelker (2006:45) asserts that belief in multiple realities has some implications. These implications were important for this inquiry’s unfolding of the interpretivist conceptual framework, and constituted the following:

- a focus on *how* people make sense of their worlds, rather than *what* people conclude;
- to understand this process, it must be experienced within the context of the individual or event of interest; and
- that there can be no law-like properties that can be generalized across individuals, settings/time (Schnelker, 2006:45).

The interpretive conceptual framework can be applied in many different educational research situations. Understanding the situation and context is the main aim, where researchers hold the key responsibility for interpreting how others make sense of their experiences and to convey those interpretations to readers (Schnelker, 2006:45).

The socially significant meanings attached to the physical world were important to pursue during the empirical research of this study (Bailey, 2007:54). Therefore the nature of the physical entity was not the most important to understand, but rather the meaning from the teacher's point of view (Bailey, 2007:54).

3.4 SHADOWING AS METHODOLOGY

In considering the relationship of philosophy to social science research in education, Hammersley (2006:273) explains that it directly influences the methodology and the clarification of value principles. In the literature on methodology it was found that some researchers suppress philosophical issues, leading to "methodology-as-technique" while other researchers generate "methodology-as-philosophy" which often "den[ies] the possibility of knowledge, the regulative ideal of truth, and the desirability of objectivity" (Hammersley, 2006:273). In this inquiry methodology-as-philosophy was considered, because it "raises fundamental questions about the very pursuit of social and educational research, challenging the goal of knowledge, the ideal of truth and the possibility of objectivity" (Hammersley, 2006:274). It also emphasises the role of philosophical assumptions (1.7.1) in research, although these philosophical assumptions can be made in an excessive manner (Hammersley, 2006:276). Methodology-as-philosophy was utilised by means of shadowing in this inquiry.

Shadowing as methodology provides the opportunity for an "in-depth slice-of-life" considering a specific person or situation (Lodico, Spaulding & Voegtle, 2010:333-334). Shadowing was conducted as a means of understanding perspectives and providing different insights (McDonald, 2005:469). McDonald (2005:258) stated that it can help researchers with not only answering "*what*

and *how* questions, but, because of its singular capacity to link actions and purpose, it can also help address many important *why* questions”. Some researchers critique this approach of educational research, because it takes much time and not many researchers can “devote a full day to shadowing someone” (Lodico, Spaulding & Voegtler, 2010:334). Shadowing as methodology can also be applied within a specific time frame or, as in this inquiry, during specific class times. Therefore it was deemed to be a suitable methodology to be applied.

As explained in Chapter 1 (1.7.1), shadowing as methodology informed the use of the methods of data generation and analysis. These methods are elaborated on in Sections 3.6 and 3.7, after the context of this inquiry is discussed.

3.5 CONTEXT OF INQUIRY

The different research contexts played a crucial part in the context of this qualitative inquiry. This was significant because the contexts of schools differ. Even within schools, different classroom contexts differ and even within one grade, the classes’ contexts could differ. In this section the role and responsibilities of the researcher are discussed. This discussion is followed by the explanation and justification of the sites and participants that were selected.

3.5.1 Researcher’s role and responsibilities

While being the researcher of this inquiry, I had to fulfil different roles. Wellington and Szczerbinski (2007:19) explain that the qualitative researcher is always involved while being part of the situation. According to the discussed research design (1.6.1; 3.2), these roles included the researcher as both scholar and empirical fieldworker in the position of the silent shadower.

The challenges the shadower could be faced with are that of managing the data and the way the relationship between the shadower and the shadowed member might change over time (McDonald, 2005:258). On the other hand the “close following” contact of the shadower and the shadowed member could make the researcher sympathetic to the views and problems of the participant (McDonald, 2005:259). McDonald (2005:260) shares some practical strategies that can help to alleviate these challenges. These are to:

- be informed and prepared with the information regarding the site and participants that were shadowed,
- make use of a notebook to make as many notes as possible, much more than what a tape recorder would be able to capture,
- write down as much as you can,
- find an academic mentor to discuss the research with, and
- plan and keep up with the data management (McDonald, 2005:460).

Table 3.1 provides an outline of the roles that I fulfilled as scholar as well as empirical fieldworker.

Table 3.1: The roles and responsibilities of the researcher

| Scholar | Empirical fieldworker |
|--|--|
| planner and designer of the research (Wellington & Szczerbinski, 2007:55) | ethical appropriator (Wellington & Szczerbinski, 2007:58) |
| ethically conscious researcher and shadower | for gaining access to research sites |
| chooser the research sites and participants (Wellington & Szczerbinski, 2007:63) | link between the participants and the research |
| developer of the guidelines for the document analysis regarding the NCS-CAPS documents | document analyst regarding the LSMs |
| developer of the guidelines for the classroom observations through silent shadowing | shadower of the classroom observations while writing continuous field notes, as discussed above (McDonald, 2005:460) |
| developer of the questions for the semi-structured one-on-one interviews and as shadower | shadower of the semi-structured one-on-one interviews |
| scholar in researching the method of discourse analysis | person responsible for the discourse analysis |
| analyst and reporter of the data | representative of the North-West University and the research |

These roles empowered me to enter into a collaborative partnership with the teachers in order to collect and analyse data, with the main aim of creating understanding (Maree & Van der Westhuizen, 2010:41). Wellington and Szczerbinski (2007:51) explain that the social researcher “influences, disturbs and affects [those] being researched”. These results could not be ignored as I,

to some extent, did intrude in the research contexts, which were the intermediate phase Life Skills classrooms. The way to go about these intrusions was to acknowledge the intrusion of the researcher and accept the inability to be totally neutral (Wellington & Szczerbinski, 2007:52).

As the researcher, I considered myself as an insider with regard to the research topic and body of scholarship, but an outsider to the school context in which the empirical research took place. While largely being an outsider regarding the empirical sites, there were also some insider elements. This was the case because researchers are often part of the population they research and therefore share an identity, language and experiential base with the participants (Dwyer & Buckle, 2009:58). The insider approach allowed me, as the researcher, to be more rapidly or readily accepted by the teachers. The insider approach also made it possible to generate data of greater depth (Dwyer & Buckle, 2009:58). I believed that, due to my teaching background, I shared the identity, language and experiential base of the participants in this study because this stance led to greater willingness to share experiences (Dwyer & Buckle, 2009:58).

3.5.2 Site and participant selection

Purposive sampling comprises the intentional selection of individuals and sites with the purpose of learning and understanding the central phenomenon of the research (Creswell, 2005:204), in this case human rights education practices. Participants were purposefully selected because they “[had] key knowledge or information related to the purpose of the study” (Lodico, Spaulding & Voegtle, 2010:34). Within the strategy of theory or concept sampling, individuals or sites were selected “because they [could] help the researcher generate or discover a theory or specific concepts within the theory” (Creswell, 2005:205). Each participating teacher was able to provide data regarding the meta-theoretical underpinnings, even if they were not aware of it. This substantiates why the main research question was: *What are the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

The curriculum, as explained in Chapter 1 (1.1) already comprised the three different aspects of the curriculum in this inquiry. The teachers were thus not directly aware of how the meta-theoretical underpinnings of human rights were perceived and inquired into, but it could not have been done without them. Accordingly, the secondary questions asked:

- *How are these meta-theoretical underpinnings reflected in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*
- *What is the nature of the discourse teachers use to express their understanding regarding the meta-theoretical underpinnings reflected in the enactment of human rights?*
- *What [in]consistencies emerged regarding the meta-theoretical underpinnings within the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

Creswell (2005:205) states that when using this method of participant selection, the researcher needs a clear understanding of the concept or theory expected to emerge during the research. This was thoroughly discussed in Chapter 2 (2.3).

The criteria for selecting the participating teachers were that they should teach Life Skills and it should be within the intermediate phase. These criteria were necessary because the explicit, enacted and supplementary curriculum were used to generate data from. The criteria for selecting the schools were their physical location, number of learners per school and per class, as well as whether there were more than one class per grade or more than one grade per class (as in multi-grade classrooms). These selections are explained in Chapter 4 (4.2; Table 4.1). The school principals were approached to gain access to the schools so that the research could be conducted. Either the principal or deputy principal then discussed the research with me, where after specific grades or teachers were approached regarding the research. One school had three different classes in the one grade in which I was allowed to conduct the research, whereas the two other schools had only one class per grade.

3.6 METHODS OF DATA GENERATION

Relating to the interpretive conceptual framework of this qualitative research and its nature to explore a deeper understanding, shadowing as methodology was selected. Within this methodological framework, the methods for data generation constituted observations, interviews and documentary analysis as data generation strategies. This approach is substantiated by Patton (2002:4), Polkinghorn (2005:137) and Spencer *et al.* (2003:31) who identified three kinds of qualitative data that can be generated, namely interviews, observations and documents. All three of these methods were employed in this study because of their ability to “capture naturally occurring data where behaviour is enacted in its natural setting” (Spencer *et al.*, 2003:33).

These methods were specifically applied in producing a detailed document analysis of the explicit NCS-CAPS documents and the accompanying LSMs, and in conducting classroom observations through silent shadowing and semi-structured one-on-one interviews with teachers. These methods are described and discussed below.

3.6.1 National Curriculum Statement Curriculum and Assessment Policy Statement document analysis as a data generation strategy

Lodico, Spaulding and Voegtle (2010:130) explain that documents are printed or written records, which might have existed before a study began or might have been created after the study commenced. McCulloch (2004:1) states that “[d]ocuments are an integral part of our daily lives and our public concerns” and that documents are “inescapable” as they are “literally all around us”. These documents could include, amongst others, a personal diary, student essays, images, photographs or videotapes, governmental publications and official statistics, newspapers and magazines, as well as records of meetings (Lodico, Spaulding & Voegtle, 2010:130; Denscombe, 2010:217).

Denscombe (2010:215) claims that documents can be treated as a source of data in their own right. This source of data generation was especially conducive to the success of this inquiry because it is authoritative, objective and factual (Denscombe, 2010:217).

In Chapter 1 (1.7.3.1) it was mentioned that the explicit Life Skills curriculum, together with the topics and aims set out within the NCS-CAPS documents, was analysed with the purpose of:

- (i) identifying the different sections where human rights education explicitly features;
- (ii) determining where and when classroom observations through silent shadowing should occur;
- (iii) determining what ought to be explicitly taught regarding human rights, during the classroom observations as silent shadowing; and
- (iv) determining which meta-theoretical underpinnings are adhered to within the intermediate phase Life Skills documents.

The rationale for analysing the intermediate phase Life Skills documents was that documents can provide an excellent source of contributing data, while being accessible, efficient, cost-effective, permanent and productive (Wellington & Szczerbinski, 2007:109; Denscombe, 2010:232). To interpret and understand documents it was necessary to read between the lines to be able to analyse the meaning and deeper purpose of it (McCulloch, 2004:1). This was especially necessary for determining the [in]consistencies of the meta-theoretical underpinnings of the documents in relation to the teachers' perspectives and human rights education practices. This document analysis will be elucidated in Chapter 4 (4.3.1.1; 4.3.2.1; 4.3.5.1).

The use of document analysis as a data generation strategy is seen as a valuable means of triangulation, increasing the trustworthiness, reliability and validity of research (Wellington & Szczerbinski, 2007:109).

3.6.2 Classroom observations through silent shadowing

Classroom observations by means of silent shadowing were conducted within intermediate phase Life Skills classrooms, while human rights education was taking place. McDonald (2005:457) points out that shadowing is much more detailed than many other approaches and that shadowing research provides access to both the trivial and mundane as well as the "difficult to articulate" (McDonald, 2005:457). The purpose of this method of data generation was to:

- (i) determine if the explicit curriculum is actually adhered to when human rights education occurs;
- (ii) determine how human rights education is taking place;
- (iii) determine the language(s) which are predominantly used in the classroom; and
- (iv) determine which meta-theoretical underpinnings teachers adhered to.

Guidelines for the silent shadower observations were informed from the literature regarding the meta-theoretical underpinnings (2.3), as well as from the NCS-CAPS document analysis (4.3.1.1; 4.3.2.1; 4.3.5.1).

3.6.3 Semi-structured one-on-one interviews

The silent shadowing observations were pursued by conducting a semi-structured interview with each teacher. This was necessary for clarification of the data that emerged from the observations

as it allowed me to explore and prompt the things that I could not determine by mere observations (Nieuwenhuis, 2010b:87; Wellington & Szczerbinski, 2007:81). These non-observable elements included the participants' thoughts, values, prejudices, perceptions, views, feelings and perspectives regarding human rights (Wellington & Szczerbinski, 2007:81). I approached the classroom observations as a silent shadower where the teachers were closely followed and "shadowed" (McDonald, 2005). Questions could not be asked immediately when these questions occurred, because this would have disrupted the classroom and the human rights education practices. Each individual semi-structured interview was essential for gaining more insight from the observations, clarifying uncertainties and specifying some thoughts. The purpose of these semi-structured one-on-one interviews was to:

- (i) follow up on questions that arose during the classroom observations;
- (ii) strengthen this interpretivist inquiry by clarifying some human rights education practices; and
- (iii) try to further explore the teachers' language(s) used to determine the meta-theoretical underpinnings most frequently used.

The semi-structured one-on-one interviews were kept flexible by not being completely pre-determined (Wellington & Szczerbinski, 2007:84). Each semi-structured interview occurred over a short time period. The predetermined questions differed somewhat among the various contexts, as the need arose from the classroom observations.

3.6.4 Document analysis of learning study materials as data generation strategy

The document analysis regarding the LSMs (supplementary curriculum documents) was also guided by the understanding of the meta-theoretical underpinnings of human rights, as elaborated on in Table 2.1 (2.3). The purpose of this document analysis was to determine what the LSMs consisted of; where human rights explicitly feature in the LSMs; and what the meta-theoretical underpinnings of human rights are in the LSMs.

The NCS-CAPS documents and the LSMs provided the textual data to be analysed, while they focused on the social and cultural contexts of the classroom observations through silent shadowing and the semi-structured one-on-one interviews.

Discourse analysis is “the study of language-in-use” (Gee, 2011:8). According to Paltridge (2006:2), “discourse analysis focuses on knowledge about language beyond the word, clause, phrase and sentence that is needed for successful communication”. Different approaches to discourse analysis exist, including some that look at the content of language and others that look at the structure of language (Gee, 2011:8). The approach of discourse analysis that was applied to this inquiry’s data focused on the content of language, as based on the meta-theoretical underpinnings of human rights (Table 2.1; 2.3).

The language guidelines that were applied to identify the discourse(s) of each teacher’s silent shadower observation notes and semi-structured interview notes were identified from the meta-theoretical underpinnings that were adhered to (Table 2.1; 2.3). The different discourse(s) of each teacher was identified by making use of the structure stipulated in Figure 3.2. Each teacher’s silent shadowing notes were analysed in relation to that teacher’s semi-structured interview notes. Discussions regarding the relations between different teachers’ data sets were included (4.3).

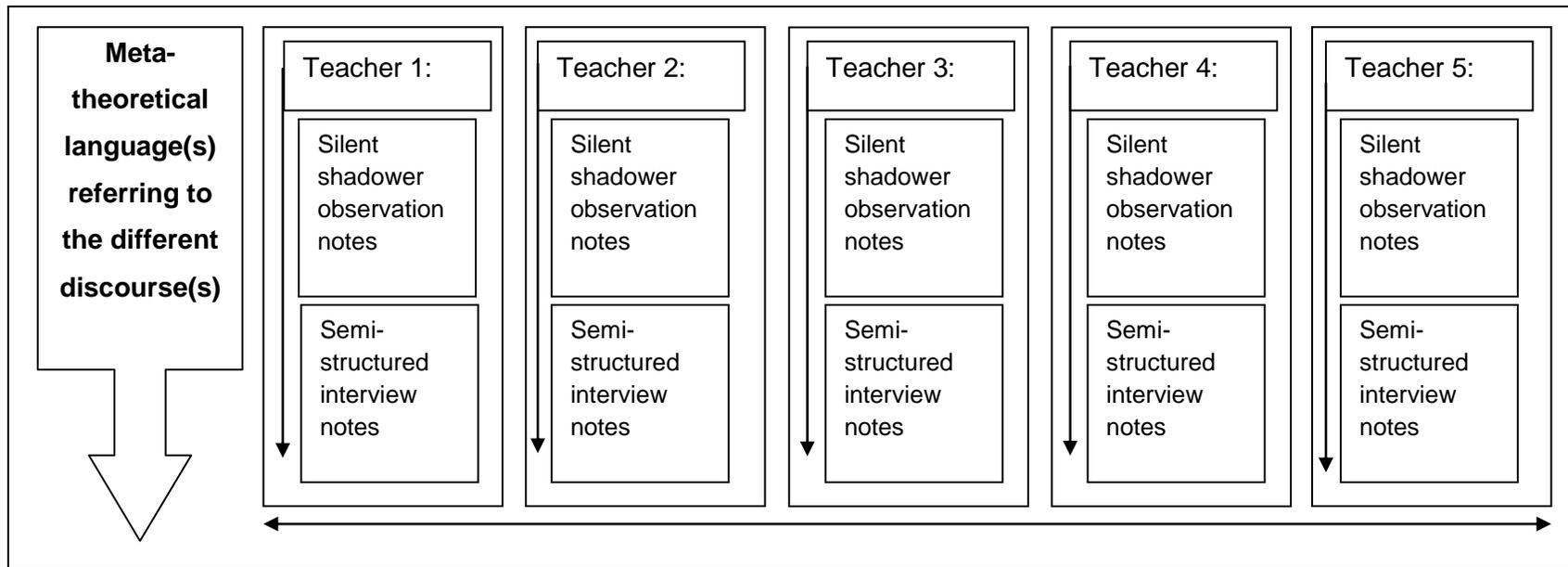


Figure 3.2: Discourse analysis process

3.8 CRYSTALLISATION OF DATA

Babbie and Mouton (2001:276-278) contend that for good qualitative research to occur, the key factor is the trustworthiness of the study, or “neutrality of its findings or decisions”. This view of trustworthiness comprises the inclusion of the following concepts that will be discussed next: credibility, transferability, dependability, confirmability.

3.8.1 Credibility

Credibility of a study can be substantiated when the study “ring[s] true” (Babbie & Mouton, 2001:277). This implies that there should be compatibility between the constructed realities of the participants and those attributed to them (Babbie & Mouton, 2001:277). This can be achieved by employing some procedures, e.g. crystallisation. Crystallisation was achieved in this inquiry by asking different questions, seeking different sources, and using different methods (1.4; 1.7.1; 1.7.3; Babbie & Mouton, 2001:277).

3.8.2 Transferability

Transferability refers to the extent to which the findings can be applied in other contexts or with other participants (Babbie & Mouton, 2001:277). The strategies for achieving transferability in this inquiry comprised thorough descriptions and purposive sampling (Babbie & Mouton, 2001:277). To ensure thorough descriptions, shadowing as methodology was applied, providing many field notes. Purposive sampling (1.7.2) was applied in this inquiry because of its propensity to maximise the variety of the information that can be obtained within a specific context (Babbie & Mouton, 2001:277).

3.8.3 Dependability

Dependability requires that it be possible to arrive at similar findings if the research is repeated within similar settings (Babbie & Mouton, 2001:277). To ensure the dependability of this study, an inquiry auditor was employed to examine documentation, the process of inquiry and also the artefacts (data, findings, interpretations and recommendations) for internal coherency (Babbie & Mouton, 2001:277). The inquiry auditor for this inquiry was a PhD student from within the education research domain. She perused the data and confirmed my findings of the research (Babbie & Mouton, 2001:277).

3.8.4 Confirmability

Confirmability refers to the degree to which the researcher's own biases are excluded from the finding (Babbie & Mouton, 2001:278). Accordingly, a confirmability audit trail was developed by leaving an adequate trail for following up the conclusions, interpretations and recommendations. To ensure that such a trail will be adequate, six classes of data should be reviewed. These include raw data, reduction and analysis products of data, reconstruction and synthesis products, process notes, material on intentions and dispositions and information regarding instrument development (Babbie & Mouton, 2001:278). A paper trail was developed and preserved throughout this inquiry.

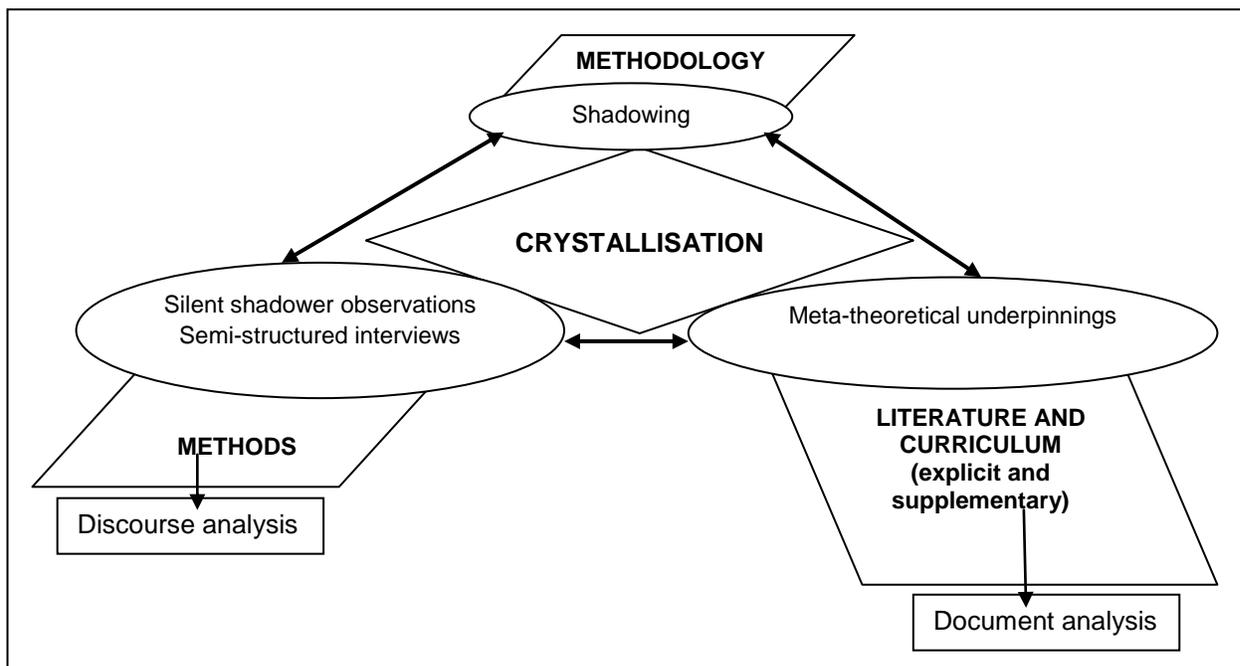


Figure 3.3: Process of data crystallisation

As explained in Figure 3.3, the notion of crystallisation was applied to ensure the trustworthiness of this study. When multiple methods of data generation and analysis are used for “validating” results, it is called crystallisation (Maree & Van der Westhuizen, 2010:40). Crystallisation as understood within this inquiry was seen as the central part between the interactions of this inquiry's aspects: methodology, literature guidelines, and the methods applied. The relation between these aspects resulted in crystallisation as these aspects were executed in relation to one another. It is generally accepted that the use of diverse methods of data generation, such as observations, interviews and document analysis, will lead to the trustworthiness of data (Nieuwenhuis, 2010b:80). All three of these methods were applied in this inquiry, thus further allowing for the crystallisation of data.

3.9 ETHICAL ASPECTS OF THIS INQUIRY

The ethical considerations were the researcher's responsibility (3.5.1). Wellington and Szczerbinski (2007:58) explain that morals and ethics are not synonyms and that "morals underpin ethics": our beliefs about the wrong and right of the world have to do with our morals or morality, while ethics are a "systematic reflection on morality" (Wellington & Szczerbinski, 2007:58). The discussed research design (1.6.1) posed no threats to or risks for any of the participating schools or teachers. The analysis of data was ethically handled by means of crystallisation (3.8). The data, findings and discussions of this inquiry were truthful, authentic and ethical. I am aware of the importance of confidentiality and anonymity which Maree and Van der Westhuizen (2010:41) underline; therefore I took all the necessary steps for meeting these requirements (Addenda A – D).

Four aspects were considered within this social research project:

- the design or planning of the research, where any risks that might have occurred for the participants were avoided;
- the methods and procedures employed, where ethical consent from the participants, the North-West Education Department and the North-West University (Potchefstroom Campus) was crucial;
- the analysis of data, where data were accurately handled and not fabricated; and
- the presentation and dissemination of the research (Wellington & Szczerbinski, 2007:59-60).

An ethical application was submitted to the Ethics Committee of the North-West University, Potchefstroom Campus. This application was accepted and approved (Addendum A). After this approval from the North-West University, Potchefstroom Campus, ethical consent was also gained from the Department of Education (Addendum B). With these ethical considerations in place, I embarked on the empirical part of this inquiry.

I met the principals of the selected schools and explained the research purpose and empirical processes to them. After the principal agreed to take part in the research, the participating teachers were asked to sign a letter of informed consent stating their willingness to participate in this research, while being able to withdraw from the research at any time (Addendum C and D).

After consent was granted, the teachers allowed classroom observations through silent shadowing, while human rights education, within Life Skills, occurred. These classroom observations through silent shadowing were followed by a semi-structured one-on-one interview with each of the participating teachers. I aimed to keep the teachers at ease during the interviews by not forcing them to answer the questions that made them feel uncomfortable. These interviews were conducted on the school premises after the teacher had finished the duties of the school day.

3.10 CONCLUSION

In this chapter, the research design, the idealist interpretivist conceptual framework and shadowing as methodology, as well as the methods and rationalisation of the inquiry were discussed.

Chapter 1 provided a complete overview of the study, related to the background and intellectual conundrum. The aims, purpose and research questions were provided, together with the qualitative research design. The conceptual framework and the methodology, methods and processes were also introduced. Chapter 2 focused on a thorough review of the literature to explore the central concepts regarding human rights, human rights education and the curriculum. In Chapter 4 the data will be presented and described and in Chapter 5 the discussions and findings will be presented, conclusions will be drawn and recommendations will be made.

CHAPTER FOUR

PRESENTATION OF DATA, INTERPRETATIONS AND DISCUSSIONS

4.1 INTRODUCTION

Earlier in this inquiry (1.7.4; 3.7) it was discussed why discourse analysis was applied in this study. Discourse analysis was applied because the meta-theoretical [in]consistencies of the different units of data should not be explicitly identified and boxed (1.7.4). Rather, the discourse(s) underlying the meta-theories should emanate. Different levels of analysis were stipulated in Chapter 3 (Figure 3.2; 3.7). These levels included that the discourses of each teacher's silent shadowing observations will first be identified and that the discourse of the semi-structured interview of that teacher will follow.

Denscombe (2010:280) provides the following aspects of discourse analysis, which were considered during the process of discourse analysis:

- The purpose is to show how power is exercised through language.
- The data consists of text and talk.
- The work done by words presumes things.
- The significance of the data implies meaning.
- The focus of attention falls on the content in the context.
- The units of analysis are paragraphs and whole documents.
- Data are treated in relation to wider social structures and processes.
- The data analysis focuses on the implication of texts.

In Chapters 1 and 3 this inquiry's background, conceptual framework and conceptualisation of the research process was discussed. Directly related to these chapters, Chapter 2 consisted of the meta-theoretical underpinnings of human rights and curriculum studies. This chapter (Chapter 3) commences with a discussion of the selection of the research sites and participating teachers. Together with the presentation of data, an analysis is provided, accompanied by the consolidation and interpretation of each teacher's data. The discussions then follow.

4.2 SELECTION OF RESEARCH SITES AND TEACHERS

Teachers were purposefully selected because they hold knowledge directly related to the purpose of the study (Lodico, Spaulding & Voegtle, 2010:34). The purpose was to explore the [in]consistencies between the meta-theoretical underpinnings of human rights and how they were reflected in the explicit, enacted and supplementary curriculum. The criteria (Table 4.1) for selecting the participating teachers were that they should teach Life Skills and it should occur within the intermediate phase. These criteria were necessary because the explicit, enacted and supplementary curriculum of intermediate phase Life Skills classrooms were used from which to generate data.

The criteria for selecting the schools were their physical location, size of the school, as well as whether there were more than one class per grade or more than one grade per class (as in multi-grade classrooms). These criteria were important, because travelling could not be undertaken by the researcher and the Department of Education only granted permission for schools in and around Potchefstroom. Within these parameters, it was decided that schools located in different social milieus in Potchefstroom should be approached. The size of each of the schools was also used as a criterion for selecting different schools. This criterion was important to ensure data generation from diverse schools contexts.

School 3 had three different classes in the fourth grade. The school consented for this research to be conducted within the fourth grade only. School 2 had only one class per grade and I was allowed to conduct research in the Grade 5 classroom. School 1 had two classes per grade and I was permitted to conduct my research in the Grade 6 and 7 classrooms. Teacher 5 of this multi-grade classroom explained that during this year (2013) she teaches the Grade 6 explicit curriculum to all the learners (Grades 6 and 7) in her classroom, and then next year (2014) she will teach the Grade 7 explicit curriculum. She alternates the curriculum each year, rather than teaching two explicit curricula in one year.

Table 4.1: Selection of research sites and teachers

| Departmental schools teaching in the intermediate phase | | | |
|---|---|---|--|
| Criteria | School 1 | School 2 | School 3 |
| Physical location and milieu of school | Situated about 5 kilometres outside of Potchefstroom | Situated within a residential area of Potchefstroom | Situated within a central business district of Potchefstroom |
| Number of students per school and per class | About 80 learners in the school, with 2 Grade 7 learners; 2 Grade 6 learners ³ | About 250 learners in the school, with 28 learners in Grade 5 | About 650 learners in the school, with 105 Grade 4 learners |
| Classes per grade | One | One | Three |
| Grade(s) per class | Two | One | One |
| Teacher(s) | Teacher 5 | Teacher 1 | Teacher 2 Teacher 3 Teacher 4 |

4.3 PRESENTATION OF DATA AND CONSOLIDATION

In this part of Chapter 4 the data is presented, the analysis interpreted and discussions will follow. The data are presented according to each teacher's document analysis and shadowing experiences and not according to different methods of data generation. The reason for this is that a holistic picture of each teacher's responses might better shed light on the relationship between the [in]consistencies regarding the explicit, enacted and supplementary curriculum of each grade.

The document analysis was conducted during two different time allocations of this inquiry, because it consisted of both the NCS-CAPS documents and the LSMs. The NCS-CAPS documents were available from the start of this inquiry, but the LSMs were only received during the shadowing process and could only be analysed after the shadowing process was completed. My reason for presenting this data separately, and the LSMs data only after the silent shadowing data, is also to ensure further confirmability of this inquiry. Confirmability constitutes the degree to which the

³ The reason for this small number is the result of the size of the school, i.e. 80 learners in the entire school (Grades 1 to 7). The classes are multi-grade; therefore the Grade 6 and 7 learners are together in one class.

researcher's own biases are excluded from the findings (Babbie & Mouton, 2001:278). Before I started with the silent shadowing process, I did not know what that specific teacher's LSMs would consist of. Therefore no pre-empting could have occurred about the meta-theoretical underpinnings of the LSMs. This ensured that what was noted during the silent shadowing was not prematurely dictated by the LSMs.

The data of each teacher is presented below, starting with the NCS-CAPS document analysis, followed by the classroom observation through silent shadowing data, the semi-structured interview data and the LSMs document analysis.

4.3.1 Teacher 1

Teacher 1's data is captured in Addendum I. Teacher 1 teaches in Grade 5 in a school situated in the residential area of Potchefstroom (4.2). With reference to Addendum I, this data will now be presented and discussed.

4.3.1.1 National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

When the NCS-CAPS documents (Department of Basic Education, 2011) were scrutinised, it was found that the second term would be the best time for the classroom observations through silent shadowing to occur. With regard to the Grade 5 explicit curriculum, it was stated that the themes to be taught regarding human rights education were discrimination, stereotyping and bias; child abuse; issues of age and gender in different cultural contexts in South Africa; and festivals and customs from a variety of religions in South Africa (Addendum I; Department of Basic Education, 2011:11).

In the NCS-CAPS documents it is stated that violations of children's rights: discrimination, stereotype and bias; responses to violations of children's rights; and a plan to deal with violations of children's rights in learners' own local context should be addressed in the classroom (Addendum I; Department of Basic Education, 2011:11). These themes focus extensively on violations of individuals' human rights through discrimination, stereotyping and prejudice against individuals. The themes of discrimination, stereotyping and bias and child abuse are meta-theoretically underpinned by human rights for victims of human rights violations (Table 2.1; Addendum I).

The themes to be addressed regarding child abuse are the different forms of child abuse, physical and emotional; effects of abuse on personal health; strategies to deal with abuse; and where to get help and report abuse (Addendum I). In this regard human rights were also meta-theoretically perceived as being there for victims of human rights violations (Table 2.1).

The issues of age and gender in different cultural contexts in South Africa consisted of the relationship between elders and children in different cultural contexts; responsibilities of boys and girls in different cultural contexts; and contributions of women and men in different cultural contexts (Addendum I). These themes are all culturally informed and oriented. In this regard, these themes were meta-theoretically perceived as being underpinned by collective human rights (Table 2.1).

Festivals and customs from a variety of religions in South Africa that had to be addressed in the Grade 5 classroom were meta-theoretically perceived as human rights as a particularist construct (Table 2.1; Addendum I). Here human rights stem from cultural contexts and are grounded in cultural tradition.

4.3.1.2 Classroom observation through silent shadowing

The topics and themes as stated in the explicit NCS-CAPS curriculum were taught (Addendum I), but because I conducted the research in the second term, the themes of festivals and customs from a variety of religions in South Africa were not included in this research. Issues of age and gender in different cultural contexts in South Africa were also not observed, because they were not addressed in the time that I was allowed into the classroom. The textbook Teacher 1 used was the CAPS Platinum Life Skills Learner's Book (Addendum I).

Teacher 1 regularly and directly referred to the NCS-CAPS learners' textbook. No other textbook(s) or LSMs were referred to except in some further questions regarding the activities stated in the textbook. I found that Teacher 1's human rights education referred much to human rights taught as being universal, because Teacher 1 said that "all children should be equally protected" (Table 2.1; Addendum I). He made reference to people and children all over the world.

Human rights education also came across as being only for victims of human rights violations (Table 2.1). During the classroom reading, it was explained that the responsibility of claiming one's own human rights rests with the individual. Individuals have to act on their own to claim human rights for themselves, when their human rights are being violated (Addendum I). The emphasis

was more on the violations of individuals' rights, rather than the individual act of claiming one's own rights; therefore the meta-theoretical underpinning of human rights being there for victims of human rights violations applied.

4.3.1.3 *Semi-structured one-on-one interview*

The questions that were used as guidelines for this semi-structured interview are presented in Addendum G. Teacher 1's responses are provided in Addendum I.

When Teacher 1 was asked about his general thought about the *existence* of human rights, he explained human rights as how one feels about a specific issue that may concern one. When he was asked about his *understanding* of human rights, he was not specific and continued to explain that his understanding of human rights is the same as for the existence of human rights. When I explained that the first question asked specifically about the *existence* of human rights and that this differs from one's *understanding* of human rights, Teacher 1 still said that he thought these two questions meant the same. From these two questions I could not conclude whether Teacher 1 thought that human rights exist.

Teacher 1 agreed that human rights are applicable for every human being (universal human rights), but that people's views and understandings regarding human rights differ, because people perceive human rights from their different cultural backgrounds and contexts (human rights based on consensus). Teacher 1 said that what "happens is that people understand human rights wrong because they come from different backgrounds" (human rights as particular). Although Teacher 1 said that people understand human rights "wrong" he elaborated by saying that people understand human rights differently because they come from different cultures and backgrounds, but that this is wrong, because human rights should be the same for every human being. In this explanation from Teacher 1 it became evident that he probably adhered more to the universality of human rights.

In Teacher 1's context, the problem with only adhering to the universality of human rights is that cultural contexts, traditions and people from other cultures do not seem to be included in Teacher 1's understanding of human rights. Whether Teacher 1 realises this remains unknown, because he positively and sympathetically upheld the universal understanding of human rights. Another problem with only upholding the universal view about human rights is that the learners in this classroom might never be directed to think more widely about human rights and what it could mean for diverse cultural groups other than their own. Teacher 1 further stated that human rights are

there for all people (collectively), “because this will help with the understanding of more people to become the same”. What Teacher 1 meant with people becoming the same was not clear, but I understood it as people’s understanding regarding human rights as becoming the same, and therefore being more collective. Teacher 1 concluded by saying that human rights embody an aspiration, because people will always understand human rights differently, from their different contexts (Table 2.1; Addendum I).

These diverse views that Teacher 1 expressed regarding human rights probably emanated from the way(s) in which the semi-structured one-on-one interview questions were posed. The semi-structured interview questions were used as guidelines as they emanated from the theories of human rights (3.6.3). These diverse views of human rights from Teacher 1 showed that he had probably never reflected about his position regarding human rights. If he had reflected about human rights he probably would have owned a position within human rights.

Teacher 1 stated that human rights should be taught in schools, “but on the level of each grade’s learners. Not like some of the stuff they already have to learn while they do not yet understand it.” When I asked whether Teacher 1 felt as if the NCS-CAPS documents include some content not appropriate for the learners, he agreed and said that they do not include age- and level-appropriate information for the learners. Regarding the Grade 5 explicit curriculum, learners should learn about discrimination, stereotyping and bias (Department of Basic Education, 2011:11). In the LSMs these terms were explained and Teacher 1 used examples from the learners’ contexts. Regarding the term ‘discrimination’, Teacher 1 explained that teachers cannot say that a boy may not play netball with the girls. Although this does refer to discrimination, the learners probably did not grasp what discrimination could really entail. Teacher 1 just mentioned different superficial examples, rather than posing questions about the examples. Another example of discrimination that Teacher 1 used was when a teacher says that a boy may not do ballet because it is a girls’ sport. Maybe Teacher 1 could have posed the question: If a boy wants to do ballet and a teacher says that he may not, is it discriminating? He could then have asked whether the learners agreed with the teacher in the example, or whether boys should be allowed to do ballet.

Teacher 1 said that he does feel competent to carry out human rights education, but also that “the curriculum is so strictly set out and the planning already provided that it is not really difficult” (Addendum I). He also said that “everything is given to every school, so every teacher and every class has to do the same work at the same time” (Addendum I).

4.3.1.4 Learning study materials document analysis

The LSMs of this class consisted of the CAPS Platinum Life Skills Grade 5 Learner's Book (Amato, Caltitz, Heese & Shaw, 2012) and some extra questions that Teacher 1 added. Human rights education regarding discrimination, stereotyping and bias were perceived as relating to individual human rights, because these terms referred to individuals' actions between and towards one another (Addendum I). Regarding discrimination, stereotyping and bias the learners had to fit one of these terms with the correct sentence. These sentences were the following, stating the correct term underneath the sentence:

- You want to do what? Don't you know that only girls do ballet and not boys?
Stereotyping
- That goal was just luck, it didn't need any skill.
Bias
- I am sorry, we do not have place for people in wheelchairs.
Discrimination

The rights of a child were portrayed more from an individual's point of view, therefore referring to individual human rights (Addendum I). Regarding the rights of a child, sentences were provided where the learners had to state whether they were true or false. These sentences, with the answers presented underneath, were:

- I have the right to adhere to any religion that I like.
True
- When I am hungry I have the right to take a bread from a shop without paying for it.
False
- I have the right to go to school.
True
- I have the right to wear any clothing that I like in public.
True
- I have the right to critique the laws that were decided by the government.
False
- I have the right to drink alcohol and smoke cigarettes.
False

- I have the right to be friend with anyone I like.
True
- No one could put me in jail except if evidence shows that I am guilty to committing a crime.
True
- I have the right to drive as fast as I want to.
False
- I have the right to receive an allowance every month.
False

Regarding child abuse, the concepts of verbal abuse, physical abuse and emotional abuse had to be explained. Within the theme of child abuse, human rights as being there for victims of human rights violations featured (Table 2.1; Addendum I). Here child abuse was discussed extensively from the individual victim's point of view which emphasises that individuals should take responsibility in claiming their rights when they are being abused (Addendum I).

4.3.1.5 Consolidation

The data from the various methods of data generation gleaned from Teacher 1 showed that there are consistencies regarding the NCS-CAPS explicit curriculum and the LSMs that Teacher 1 used. Both these documents refer to the meta-theoretical underpinning of human rights for victims of human rights violations. The LSMs were directly based on the NCS-CAPS documents and therefore these documents showed consistencies regarding human rights education about discrimination, stereotyping and bias. In the NCS-CAPS document analysis it showed that human rights were perceived as being collective and particular. This did not form part of this inquiry's data, because these themes were not observed during the silent shadowing observations.

The silent shadowing classroom observations showed a consistency with the NCS-CAPS documents and the LSMs, because human rights education was based wholly on the NCS-CAPS documents. Human rights education enacted directly from the NCS-CAPS documents and the LSMs revealed the notion of maximum infusion (2.4). This teaching approach focuses mainly on human rights education *about* human rights (2.4). Basic principles of human rights are conveyed, where discussions do not follow. The silent shadowing classroom observations showed consistency regarding human rights being there for victims of human rights violations. This confirmed that Teacher 1 adhered directly to the NCS-CAPS documents and LSMs.

The silent shadowing further revealed that Teacher 1 adhered to the universality of human rights, where human rights are there for all human beings, but during the semi-structured one-on-one interviewing the teacher expressed his feelings of confusion. In the semi-structured interview Teacher 1 stated that human rights should be there for all human beings, but that people understand it differently from their cultural perspectives and therefore human rights will always be an aspiration. These views were inconsistent with the NCS-CAPS documents and the LSMs used. These inconsistencies manifested because in the classroom Teacher 1 relied greatly on the maximum infusion (2.4) of the explicit curriculum documents, whereas during the one-on-one interview, Teacher 1 could explain his understanding of human rights.

Even if Teacher 1 understood human rights slightly different from the explicit and supplementary curriculum, he still enacted what was provided in these explicit documents. Teacher 1 thus focused on the explicit NCS-CAPS documents and the LSMs, which could mean that no matter what these documents stated, he probably would teach what is explicitly provided in these documents. Teacher 1 might be limited or restricted by the explicit NCS-CAPS curriculum referring to intermediate phase Life Skills on two levels: his human rights education could be dictated by the explicit Life Skills curriculum (4.3.1.3), or he could be self-limited in term of his own ignorance regarding his knowledge about human rights (4.3.1.3).

4.3.2 Teacher 2

Teacher 2's data is captured in Addendum J. Teacher 2 taught in Grade 4 in a school situated in the central business district of Potchefstroom (4.2). Referring to Addendum J, this data will now be presented and discussed.

4.3.2.1 National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

When the NCS-CAPS documents were considered, it was clear that human rights education should occur during the second and third term. During the third term different cultures and moral lessons, and knowledge about the different religions in South Africa were supposed to be taught, but I conducted the research during the second term only, because of time constraints and consent from the school.

The topics and themes that had to be taught during the second term regarding human rights were children's rights and responsibilities, i.e. children's rights as stipulated in the South African Constitution, and children's responsibilities in relation to their rights. With reference to these topics and themes I perceived human rights as being a legal application, because children's rights and responsibilities were factually provided without further explanation. When human rights education occurred directly in relation to the responsibilities of human rights, as obligations to remember regarding each specific human right, I meta-theoretically related this human rights education with human rights being a legal application. In this sense responsibilities regarding human rights were not perceived as having a moral underpinning, but rather as further legal applications to adhere to.

4.3.2.2 Classroom observation through silent shadowing

The topics and themes as stated in the explicit NCS-CAPS curriculum were taught, though very directly from the NSC-CAPS textbook. Human rights were addressed explicitly in the learner's textbook. Teacher 2 said that children have rights in South Africa and in other countries and that human rights come from our Constitution and the Bill of Rights. She further explained:

- If you have no place to live, you have the right to family care and shelter and not to be on the streets.
- It feels good to have full tummy, and you have a right to food.
- If you are beaten at school, you have a right to freedom and not to be beaten and the right to protection.
- You have the responsibility to go to school, because you have a right to education.
- Children should not be doing adult work.

Teacher 2 then explained that the Bill of Rights says that responsibilities come with rights, for example, a learner being in school or not being in school. She further stated that children have a right to education, but that it is their responsibility to attend school. The responsibilities assigned to human rights originate from the Bill of Responsibilities for the Youth of South Africa (2.2.2). The focus on education moved from only teaching human rights to focusing on the responsibilities that should accompany the human rights (2.2.2). The discourse of human rights as policy shifted to human rights as social responsibility (2.2.2). What is interesting here is that the Bill of Responsibilities for the Youth of South Africa also states the responsibility of the parents and caregivers to ensure that a learner does attend school (2.2.2), but Teacher 2 did not mention this parental responsibility. The Bill of Responsibilities for the Youth of South Africa also states

teachers' responsibilities of promoting and reflecting a learning culture to give effect to human rights education (2.2.2).

Teacher 2's human rights education referred much to human rights being perceived as a universal construct and legal application (Addendum J). She said that "all children have human rights in our country, but also in other countries" (Addendum J). Regarding human rights as a legal application, Teacher 2 said that "human rights come from our South African Constitution and the Bill of Rights" (Addendum J). She further discussed the Bill of Rights in conjunction with the Bill of Responsibilities for the Youth of South Africa, leaning much towards the responsibilities of children.

4.3.2.3 Semi-structured one-on-one interview

The questions that were asked during this semi-structured interview are presented in Addendum G, and Teacher 2's responses are presented in Addendum J.

Teacher 2 explained that "the existence of human rights is good, but the limitations thereof, as to how far it could be pushed is not clear enough, but overall it is good". It seemed as if Teacher 2 interpreted human rights as only being rules and laws to adhere to, with the purpose of being good for people. She explained her understanding of human rights as being about "how the citizens are protected by the country's law, and it states what people can and cannot do". This is a very legal point of view to adhere to regarding human rights (Table 2.1; Addendum J).

Teacher 2 explained that she thought human rights exist because people talk about them (human rights based on language). She explained this by stating that human rights "is not really adhered to or implemented, but because we talk about it and teach about it, it is there" (Addendum J). She further said, "I think human rights are there for all humans (universal human rights), but I also think that other people and other countries see it differently and interpret it differently" (human rights as based on consensus) (Addendum J). Teacher 2 agreed that all people need to learn about their human rights, but that human rights will always be an aspiration and that we will never totally reach the perfect state of human rights (human rights as aspiration), because human rights exist only because people talk about them (human rights as based on language) (Addendum J). I think Teacher 2 believe that human rights exist and that they should be taught, but it seemed as if she herself did not believe in human rights, because she stated that human rights only exist because people talk about these rights. It is possible that Teacher 2 did not really understand human rights, but that could not necessarily be perceived during this interview. If Teacher 2 felt uncertain about

the multiple meaning of human rights, it might explain why she preferred teaching directly from the textbook, as will be explained below.

Teacher 2 stated that human rights should be taught in schools, but that the responsibilities must also be included, “otherwise it will just be chaos in the classrooms” (Addendum J). She continued to state that “human rights should go with responsibilities, and *that* is the most important” (Addendum J). Although Teacher 2 said that she felt knowledgeable about human rights, she explained that she would rather teach strictly from the textbook and that she would rather stick to one good textbook. Teacher 2’s reason for drawing on one textbook supported the finding that she possibly felt uncertain about the diverse meanings that human rights could have.

Teacher 2 did not agree with drawing on some moral issues while human rights education is taking place, because “moral issues or dilemmas will only lead to contradictory views to justify human rights violations” (Addendum J). Teacher 2 seemed to be straight to the point, but her understanding of human rights was very diverse, adhering to the legal application of human rights based on language and consensus, the universality of human rights as well as human rights being an aspiration. These diverse views regarding human rights probably emanated from the way(s) in which the semi-structured interview questions were asked, as discussed previously (4.3.1.3). Teacher 2 seemed to be uncertain about the diverse understandings of human rights, which could confirm that she had not reflected about her position in human rights either.

4.3.2.4 Learning study materials document analysis

Teacher 2’s LSMs consisted of the CAPS Platinum Life Skills Grade 4 Teacher’s Guide and Learner’s Book (Amato, Calitz, Euston-Brown, Heese & Shaw, 2012). Chapters 10 and 11 from the CAPS Teacher’s Guide and Learner’s Book, consist of the human rights education part of these supplementary curriculum documents, directly referring to children’s rights and responsibilities and cultures and moral lessons. Human rights as a legal application features much in these LSMs, because “rights” are explained as “something that the law allows people to do” (Addendum J). “Responsibilities” are explained as “something that you have a duty to do” (Addendum J). Both of these explanations refer to the legal entitlements that the law allows people to do and people have the duty to do. The implication of this is that the government of a country is then held responsible for applying human rights where people’s responsibilities are ignored, but it seems that governments also do not apply human rights.

4.3.2.5 Consolidation

The analysis of the data generated from this second teacher revealed that there are consistencies regarding the NCS-CAPS explicit curriculum and the LSMs that Teacher 2 used. Both these documents refer to the meta-theoretical underpinning of human rights as a legal application. The implication of only realising the legal point of view of human rights is that one limited way of thinking *about* human rights is fostered, while the moral application of human rights does not feature (2.4; 4.3.2.2). Learners could learn about human rights in only one way that directs them to studying facts about the Bill of Rights and the Bill of Responsibilities for the Youth of South Africa, which could promote a distanced and non-caring approach towards human rights (2.2.2; 2.4). When responsibilities are taught in this limited way, the moral realisation thereof could be disregarded. Together with this distanced approach to human rights, the government of a country could be held responsible for applying human rights where people's responsibilities are ignored. The problem with human rights responsibilities relying on the government is that it seems as if countries are still struggling with the application of human rights, because human rights violations still occur.

From the silent shadowing classroom observations it was noticed that human rights education was approached as a legal application, while human rights perceived as a universal construct also featured. The only understanding that learners could gain from this way in which human rights education was approached, entailed that human rights are there for all people, no matter their context or cultural background and that human rights are applied only by the Universal Declaration of Human Rights and the laws of a country (2.2.1). This narrow, one-dimensional view might be problematic in that it could foster an understanding that human rights are not applicable in peoples' everyday lives and that the overall responsibility and application of human rights lies with the laws of a country (2.2.1; 2.4).

In the semi-structured one-on-one interview, Teacher 2 agreed that human rights are universal, but that human rights will always be an aspiration because it exists only in language. The meta-theoretical underpinnings from the silent shadowing classroom observations and the semi-structured interview of Teacher 2 showed inconsistencies, because human rights education was based on being universal and being applied as a legal application, whereas in the interview Teacher 2 said that she perceived human rights as being an aspiration. Teacher 2 explained that she believed that human rights exist in people's language and even if human rights are universal and legally applied, she still perceived this notion as being an aspiration.

Teacher 2's meta-theoretical underpinnings stemmed from the understanding that human rights exist, because people talk about them. For Teacher 2, her uncertainties regarding the different meta-theoretical underpinnings of human rights meant that she had to teach directly from the explicit NCS-CAPS documents and LSMs, because she probably had no other support for her views on human rights. Thus, she probably thought it would be better for her learners if she explicitly taught what was provided. By limiting herself to human rights education as directly provided in the NCS-CAPS documents and LSMs, Teacher 2 could have two prominent outcomes: learners would only perceive and realise a one-dimensional, singular stance regarding human rights, or if Teacher 2 did not know what the intention(s) of the NCS-CAPS explicit Life Skills curriculum was, she might have thought that she could not interfere with the country's educational planning. In the latter case, teachers might then be considered to be mere conveyors of the prescribed national curricula rather than facilitators of knowledge, skills and attitudes of human rights, which ought to enforce education *for* human rights (2.4). When teachers are seen as only being conveyors of human rights they could end up transmitting basic concepts regarding international documents, covenants and agreements affirming human rights (Çayir, 2002:399; 2.4). This transmittory nature of human rights stimulates maximum infusion rather than minimum infusion (2.4), where education *about* human rights is primary and not education *in* human rights (2.4).

4.3.3 Teacher 3

The third teacher's data that were generated are captured in Addendum K. Teacher 3 also teaches in Grade 4 in a school situated in the central business district of Potchefstroom (4.2). In the presentation and discussion of this data below, I also refer to Addendum K.

4.3.3.1 National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

Teacher 3 also taught in Grade 4, at the same school as the previous teacher. Therefore the NCS-CAPS document analysis is exactly the same. To prevent repetition of data, it will not be presented again here, although it will be included in the consolidation and discussions to follow. As mentioned before (4.3.2.1), the explicit NCS-CAPS curriculum portrayed human rights as a legal application.

4.3.3.2 Classroom observation through silent shadowing

The explicit curriculum was adhered to in Teacher 3's human rights education. Teacher 3 taught directly from the textbook, holding it in her hands and mostly reading from it. Although she read from the textbook, her presentation of the content was not monotonous. The content focused mostly on the Bill of Responsibilities for the Youth of South Africa.

Human rights as a legal application based on the Constitution of South Africa featured prominently. Teacher 3 asked these questions (and provided the answers) by way of introduction to human rights education (Addendum K):

- Where do human rights come from? (The law)
- What is the law? (The government and human rights are in our Constitution, which tells us what we may and may not do.)

Teacher 3 further stated that “the Constitution is like our rulebook as to how we should live, stating what we may and may not do” (Addendum K). She continued to explain that “human rights are in the Constitution and in the Bill of Rights, but that each human right has specific responsibilities that go with that human right”. She emphasised that “the responsibilities are almost more important than the human rights”. In relation to the previous teacher (4.3.2.2), this narrow meta-theoretical underpinning of the enacted curriculum regarding human rights could have specific implications for the learners' understanding of human rights. I explained before that mere factual transmitting of human rights would not foster education *for* human rights, but rather education *about* human rights (2.4; 4.3.2.5).

Human rights education was based on individual human rights, because Teacher 3 explained that every human right comes with certain responsibilities which should be adhered to (Table 2.1; Addendum K). She explained that if you are being molested or raped, it is your responsibility to scream, fight back, run, or tell an adult (Addendum K). The emphasis here was placed on the responsibility of the individual to respond to such violations, more than the actual violation of a human right. In this regard, human rights education is provided for individuals. This individualistic emphasis of human rights could be problematic, because individuals should be protected; individuals should do the right thing; and individuals could enjoy human rights (2.4; Table 2.1). In this individualistic notion of human rights the collectiveness of human rights could be disregarded (2.4; Table 2.1).

4.3.3.3 *Semi-structured one-on-one interview*

The questions that were asked as guidelines for this semi-structured interview are presented in Addendum G, and Teacher 3's responses are presented in Addendum K.

In Teacher 3's semi-structured one-on-one interview it was noted that she believed that human rights exist, but that "human rights should go together with the different responsibilities, otherwise human rights is not interpreted correctly" (Addendum K). Human rights could be interpreted in many different ways (1.2; 1.3; 2.2.1; 2.2.3; 2.3), thus for a teacher to state that human rights could be interpreted incorrectly is problematic. The teacher did not know what underpinned her learners' understanding of human rights. Regarding her understanding of human rights, she explained it is the same as the existence of human rights and that the human rights should go hand-in-hand with their responsibilities.

Teacher 3 agreed with the meta-theoretical underpinnings of human rights being applied as a legal application, because "it is legal and comes from the Universal Declaration of Human Rights and the laws of our country" (Table 2.1; Addendum K). She further agreed that all humans have human rights just because they are human beings and they need to adhere to their human rights together with the responsibilities. Here Teacher 3's meta-theoretical underpinnings of human rights are emphasised as being universal and a legal application (Table 2.1).

Regarding human rights as being a legal application or a moral application, Teacher 3 initially said that human rights is a moral application, but that not all people act morally, therefore human rights are necessary. Teacher 3 thought about it and then said that this distinction is difficult, because the matter of human rights is definitely also a legal application. But, she continued, "because of these confusing thoughts, it can probably also be seen as an aspiration, because it is never totally achieved" (Addendum K). "It is difficult", she concluded (Addendum K). Teacher 3 seemed confused about the different understandings that human rights could have, but this could also be because of the way(s) in which the semi-structured questions were posed (4.3.1.3; 4.3.2.3).

She further explained that human rights should be taught in schools, but that it cannot be done without directly linking it with the responsibilities. This major emphasis on the responsibilities of human rights could develop the understanding that human rights and the accompanying responsibilities are holistically an individual act of life, which can only be legally applied.

Teacher 3 stated that she feels competent to carry out human rights education and that it is not difficult, because the “new CAPS documents tell us everything” (Addendum K). However, she commented that she preferred teaching directly from the textbook, because “the CAPS documents tell us everything”. She further explained that “before CAPS we had to make use of many different textbooks, because the textbooks were not sufficient. With CAPS it is much better, but I will have to include other textbooks’ information from next year, but we are still getting into the new curriculum” (Addendum K).

4.3.3.4 Learning study materials document analysis

Teacher 3 also taught in Grade 4 (4.3.3.1). The document analysis of the LSMs was exactly the same (4.3.2.4). The data will not be presented here again, but it was noted that the LSMs were meta-theoretically underpinned by human rights as a legal application (Table 2.1; 4.3.2.4).

4.3.3.5 Consolidation

The document analysis regarding the NCS-CAPS curriculum documents and the LSMs showed consistencies in that they both portrayed human rights as a legal application (Table 2.1; Addendum K). The silent shadowing classroom observations showed similar consistencies with the NCS-CAPS documents and the LSMs, because human rights education occurred as a legal application based on the Constitution of South Africa, as well as being oriented towards the individual (Table 2.1). From the interview it was confirmed that Teacher 3 believed in the responsibilities related to human rights. She believes that human rights are a legal application, because human rights are derived from the Universal Declaration of Human Rights and the laws of our country. These are all consistent with the NCS-CAPS documents, the LSMs, and the silent shadowing observations. This direct consistency regarding human rights as being legally applied, could pose a concern regarding the effect it may have on learners’ understanding of human rights. If learners only understand the legal application of human rights and the accompanying responsibilities as encompassing all the other positions that human rights and human rights education could have, then the moral underpinning of human rights might be lost. An understanding of human rights could then be fostered that stimulates actions that hold no collective responsibilities.

During the semi-structured interview, Teacher 3 agreed that human rights are universal, stemming from the belief that human rights should be a moral application for all people. She also believed that human rights should be applied legally and that it will always be an aspiration (Table 2.1; 4.3.3.3). Teacher 3's understanding of human rights showed that she believed that people do not act morally, therefore her view was that human rights needed to become a legal application and that this applies for all people all over the world (universal human rights). This happened previously where people were brutally victimised and marginalised, for example during World War II as well as during the Apartheid regime (2.2.2). Human rights consequently became legal entities to be applied universally (2.2.2). This has not implied that the legal application of human rights should take over the moral application of human rights. The divergence from human rights as only being legally applied might cultivate a more people-oriented, moral understanding of human rights.

4.3.4 Teacher 4

Teacher 4 is the third one from the same school where Grade 4 classes were used for this inquiry (4.2). Teacher 4's data that were generated are captured in Addendum L. The data are presented and discussed below in reference to Addendum L.

4.3.4.1 National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

The NCS-CAPS document analysis is the same as that of the previous two teachers, where the explicit NCS-CAPS curriculum documents portrayed human rights as a legal application (4.3.2.1; 4.3.3.1). It is not presented again here, but it is included in the consolidation and discussions that follow.

4.3.4.2 Classroom observation through silent shadowing

All the topics and themes as stated in the NCS-CAPS documents and which entail the rights and responsibilities of children were taught. Teacher 4 did not even open her textbook, nor did she ask the learners to open theirs. She discussed the explicit curriculum with the learners and human rights education occurred largely through dialogue. The learners were asked to open their textbooks only for the activity.

Human rights education was perceived as being universal in being there for all human beings. Teacher 4 said that “we all have rights; learners have rights; teachers have rights, all of us have rights” (Addendum L). Human rights education was also approached as a particularist construct which is applicable to certain cultures or contexts (Table 2.1). Teacher 4 explained that human rights stem directly from culture and are grounded in cultural tradition, meaning that “all South Africans have the same rights because they are South Africans” (Addendum L). Here she indirectly explained culture as being the same for all South Africans because they are South Africans. Based on this view, human rights were also taught as being collective for all human beings, because Teacher 4 discussed that “we all have the same rights; learners, and teachers” (Addendum L). Teacher 4 took the universality of human rights somewhat further by also discussing the collectiveness embedded in human rights.

Human rights education occurred from the understanding that the construct of human rights is a legal application, because human rights “comes from the Universal Declaration of Human Rights or the laws of a country” (Table 2.1; Addendum L). Teacher 4 elaborated on this by saying that “we can find human rights in the Constitution of South Africa and that the country agreed upon these human rights” (Addendum L). In Teacher 4’s enacted curriculum human rights was explained as being a moral application, because “responsibilities must underscore human rights, because we must understand the responsibilities of our actions” (Addendum L). Teacher 4 went about human rights education and responsibilities from the stance that there must be consequences for people’s actions. In this instance I think that human rights and responsibilities were being morally applied by the teacher, because although she accepted that human rights are legally informed she did not emphasise their legal application.

4.3.4.3 Semi-structured one-on-one interview

The questions that were asked as guidelines for this semi-structured interview are presented in Addendum G and Teacher 4’s responses are included in Addendum L.

In the semi-structured one-on-one interview, Teacher 4 said that she thought human rights exist for everybody, all people, but she commented that when one thinks about people in jail and how they are being treated, one cannot help wondering if human rights do apply to them as well. She sounded worried about people in jail being treated badly, and their human rights being violated, but she explained that they had violated someone else’s human rights and therefore had to accept the consequences of their deeds. Teacher 4 explained her understanding of human rights as being the

“rights of humans in a country which explains how people should be treated, which should not be according to status, but rather to all people as being humans” (Addendum L).

Teacher 4 confirmed that human rights are a legal application when she stated that “human rights come from the law, because it is stated in the Constitution” (Table 2.1; Addendum L). Teacher 4 agreed with human rights being universal for all people, as she stated that “it should be for all people” (Addendum L). Teacher 4 also stated that human rights are collectively for all people, because “all people need to adhere to it” (Addendum L). Teacher 4 explained that human rights are definitely a legal application, coming from the Constitution and Bill of Rights, but that they are also a moral application, because people are often treated differently, for example people in jail. Teacher 4 explained that people in jail have human rights, but that they committed a crime and therefore need to accept the consequences of their actions. Human rights are then applied legally for both the criminal and the victim of this criminal’s action, as well as morally, because criminals have to accept the responsibilities of their actions.

Teacher 4 said that she feels competent to carry out human rights education and “that it is easy now, because the textbooks are set out according to the curriculum, so it is not difficult” (Addendum L). This was ironic, as Teacher 4 did not teach directly from the NCS-CAPS documents. Teacher 4 agreed with human rights being taught in schools, “so that all children could learn about their rights and have knowledge about it” (Addendum L). Teacher 4 seemed positive about different understandings of human rights, because she did not confirm confusion as prominently as the previous teachers.

4.3.4.4 Learning study materials document analysis

Teacher 4 is the third one from the same school where Grade 4 classes were used for this inquiry (4.2). Thus the LSMs document analysis is the same as for the previous two teachers (4.3.2.4; 4.3.3.4). The LSMs were meta-theoretically underpinned by human rights as a legal application (Table 2.1) and are included in the consolidation and discussion below.

4.3.4.5 Consolidation

The explicit NCS-CAPS curriculum documents portray human rights as a legal application (4.3.2.1). The LSMs are consistent with this by also depicting human rights as a legal application (4.3.2.4). The silent shadowing observations were consistent with the NCS-CAPS documents and the LSMs,

where human rights as a legal application featured prominently. Teacher 4 also referred to human rights being universal as well as particularist within South Africa, which was inconsistent with the NCS-CAPS documents and the LSMs. Although human rights as a legal application featured prominently, Teacher 4's human rights education emphasised the particularist meta-theoretical underpinning of human rights as being there for all people.

Together with the understanding of unity amongst people, Teacher 4 portrayed human rights and responsibilities as morally underpinned (4.3.4.2). This was inconsistent with the NCS-CAPS documents and LSMs. The semi-structured one-on-one interview portrayed human rights as universal, collective and legally applied which showed both consistencies and inconsistencies with the NCS-CAPS documents and the LSMs. This showed that Teacher 4 probably did not even realise that her human rights education differs from her own understanding thereof. These meta-theoretical underpinnings were so diversely portrayed because of the way(s) in which the semi-structured interview questions were asked. It could not be confirmed where Teacher 4's moral understanding stemmed from.

4.3.5 Teacher 5

The fifth teacher's generated data are captured in Addendum M. Teacher 5 taught Grades 6 and 7 learners in one class (4.2). Teacher 5 explained that she had decided to teach the Grade 6 explicit curriculum to all the learners, because there were only four learners in total (4.2). The following year, she would teach the Grade 7 explicit curriculum because the same Grade 6 and 7 learners should be in her class again. The different methods that were applied for generating data are presented and discussed below, with reference to Addendum M.

4.3.5.1 National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

The Grade 6 NCS-CAPS document analysis showed that the second term would be the best time during the year to conduct the classroom observations through silent shadowing and the semi-structured one-on-one interview. Under the topic of social responsibility, the themes of the dignity of the person in a variety of religions in South Africa, and gender stereotyping, sexism and abuse were supposed to feature during the human rights education (Addendum M).

The dignity of the person with reference to a variety of religions in South Africa also had to be discussed. This theme is meta-theoretically underpinned by human rights as being particular, relative and collective (Table 2.1; Addendum M). No further specifications regarding this theme were provided.

Human rights education regarding gender stereotyping, sexism and abuse is meta-theoretically underpinned by individual human rights (Table 2.1; Addendum M). Human rights education regarding these themes should cover the effects of gender stereotyping and sexism on personal and social relationships, the effects of gender-based abuse on personal and social relationships, and dealing with stereotyping, sexism and abuse.

4.3.5.2 Classroom observation through silent shadowing

These above-mentioned topics and themes were not taught while I was conducting the classroom observations through silent shadowing. I often arrived at the school to conduct the classroom observations through silent shadowing, only to find that Teacher 5 was not there. The other teachers told me that Teacher 5 was experiencing personal problems that required her attention. Later, when I had an appointment to conduct the semi-structured one-on-one interview, Teacher 5 explained that because of personal reasons this was a very difficult school term for her. The few times that I did conduct the classroom observations through silent shadowing, the themes of emotions and bullying were taught. Teacher 5 taught these topics directly from the NCS-CAPS textbook. Human rights were not explicitly taught in the classes I shadowed.

4.3.5.3 Semi-structured one-on-one interview

When I arrived at the school for the interview with Teacher 5, we sat down and had a quick talk about the school in general. When I wanted to start with the interview, she stopped me and asked if I could possibly ask somebody else to take part in my research instead. I told her that it was too late for me to start with another teacher, because it was already at the end of the second term and of my study. I explained that she could withdraw or that we could cancel the interview, after which she felt more comfortable. She said that I could still use the observation data and her LSMs. She fully explained her personal reasons for not being able to participate in the interview.

4.3.5.4 Learning study materials document analysis

The NCS-CAPS document that Teacher 5 used was the Spot On Life Skills Grade 6 CAPS Teacher's Guide and Learner's Textbook (Spot On, 2012). Human rights as a moral application featured, referring to the dignity of people in a variety of religions in South Africa. Human dignity is explained as "people's self-respect and the pride they take in who they are" (Addendum M). For South Africa this is very important and was therefore included in our Constitution. The views on human dignity held by the major religions of South Africa were also discussed. All the religions (Judaism, Christianity, Islam, Hinduism, Buddhism, Baha'i faith, African traditional religion) agree with the principle of humans having respect for one another.

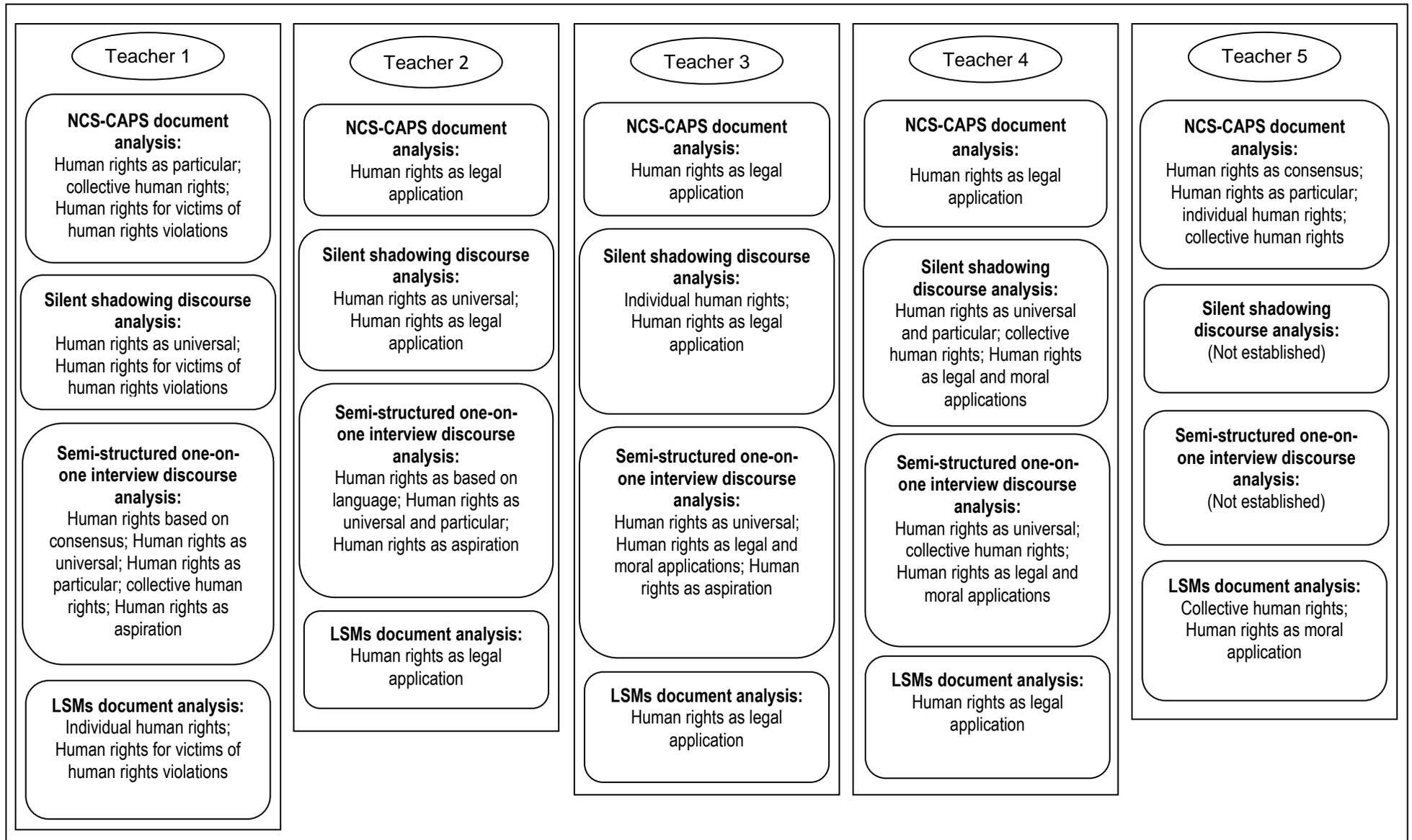


Figure 4.1: Meta-theoretical underpinnings regarding different teachers' methods of data generation

4.3.5.5 Consolidation

The meta-theoretical underpinnings of the classroom observations through silent shadowing and the semi-structured one-on-one interview could not be established. The meta-theoretical underpinnings of the NCS-CAPS documents were human rights as particular, individual human rights, and collective human rights. This portrayed a relational understanding of human rights.

These meta-theoretical underpinnings were consistent with those of the LSMs, in being collective, but they were inconsistent in being a moral application. From the NCS-CAPS documents, human dignity seemed to be meta-theoretically underpinned by human rights being particular, because the NCS-CAPS documents only referred to the dignity of the person in a variety of religions in South Africa (Department of Basic Education, 2011:11). The LSMs made it clear that the dignity of the person in a variety of religions in South Africa holds the understanding of “people’s self-respect and the pride they take in who they are” (Addendum M). With this view, the moral underpinning of human rights could be fostered, depending on how this aspect would be enacted in the classroom.

4.4 DISCUSSION OF THE DATA PRESENTED

Figure 4.1 was composed to assist in the overall understanding of these multiple meta-theoretical underpinnings that emanated from the different methods of data generation and not to box the [in]consistencies. In this section further interpretations and discussions follow to crystallise the discourses that emanated from this inquiry.

4.4.1 General interpretations and discussions

It was consistently found that the LSMs directly related to the NCS-CAPS documents used. The Grade 4 explicit and supplementary curriculum overtly refers to the legal applications of human rights (4.3.2.1; 4.3.2.4). The Grade 5 supplementary curriculum evidently addresses human rights for victims of human rights violations, directly related to the explicit curriculum (4.3.1.1; 4.3.1.4). The Grade 6 explicit and supplementary curriculum prominently addresses the collectiveness of human rights, while also referring to human rights as based on consensus, and human rights as particular and individual human rights (4.3.5.1; 4.3.5.4). The supplementary curriculum further refers to human rights as a moral application (4.3.5.4).

The consistencies regarding the meta-theoretical underpinnings of human rights, within the explicit and supplementary curriculum, indicated that the NCS-CAPS explicit curriculum might have been designed to address specific human rights stances within each year of the intermediate phase Life Skills curriculum (4.4.2). This might be problematic in the sense that distanced, individualistic understandings of human rights are fostered, where learners might not get ample opportunity to learn about one another and might not understand one another's viewpoints. These are types of understandings that might hinder the realisation of the South African motto of 'Unity in Diversity' (Gevisser & Morris, 2002:196). On the other hand, the NCS-CAPS explicit curriculum might have been designed in this way for progression purposes. The progression of human rights in the intermediate phase Life Skills explicit curriculum was not part of the scope of this inquiry and could not be confirmed.

The enacted curriculum revealed both consistencies and inconsistencies with regard to the explicit curriculum (Figure 4.1). Regarding the consistencies it was found that these are probably more prone to facilitating unified meta-narratives that are not fluid or adaptable, which could foster the opposite of what was aimed at by human rights education (1.1). These unified meta-narratives emerged in the Grades 4, 5 and 6 explicit and supplementary curriculum, because the LSMs were directly based on the NCS-CAPS curriculum (Figure 4.1). The teachers' enactment of the explicit and supplementary curriculum also confirmed the meta-narratives, because the teachers did adhere to the provided content. Although Teacher 4 went slightly beyond the provided NCS-CAPS content, she also showed a definite meta-narrative of human rights as a legal application (Figure 4.1). Teacher 5 was not included in this discussion, because the enactment of human rights education could not be completed with her (4.3.5.2; 4.3.5.3). Teacher 1's unified meta-narrative that emerged from the data was human rights for victims of human rights violations (Figure 4.1). The data from Teachers 2, 3 and 4 showed that human rights as a legal application were Grade 4's unified meta-narrative (Figure 4.1). The meta-narratives that emanated regarding the explicit and supplementary curriculum of Teacher 5 were human rights as collective, particular human rights and human rights based on consensus (Figure 4.1).

It did not seem as if the inconsistencies fostered confusion and/or contradicting understandings. Rather, the inconsistencies were found to be more significant in enabling more diverse viewpoints regarding human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum. The diverse viewpoints that emanated from the data were evident with Teacher 4. Teacher 4 showed a different understanding of human rights and responsibilities, which were more morally informed than was the case with the other two Grade 4 teachers (Figure 4.1). Teacher 4's

learners also seemed to be more intrigued and were able to discuss human rights education more eloquently than the learners in the classes of Teachers 2 and 3. This was just generally observed and beyond the scope of this inquiry.

The [in]consistencies regarding the meta-theoretical underpinnings of the explicit, enacted and supplementary curriculum appeared to have some influence on the way(s) in which the curriculum was enacted by teachers. This was evident in the teachers' (Teachers 1, 2, 3) inclination to teach directly from the textbook, while another teacher (Teacher 4) taught more spontaneously. Teacher 1, 2, 3 consistently referred to the textbook and Teacher 4 only used the textbook to explain the activities to the learners. The different ways of enacting the explicit Life Skills curriculum influenced the content that was discussed in each classroom. In some classes the human rights content was put across in a limited way and only from one perspective (Teachers 1, 2, 3). In another classroom (Teacher 4) some broader perspectives were discussed (Figure 4.1). The learners in Teacher 4's classroom seemed to be engaging more during human rights education than in the other classrooms. The learners' understandings and perceptions were beyond the scope of this study and could not be researched.

4.4.2 Discussion regarding the research questions

The main research question for this inquiry asked *what the meta-theoretical underpinnings of human rights are in the intermediate phase Life Skills explicit, enacted and supplementary curriculum*. Human rights as non-existent and based on social struggles do not feature overtly within the intermediate phase Life Skills explicit, enacted and supplementary curriculum, but all the other meta-theoretical underpinnings feature within the intermediate phase Life Skills curriculum. This revealed that the teachers participating in this inquiry still believed in the existence of human rights, even if their understandings consisted of diverse views regarding human rights. Teacher 2 was the only teacher who believed that human rights exist because they are based on language (4.3.2.3).

The secondary question (i) that emerged from this main research question asked *how these meta-theoretical underpinnings are reflected in the intermediate phase Life Skills explicit, enacted and supplementary curriculum*. The meta-theoretical underpinnings that are portrayed in the explicit, enacted and supplementary curriculum stem from different understandings, mostly informed by the NCS-CAPS documents and the LSMs. The explicit and supplementary Life Skills curriculum portrayed human rights in:

- Grade 4 as a legal application,
- Grade 5 as human rights being there for victims of human rights violations, and
- Grade 6 as being collective, particular and based on consensus.

The secondary question (ii) asked *how the nature of the discourse teachers uses to express their understanding regarding the meta-theoretical underpinnings are reflected in the enactment of human rights*. The language(s) related to the different meta-theoretical underpinnings were presented in Chapter 2 (2.3) and they also emerged from the classroom observations through silent shadowing and the semi-structured interviews, which are summarised in Figure 4.1. The language(s) the teachers used reflected two different notions. Firstly, these language(s) seemed to stem directly from the NCS-CAPS documents and the LSMs (Figure 4.1). These consistencies of the language(s) used showed the strict adherence of these teachers to the NCS-CAPS documents. Secondly, during the semi-structured interviews it became evident that some teachers' language(s) differed from the language(s) used in the NCS-CAPS documents and the LSMs. The inconsistencies regarding the language(s) used might have shown the confusion teachers are faced with regarding human rights, or the confusion might have been caused by the way in which the semi-structured questions were posed. When human rights education was based altogether on the LSMs, the teachers' language(s) were directed by these documents. In one instance (Teacher 4) it showed that when human rights education occurred spontaneously and the teacher was not referring directly to the LSMs, more language(s) were represented. This also showed that when the semi-structured individual interviews were taking place, the teachers were allowed to think about their own stances regarding human rights, whereas in the classroom, they enacted what was provided. These differing views confirm the limiting nature of the explicit intermediate phase Life Skills curriculum, because it hinders the teachers' own understandings regarding human rights. Some teachers might experience this as a restrictive nature of the NCS-CAPS intermediate phase Life Skills curriculum.

My overall understanding from this situation is that the teachers, who displayed more meta-theoretical underpinnings during the semi-structured interviews, seemed to be confused by the many stances that human rights could have. What was disconcerting is that they then claimed to feel competent in carrying out the human rights education practices, but that they preferred doing so directly from the LSMs. From this I understood that teachers are afraid of deriving and conveying misinterpretations of the human rights explicit and supplementary curriculum. And,

because these teachers feel that everything are provided to them to teach, they do not do any further reading or research about the explicit and supplementary curriculum.

The secondary research question (iii) asked *what [in]consistencies emerged regarding the meta-theoretical underpinnings within the intermediate phase Life Skills explicit, enacted and supplementary curriculum*. These [in]consistencies are also presented in Figure 4.1. This was only done regarding each teacher's methods of data generation thus far, but other [in]consistencies also emerged as was discussed above (4.4.1; 4.4.2).

4.5 CONCLUSION

This chapter consisted of the data presentation, analysis, interpretations and discussions. The different teachers' methods of data generation were comprehensively discussed, and reference was made to Addenda I to M. The responses regarding the main research questions of this inquiry were also discussed.

It was found that although almost all the meta-theoretical underpinnings regarding human rights featured in the intermediate phase Life Skills explicit, enacted and supplementary curriculum, teachers seemed confused by these many views. Confusion stemmed from the inconsistencies regarding what was explicitly provided and what the teachers understood regarding human rights. It seemed that the teachers felt uncertain about including their understanding of human rights too explicitly during their enactment of human rights education. The explicit intermediate phase Life Skills curriculum does not allow for any discussions or discourses to take place during human rights education. The content is factual and straightforward, leaving no space for interpretation from the teachers or the learners. The problem with this prescriptive type of curriculum is that narrow, one-dimensional views could be fostered during human rights education, which might promote individualistic, distanced perspectives of people.

The disclosure, shortcomings and recommendations for further studies will be discussed in the following and final chapter.

CHAPTER FIVE

DISCLOSURE, SHORTCOMINGS AND RECOMMENDATIONS

5.1 INTRODUCTION

The South African motto, 'Unity in Diversity' has posed some challenges for education. The NCS-CAPS (Department of Basic Education, 2011:5) state that education aims to generate learners who are able to understand the world within its set of related systems by recognising that problem solving cannot occur in isolation (2.5.2). The diverse nature of South Africa is experienced as sets of related systems, which should not pose further problems, but rather inspire South Africans to embrace the uniqueness of their country.

In this inquiry intermediate phase Life Skills teachers were approached to assist in generating a better understanding of human rights education, and different outcomes were realised. The meta-theoretical underpinnings of human rights were researched and identified (2.3). With these meta-theoretical underpinnings as guidelines I embarked on the empirical part of this inquiry (3.2; 3.3; 3.4; 3.5; 3.6). The data were then inductively approached by means of discourse analysis (3.6) where after presentations (4.3) and discussions (4.4) of the data followed.

The overview, disclosure, significance of curriculum making for human rights education, shortcomings of this inquiry, and recommendations for further inquiry are discussed in this last chapter.

5.2 OVERVIEW OF THIS INQUIRY

In Chapter 1 it was argued that knowing whether the meta-theoretical underpinnings of the intermediate phase Life Skills curriculum are [in]consistent might have a vital influence on the way(s) in which human rights related concepts in the curriculum are interpreted and enacted via the discourse(s) in which human rights education features. These underpinnings could also influence learning and how the human rights curriculum is received, but this was not within the scope of this inquiry. The background to this dissertation entailed a need to contribute to the theoretical underpinnings regarding human rights and human rights education within the context of curriculum studies.

Chapter 1 provided a complete overview of the study: the background and intellectual conundrum were discussed, the aims, purpose and research questions were provided, together with the qualitative research design. The conceptual framework and the methodology, methods and processes were also briefly introduced.

In Chapter 2 I elaborated on what human rights are, which official documents exist regarding human rights, as well as their emergence in educational discourses. A crucial need for theory in these discourses was identified in Chapter 1 and addressed in Chapter 2. My analytical construct, derived from the meta-theoretical underpinnings for human rights, constituted the largest part of this chapter, while the theories on human rights education and curriculum studies were also discussed. An overview of the South African curriculum was provided, focusing on human rights in the explicit NCS-CAPS curriculum, curriculum studies in education and the restrictive nature of contemporary curriculum in education.

In Chapter 3 the research design, the interpretivist conceptual framework and shadowing as methodology, together with the methods and rationalisation of the inquiry, were discussed.

Chapter 4 consisted of the data presentation, analysis, interpretations and discussions. The different teachers' methods of data generation were comprehensively discussed. The responses regarding the main research questions of this inquiry were also discussed. It was found that although almost all the meta-theoretical underpinnings regarding human rights featured in the intermediate phase Life Skills explicit, enacted and supplementary curriculum, teachers seemed confused by these many views. Confusion stemmed from the inconsistencies regarding what was explicitly provided and what the teachers understood regarding human rights. The teachers appeared to feel uncertain as to whether they should include their understanding of human rights during the enactment of human rights education.

5.3 WHAT THIS DISSERTATION DISCLOSED

The disclosure of this dissertation constituted theoretical findings, empirical findings and the implications thereof for unity in diversity.

5.3.1 Theoretical findings

Theoretically it was found that there are uncertainties regarding the understanding(s) of human rights and how these are enacted in the classroom (2.2.1). Human rights were presented very basically and rigidly in the Universal Declaration of Human Rights. However, Stenner (2011:1216) argues that human rights cannot be understood only in a limited perspective. I also explained that a culture of human rights knowledge and anti-discrimination is essentially absent in schools and this gap was researched in this inquiry (2.4).

There has been some development in terms of the official human rights documents, but still the tenets of the *Manifesto* have not yet been realised in education in South Africa (2.2.2; 2.2.3). I analytically constructed the meta-theories of human rights for understanding different positions of human rights, as portrayed in the explicit, enacted and supplementary Life Skills curriculum of the intermediate phase. Regarding the theories of human rights education and curriculum studies I contended that information is needed for human rights and theorising about curriculum making for human rights education (2.4).

Hierarchy, authority and inequality stems from the curriculum expectations of South African teachers, leading to a restrictive nature of curriculum studies in South Africa (2.5.3). Greene (2013:127) explains that teachers are preoccupied with priorities, purposes and programmes of explicit learning and intended or unintended manipulation, while too little attention is paid to individual learners in quest of their own future (2.5.3). This top-down approach had some implications for my main research question. The implication was that the enacted and supplementary curriculum could only and directly refer to the explicit curriculum. These limited views regarding the meta-theoretical underpinnings of human rights ended in my explicit reference to the meta-theoretical underpinnings included in the explicit curriculum documents (2.5.3).

5.3.2 Empirical findings

It was empirically found that the LSMs (supplementary curriculum) directly related to the NCS-CAPS documents (explicit curriculum) (4.4.1). The enacted curriculum revealed consistencies and inconsistencies within the explicit curriculum (4.4.1; 4.4.2). The silent shadowing classroom observations (first part of the enacted curriculum) showed consistencies with the NCS-CAPS documents and the LSMs, because human rights education directly occurred from the NCS-CAPS

documents. These consistencies occurred with Teacher 1, 2, 3 and 4. Maximum infusion and education *about* human rights was uncovered in these consistencies, because human rights education was based entirely on the NCS-CAPS documents and the LSMs.

Maximum infusion and education *about* human rights in the Grade 4 (Teacher 2, 3, 4) explicit and supplementary curriculum entailed that human rights and responsibilities were mainly portrayed as a legal application. Teacher 3, especially, adhered greatly to human rights as a legal application, while Teacher 4 only touched on the moral application of human rights. The concern with only realising the legal point of view of human rights and responsibilities was that one limited way of thinking *about* human rights was fostered, while the moral application of human rights as well as people's responsibilities are disregarded (2.4; 4.3.2.2). When learners study only factual knowledge about human rights, it could foster a distanced and ignorant approach to human rights (2.2.2; 2.4).

The [in]consistencies regarding the meta-theoretical underpinnings of the explicit, enacted and supplementary curriculum showed to have some influences on the way(s) in which the curriculum was understood and enacted by the teachers who participated in this inquiry.

The NCS-CAPS curriculum documents stipulate clear specifications of what is to be taught and learnt on a term-to-term basis (2.5.2; Department of Basic Education, 2011:3). Regarding teachers' understanding of the explicit Life Skills NCS-CAPS curriculum, it was found that the teachers participating in this inquiry experienced limitations and restrictions regarding their own interpretations of the explicitly provided curriculum (4.4.2). The first four teachers claimed that education is easy now that everything is provided in the NCS-CAPS curriculum documents and textbooks (4.3.1.3; 4.3.2.3; 4.3.3.3; 4.3.4.3). This suggests that the limitations and restrictions that these teachers were experiencing could have originated from self-limitation, because they preferred the restricted NCS-CAPS Life Skills documents.

The way in which teachers 1, 2, 3 and 4 understood human rights was slightly different from the explicit and supplementary curriculum, but they still enacted what was provided in the explicit NCS-CAPS documents. These teachers focused on the explicit NCS-CAPS documents and the LSMs, which could mean that no matter what these documents stated, they would probably have taught what was explicitly provided in these documents. These teachers might have been limited by the explicit NCS-CAPS curriculum referring to intermediate phase Life Skills on two levels. Firstly, Teachers 1, 2 and 3 could have been dictated to by the explicit Life Skills curriculum (4.3.1.3), or

secondly they could have been self-limited in terms of their own ignorance regarding human rights (4.3.1.3). Teachers might be considered conveyors of the prescribed national curricula rather than facilitators of knowledge, skills and attitudes of human rights, which ought to enforce education *for* human rights (2.4). This transmitting nature of human rights stimulates maximum infusion rather than minimum infusion (2.4), where education *about* human rights is primary and not education *in* human rights (2.4). When teachers are seen as only being conveyors of human rights they could end up transmitting basic concepts regarding international documents, covenants and agreements affirming human rights (Çayir, 2002:399; 2.4).

Teacher 2 and 4 seemed to have reflected about their stances regarding human rights more than Teacher 1 and Teacher 3. Teacher 2's different thoughts were not observed during the silent shadowing exercise, but Teacher 1's different thoughts were perceived (4.3). It was evident that the views of Teachers 1, 2 and 4 were limited, because they experienced the explicit curriculum documents as providing all the necessary content (4.3.1.3; 4.3.2.3; 4.3.4.3).

5.3.3 What does this mean for *unity in diversity*?

It was found both theoretically and empirically that uncertainties existed regarding the understanding(s) of human rights, because human rights is rigidly stipulated in the Universal Declaration of Human Rights. This rigid portrayal of human rights stimulated the understanding that human rights could only refer to the Universal Declaration of Human Rights, but many different meta-theoretical underpinnings have developed over the years (2.3). For the purpose of extending an understanding of unity in diversity, diversity regarding many different thoughts and understandings of human rights should be acknowledged. When different understandings regarding human rights are acknowledged, people should understand other viewpoints better, because they will be more informed.

If unity in diversity regarding understanding of human rights are openly shown and acknowledged, teachers – and possibly learners – might be able to better comprehend their own confusion regarding different human rights understanding. When teachers reflect on the understandings regarding human rights and acknowledge that there is confusion about these understandings, they should be able to prepare, research and facilitate human rights education. The problem that arises then is that the teacher's enactment of human rights education changes from being limited by the explicit Life Skills curriculum to the teacher being the main responsible person within their own classrooms. Although teachers have always been the main responsible person in the classroom,

the purpose of the South African top-down approach in teaching might have been to control what happens in the classrooms, by restricting the explicit curriculum provided to teachers (2.4). In Chapter 1 (1.2) I mentioned that even with a very rigid explicit curriculum teachers are still the main responsible people in their classrooms. Even if the state becomes more restricted in its organisation of teaching, it will not guarantee that teachers will act upon this approach, since they have a history of work practices and self-organisation when their classroom doors are closed (1.2; Apple, 2013:171).

The responsibilities teachers have within their classrooms are significant. Although the teachers from this inquiry felt competent about the enactment of human rights education, they drew strongly from the LSMs, except for the one teacher (Teacher 4). While this confirmed the limiting nature of the NCS-CAPS curriculum, it also shows that there is room for teachers to do more in their classes. If a teacher portrays a broader view regarding human rights education, as Teacher 4 did, that happens behind closed classroom doors. Teacher 4, specifically, seemed to be unaware of the diversity of understandings she portrayed during human rights education. The implications of this state of affairs could be positive, as was concluded from this inquiry, but it might just as well have had a negative outcome.

Education is a very important matter, and it would be difficult to provide educational freedom to teachers within specific themes to be taught, because many different ethical considerations arise. What becomes imperative in such classroom situations, then, is the ethical responsibility of the teachers and how they go about their everyday classroom activities.

5.4 SIGNIFICANCE OF CURRICULUM MAKING FOR HUMAN RIGHTS EDUCATION

Regarding curriculum making for human rights education, I argue that teachers do not teach optimally what they do not understand. In this study it was evident that the teachers did not have a clear understanding of human rights and how they were to enact the explicit curriculum (4.4.1). This resulted in the teachers teaching directly from the NCS-CAPS curriculum. The direct teaching from the explicit Life Skills curriculum enhanced individual, distanced, personal views regarding human rights (4.3.1.2; 4.3.2.2; 4.3.3.2; 4.3.4.2).

From the literature that was reviewed and as discussed in Chapter 2, it was apparent that discrepancies exist regarding the nature of human rights and people's understanding of human rights (Dembour, 2010:1; 2.2). These confusing views regarding human rights also came to the

fore in this inquiry (4.3.1.3; 4.3.2.3; 4.3.3.3; 4.3.4.3). Although the semi-structured one-on-one interview questions gave rise to confusing thoughts, I mentioned that teachers would have positioned themselves within human rights if they had reflected about human rights before (4.3.1.3). Schubert (2011:575) argues that mindless curriculum making occurs when policies and practices are applied in creating a curriculum without careful reflective study, thought, or anticipation of consequences (2.5.3). Human rights education is difficult, because teachers need effective support, because mere positive inclinations of teachers towards equality and diversity are not enough (1.2; Wilkins, 2005:155). Effective support in human rights education might then start to foster an understanding of unity in diversity (2.4).

One way of supporting teachers in human rights education could be to inform them about the different understandings and meta-theoretical underpinnings that exist regarding human rights. This could be done by including more information in the explicit NCS-CAPS teacher's guide or by retraining teachers through workshops. Currently the teacher's guide seems to contain the same content as the learner's book, with some extra guidelines, but no deeper content (Addendum I, J, K, L, M). This might lead to factual presentation of human rights knowledge where discussions and diverse views will be limited. How teachers should be supported regarding human rights education was not included in this inquiry, and could be further researched.

5.5 SHORTCOMINGS OF THIS INQUIRY

Initially, I intended to contact four schools to participate in this research. Although this was done, one school could not participate; therefore three schools consented to participate in this research. Five teachers in these three schools were identified to participate on the grounds that they should teach intermediate phase Life Skills. These three teachers represented all three of the grades of the intermediate phase (Grades 4, 5, 6). Although an inquiry auditor examined the documentation, the process of inquiry and the artefacts, dependability was not necessarily attained (Babbie & Mouton, 2001:277). Findings might differ when the research is repeated in similar settings, but I attempted to understand each teacher's stance regarding human rights education. Teacher 5 had many personal problems and could not participate fully in the silent shadowing exercise. This was disclosed very late during the inquiry when another school or teacher could not be included.

5.6 RECOMMENDATIONS FOR FURTHER INQUIRIES

Some recommendations for further research can be made based on this inquiry. Firstly, the way(s) in which teachers could be effectively supported by the Life Skills curriculum, need to be further researched. The extent to which support could be provided effectively and the influences it might have should also be included in such research.

Secondly, it is essential that the responsibility of each teacher within his or her classroom and the ethical implications and considerations thereof be investigated. The findings (5.3.3; 5.4) clearly revealed that there is a need for research into the ethical implications and considerations of teachers in South Africa, especially in human rights education.

5.7 FINAL THOUGHTS REGARDING THIS INQUIRY

With regard to this inquiry's first two aims (1.5), I pointed out that some teachers experienced the numerous and diverse definitions and concepts (diverse meta-theoretical underpinnings) as being problematic and confusing. They felt that this causes chaos in the field of human rights education (1.5). Other teachers felt that the differences in definitions were insignificant or minor (Breault & Marshall, 2011:179).

Regarding the third aim (1.5), it was found that the supplementary curriculum did not vary much from the explicit curriculum (4.3.1.4; 4.3.2.4; 4.3.3.4; 4.3.4.4). The enacted curriculum differed from the explicit curriculum, especially as found from the semi-structured interviews (4.3.1.3; 4.3.2.3; 4.3.3.3; 4.3.4.3).

Breault and Marshall (2011:179) declare that the many different curriculum definitions do not pose an urgent problem that needs to be solved, but that this state of affairs should rather be accepted as inevitable (2.5.1), especially in a diverse domain such as human rights education. Moreover, the diverse nature of South Africa will not change and should therefore be embraced and acknowledged.

The various theories and considerable knowledge related to human rights present an opportunity for teachers to strive for unity in diversity in South Africa by embracing and acknowledging all the differing meta-theoretical underpinnings, views and understandings regarding human rights education.

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ADDENDA

ADDENDUM A

PERMISSION GRANTED TO CONDUCT RESEARCH: NORTH-WEST UNIVERSITY



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: (018) 299-4900
Faks: (018) 299-4910
Web: <http://www.nwu.ac.za>

Ethics Committee
Tel +27 18 299 4852
Email Ethics@nwu.ac.za

10 June 2013

ETHICS APPROVAL OF PROJECT

- The North-West University Ethics Committee (NWU-EC) hereby approves your project as indicated below. This implies that the NWU-EC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

| | | | | | | | | | | | | | | | |
|--|--|----------|----------|----------|----------|----------|--------------------------------|----------|----------|----------|----------|----------|----------|----------|----------|
| Project title: Meta-theoretical underpinnings of human rights | | | | | | | | | | | | | | | |
| Project Leader: Prof P Du Preez | | | | | | | | | | | | | | | |
| Ethics number: | N | W | U | - | 0 | 0 | 0 | 2 | 5 | - | 1 | 3 | - | A | 2 |
| | <small>Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation</small> | | | | | | | | | | | | | | |
| Approval date: 2013/03/07 | | | | | | | Expiry date: 2018/03/06 | | | | | | | | |

Special conditions of the approval (if any): None

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principle investigator) must report in the prescribed format to the NWU-EC:
 - annually (or as otherwise requested) on the progress of the project,
 - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the NWU-EC. Would there be deviation from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-EC and new approval received before or on the expiry date.
- In the interest of ethical responsibility the NWU-EC retains the right to:
 - request access to any information or data at any time during the course or after completion of the project;
 - withdraw or postpone approval if:
 - any unethical principles or practices of the project are revealed or suspected,
 - it becomes apparent that any relevant information was withheld from the NWU-EC or that information has been false or misrepresented,
 - the required annual report and reporting of adverse events was not done timely and accurately,
 - new institutional rules, national legislation or international conventions deem it necessary.

The Ethics Committee would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the Ethics Committee for any further enquiries or requests for assistance.

Yours sincerely



Prof Amanda Lourens
(chair NWU Ethics Committee)

ADDENDUM B

PERMISSION GRANTED TO CONDUCT RESEARCH: DEPARTMENT OF EDUCATION



education
Lefapha la Thuto
Onderwys Departement
Department of Education
NORTH WEST PROVINCE

Quality Assurance Building,
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CHIEF DIRECTORATE: QUALITY ASSURANCE

Enq : Motshidisi Monoametsi
Tel : 018 397 3016
Email : mmonoametsi@nwpg.gov.za

14 MARCH 2013

**Ms Marisa Verster
Private Bag X 6001
POTCHEFSTROOM
2520**

Madam

RE: PERMISSION TO CONDUCT RESEARCH

This serves to inform you that permission to conduct research is herewith granted, subject to the following conditions:

- that it should not interfere with teaching and learning at schools; and
- that the Department will receive a final copy of the research and summary of the research findings be made available.

Your cooperation in this regard will be appreciated.

We wish you all the best in your research study.

.....
Dr MC Teu



education

Lefapha la Thuto
Onderwys Departement
Department of Education
NORTH WEST PROVINCE

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CHIEF DIRECTORATE: QUALITY ASSURANCE

Enq : Motshidisi Monoametsi
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14 MARCH 2013

Prof Petro du Preez

Private Bag X 6001

POTCHEFSTROOM

2520

Prof.

RE: PERMISSION TO CONDUCT RESEARCH

This serves to inform you that permission for Ms. Marisa Verster to conduct research is herewith granted, subject to the following conditions:

- that it should not interfere with teaching and learning at schools; and
- that the Department will receive a final copy of the research and summary of the research findings be made available.

Your cooperation in this regard will be appreciated.

We wish you all the best in your research study.

.....
Dr MC Teu
Director-WSD



education

Lefapha la Thuto
Onderwys Departement
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CHIEF DIRECTORATE: QUALITY ASSURANCE

Enq : Motshidisi Monoametsi
Tel : 018 397 3016
Email : mmonoametsi@nwpg.gov.za

TO : DR SM MVULA

CHIEF DIRECTOR-DR KENNETH KAUNDA

AREA MANAGER-TLOKWE

SUBJECT : PERMISSION TO CONDUCT RESEARCH

This serves to inform you that Ms Marisa Verster from North-West University- Potchefstroom Campus (registered MEd. student) have requested and have been granted permission to conduct research in some schools around Tlokwe Area Office.

The collection of data is subject to the following conditions:

- that it should not interfere with teaching and learning at schools; and
- that the Department will receive a final copy of the research and summary of the research findings be made available.

Your cooperation in this regard will be appreciated.

Thanking you in anticipation.

Dr MC Teu
Director-WSD

.....

ADDENDUM C

LETTER TO SCHOOLS' PRINCIPALS



NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

School for Education

Faculty of Educational Sciences

Private Bag X6001, Potchefstroom,
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Letter to the Principal

16 April 2013

Dear <NAME OF PRINCIPAL>

Request for permission to conduct research in <SCHOOL'S NAME>, Potchefstroom

I hereby request permission for Ms Marisa Verster (student number 22544925) to do empirical research in your school. This research will take place between March and June 2013 (specific dates will be negotiated with each school).

Ms Marisa Verster (student number 22544925) is an enrolled MEd student at the School of Education at the North-West University (Potchefstroom Campus). The title of the project is "Meta-theoretical underpinnings of human rights in the intermediate phase Life Skills curriculum".

Ms Marisa Verster would like to conduct her empirical research in this particular school environment as it fits the profile required by the research project. Her research is centered on the meta-theoretical underpinnings of human rights and the way in which these are understood by the teachers, the NCS-CAPS curriculum and the LSMs used in the classrooms.

All the information (through classroom observations, document analysis and individual interviews) that is gained from the school and the teachers will be handled confidentially and within the ethical rules of research determined by the North-West University. Aspects such as informed consent, voluntary participation and respect for anonymity will be adhered to.

I sincerely hope you will be able to accommodate Ms Marisa Verster and I thank you for your assistance in this regards.

Regards,

Prof Petro du Preez
(Project leader)

ADDENDUM D

LETTER OF INFORMED CONSENT FOR PARTICIPANTS



NORTH-WEST UNIVERSITY
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS

NORTH-WEST UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

Researcher:

Marisa Verster

Study title:

Meta-theoretical underpinnings of human rights in the intermediate phase Life Skills curriculum

You are requested to participate in a research study conducted by Marisa Verster from the School of Education, Faculty of Education Sciences, North-West University (Potchefstroom Campus). The research results of this study will be made public in the form of scientific publications. You were selected as a possible participant in this study because the school where you teach form part of the departmental schools in the North West Province. You were also selected as a possible participant in this study because you teach Intermediate phase Life Skills.

1. PURPOSE OF THE STUDY

The purpose of this study was, firstly, to explore the [in]consistencies between the meta-theoretical underpinnings of human rights and how they were reflected in the explicit, enacted and supplementary curriculum. Secondly, it was to explore how these influenced the way in which human rights were enacted in the curriculum.

The main research question that will guide this study reads: *What are the meta-theoretical underpinnings of human rights in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

Within the primary question, the following secondary questions emerged: (i) *How are these meta-theoretical underpinnings reflected in the intermediate phase Life Skills explicit, enacted and supplementary curriculum?* (ii) *What is the nature of the discourse teachers use to express their understanding regarding the meta-theoretical underpinnings reflected in the enactment of human rights?* (iii) *What [in]consistencies emerged regarding the meta-theoretical underpinnings within the intermediate phase Life Skills explicit, enacted and supplementary curriculum?*

2. PROCEDURES

If you volunteer to participate in this study, I will ask you to grant me permission to conduct classroom observations, semi-structured interviews and access to the classroom materials that you use.

3. POTENTIAL RISKS AND DISCOMFORTS

The study to be undertaken will not provide any potential risks to the participant.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

This study is conducted specifically for the Faculty of Educational Sciences, North-West University (Potchefstroom Campus).

5. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Information will not be released to any other party for any reason.

The observation schedule, interview data and transcribed data can at any stage during the research process be reviewed by the participant.

6. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any

questions you don't want to answer and still remain in the study. The researcher may withdraw you from this research if circumstances arise which warrant doing so.

7. IDENTIFICATION OF RESEARCHERS

If you have any questions or concerns about the research, please feel free to contact Prof Petro du Preez (study leader) at 018-299-4737.

8. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, please ask the researchers or promoter of the study.

SIGNATURES OF PARTICIPANT AND RESEARCHER

The information above was described to me by Marisa Verster in English and I am in command of this language.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

_____ *Name of Participant*

_____ *Signature of Participant*

Marisa Verster _____ *Name of Researcher*

_____ *Signature of Researcher*

_____ / _____ /2013 _____ **DATE**

ADDENDUM E

NATIONAL CURRICULUM STATEMENT CURRICULUM AND ASSESSMENT POLICY STATEMENT DOCUMENT ANALYSIS

| Purpose | Findings from the NCS-CAPS documents |
|--|--------------------------------------|
| (i) identify the sections where human rights education explicitly features | |
| (ii) determining where and when classroom observations through silent shadowing should occur | |
| (iii) determining what ought to be explicitly taught regarding human rights, during the classroom observations as silent shadowing | |
| (iv) determining which meta-theoretical underpinnings are adhered to within the intermediate phase Life Skills documents | |
| Meta-theoretical underpinnings regarding human rights | |
| Human rights based on the transcendental (foundational) | |
| Human rights based on consensus (foundational) | |
| Human rights based on social struggles (anti-foundational) | |
| Human rights based on language (anti-foundational) | |
| Human rights as universal | |
| Human rights as particular | |
| Human rights as non-existent | |
| Individual human rights | |
| Collective human rights | |

| | |
|---|--|
| Human rights for victims of human rights violations | |
| Human rights as legal application | |
| Human rights as moral application | |
| Human rights as aspiration | |

ADDENDUM F

CLASSROOM OBSERVATIONS THROUGH SILENT SHADOWING GUIDELINES

| Purpose | | Findings from silent shadower notes | |
|---|-----------------------------|--|--|
| (i) determine if the explicit curriculum is actually adhered to when human rights education occurs | | | |
| (ii) determine how human rights education (enacted curriculum) is taking place | | | |
| (iii) determine the language(s) which are predominantly used in the classroom | | | |
| (iv) determine which meta-theoretical underpinnings were adhered to | | | |
| Guidelines regarding the language(s) of the meta-theoretical underpinnings regarding human rights that were used | | | |
| Are human rights taught as | based on the transcendental | Human rights are out there, but human rights are also a given for all people, just because they are people | |
| | based on consensus | Human rights are contextual depending on how people see it from their situation or culture | |

| | | | |
|--|--|--|--|
| | based on social struggles | Human rights knowledge is relative and not secure, multiple realities exist | |
| | based on language | Human rights are there or exist only because people talk about them | |
| Are human rights perceived and taught as | universal constructs which are there for all human beings | All humans have human rights just because they are human beings | |
| | particular constructs which are applicable according to certain cultures or contexts | Human rights are directly stemming from culture and are grounded in cultural tradition | |
| | non-existent | Human rights do not exist | |
| Do human rights education come across as being | only for individuals | Individuals should be protected; individuals should do the right thing; and individuals could enjoy human rights | |
| | for all people | Human rights are collective for all human beings | |

| | | | |
|------------------------------------|---|--|--|
| | only for victims of human rights violations | Victims from human rights violations should be able to claim their human rights; human rights should protect these victims | |
| Do the teacher see human rights as | a legal application | A country's laws should guide people to do the right thing | |
| | a moral application | Peoples' build in humanity and morality drives them to do the right thing | |
| | an aspiration | Human rights will always be strived for | |

ADDENDUM G

SEMI-STRUCTURED ONE-ON-ONE INTERVIEW QUESTIONS AND GUIDELINES

- 1.) What is your general thought about the existence of human rights?
- 2.) What do you understand about human rights?
- 3.) Do you think human rights should be taught in schools?
- 4.) I will provide you with three different options regarding the view of human rights. Please indicate the one you agree with the most.
 - 4.1) Human rights are applicable for every human being.
 - 4.2) Human rights are only appropriate for some cultures and contexts as these humans perceive it.
 - 4.3) Human rights do not exist.
- 5.) Do you think human rights are based on:
 - 5.1) the transcendental, where human rights are out there, but also a clear given for all humans, because they are humans, or
 - 5.2) consensus, where human rights are contextual depending on how people see it from their situation or culture and human rights are agreed upon, or
 - 5.3) human rights based on social struggles, where human rights knowledge is relative and not secure, or
 - 5.4) Human rights based on language, where human rights are there or exist only because people talk about them?
- 6.) Do you think human rights are a legal application, moral application or aspiration?
- 7.) What do you think about teaching human rights?
 - 7.1) Should it be for individuals?
 - 7.2) Should it be for all people?
 - 7.3) Should it be for victims of human rights violations?

8.) Do you feel competent to carry out the human rights education activities, including lessons planning?

Extra questions included for some specific teachers, as it emerged from the silent shadowing classroom observations:

9.) When teaching human rights, do you prefer doing it directly from the textbook? Why, or why not?

10.) Do you think it would be appropriate to draw on some moral dilemma(s) to illustrate how human rights and responsibilities are intertwined?

ADDENDUM H

LEARNING STUDY MATERIALS DOCUMENT ANALYSIS

| Purpose | Findings from the LSMs documents |
|--|----------------------------------|
| (i) determine what the LSMs consist of | |
| (ii) determine where human rights explicitly feature in the LSMs | |
| (iii) determine the meta-theoretical underpinnings of human rights in the LSMs | |
| Meta-theoretical underpinnings regarding human rights | |
| Human rights based on the transcendental (foundational) | |
| Human rights based on consensus (foundational) | |
| Human rights based on social struggles (anti-foundational) | |
| Human rights based on language (anti-foundational) | |
| Human rights as universal | |
| Human rights as particular | |
| Human rights as non-existent | |
| Individual human rights | |
| Collective human rights | |
| Human rights for victims of human rights violations | |
| Human rights as legal application | |
| Human rights as moral application | |
| Human rights as aspiration | |

ADDENDUM I

TEACHER 1 DATA

National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

| GRADE 5 | |
|---|---|
| Purpose | Findings from the NCS-CAPS documents |
| <p>(i) identify the sections where human rights education explicitly features</p> <p>(ii) determining where and when classroom observations through silent shadowing should occur</p> | <p>p 20: <u>Term 2</u>: Topic 2: Social responsibility concepts: discrimination, stereotype and bias child abuse</p> <p>issues of age and gender in different cultural contexts in South Africa</p> <p>p 21: <u>Term 3</u>: Topic 2: Social responsibility festivals and customs from a variety of religions in South Africa</p> |
| <p>(iii) determining what ought to be explicitly taught regarding human rights, during the classroom observations as silent shadowing</p> | <p>p 11 & 20: Topic 2: Social responsibility concepts: discrimination, stereotype and bias</p> <ul style="list-style-type: none"> - violations of children’s rights: discrimination stereotype and bias - responses to violations of children’s rights: ways to protect self and others from violations and where to find help - a plan to deal with violations of children’s rights in own local context <p>child abuse</p> <ul style="list-style-type: none"> - different forms of child abuse: physical and emotional - effects of abuse on personal health - strategies to deal with abuse - where to get help and report abuse <p>issues of age and gender in different cultural contexts in South Africa</p> |

| | |
|--|---|
| | <ul style="list-style-type: none"> - relationship between elders and children in different cultural contexts - responsibilities of boys and girls in different cultural contexts - contributions of women and men in different cultural context |
| (iv) determining which meta-theoretical underpinnings are adhered to within the intermediate phase Life Skills documents | <p>Human rights for victims of human rights violations:</p> <p>concepts: discrimination, stereotype and bias child abuse</p> <p>Collective human rights:</p> <p>issues of age and gender in different cultural contexts in South Africa</p> <ul style="list-style-type: none"> - relationship between elders and children in different cultural contexts - responsibilities of boys and girls in different cultural contexts - contributions of women and men in different cultural context <p>Human rights as particular:</p> <p>festivals and customs from a variety of religions in South Africa</p> |

Classroom observation through silent shadowing

| Purpose | Findings from silent shadower notes |
|--|---|
| (i) determine if the explicit curriculum is actually adhered to when human rights education occurs | <p>Yes;</p> <ul style="list-style-type: none"> - all the topics as stated in the NCS-CAPS documents were taught - discrimination, stereotyping and bias were discussed; - rights of children were discussed; - child abuse were discussed |

| | |
|--|---|
| (ii) determine how human rights education (enacted curriculum) is taking place | The teacher regularly and directly referred to the NCS-CAPS textbook of the learners. No other examples or texts were referred to except for some further questions regarding The rights of children. |
| (iii) determine the language(s) which are predominantly used in the classroom (iv) determine which meta-theoretical underpinnings were adhered to | Human rights were perceived and taught as: universal constructs which are there for all human beings Yes, because the teacher said that “all children should be protected” Human rights education came across as being: only for victims During the silent shadowing it was observed that the responsibilities of claiming your own human rights, will happen when you act on your own responsibilities to claim rights for yourself (classroom reading) |

Semi-structured one-on-one interview

| Purpose | Findings from the semi-structured one-on-one interview |
|---|---|
| (i) follow up on questions that arose during the classroom observations | <p>Interview questions’ answers:</p> <p>1) The existence of human rights was explained as how you feel about a specific issue that may concern you.</p> <p>2) This teacher said that his understanding of human rights is the same as question 1. When I explained that question 1 asked specifically about the “existence of human rights” and that this differs from your “understanding about human rights”, the teacher still said he thinks question 1 and 2 asks the same.</p> <p>3) This teacher agreed that human rights should be taught in schools, “but on the level of each grades’ learners. Not like some of the stuff they already have</p> |

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| | <p>to learn while they do not yet understand it.”</p> <p>When asked if this teacher feels that the NCS-CAPS documents include some information not appropriate for the learners, he agreed and said that they do not include age and level appropriate information for the learners.</p> |
| (ii) strengthen this interpretivist inquiry by clarifying some human rights education practices | <p>Interview questions’ answers:</p> <p>8) This teacher said that he does feel competent to carry out human rights education, but also that “the curriculum is so strictly set out and the planning already provided that it is not really difficult.” He also said that everything is given to every school, so every teacher and every class has to do the same work at the same time.</p> |
| (iii) try to further explore the teachers’ language(s) used to determine the meta-theoretical underpinnings most frequently used | <p>The underneath guidelines were used for the crystallisation of the teacher’s meta-theoretical underpinnings.</p> |
| Guidelines regarding the language(s) used in this meta-theoretical underpinnings regarding human rights | Findings from the semi-structured one-on-one interview |
| Human rights are contextual depending on how people see it from their situation or culture; human rights are agreed upon (human rights based on consensus) | This teacher agreed, because people see human rights from their different cultural backgrounds and contexts. |
| All humans have human rights just because they are human beings (human rights as universal) | This participant agreed that human rights are applicable for every human being. |
| Human rights are directly stemming from culture and are grounded in cultural tradition (human rights as particular) | This teacher said that the only thing that happens is that people understand human rights wrong because they come from different backgrounds. He elaborated by saying that people understand human rights differently because they come from different cultures and backgrounds, but that this is wrong, because human rights should be the same for every human |

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| | being. |
| Human rights are collective for all human beings (collective human rights) | This teacher still agreed that human rights are for all people, because this will help with the understanding of more people to become the same. |
| Human rights will always be strived for (human rights as aspiration) | This teacher sees human rights as an aspiration, because people will always understand human rights differently, from their different contexts. |

Learning study materials document analysis

| GRADE 5 | |
|--|---|
| Purpose | Findings from the LSMs documents |
| (i) determine what the LSMs consist of | CAPS Platinum Life Skills Grade 5: A) Learner's book B) Extra questions from the teacher |
| (ii) determine where human rights explicitly feature in the LSMs | A) pg 50: Chapter 8: Discrimination, stereotyping and bias pg 51: Chapter 8: The rights of a child pg 54: Chapter 9: Child abuse B) Regarding discrimination, stereotyping and bias the learners had to fit one of these terms with the correct sentences. These sentences were the following, stating the correct term underneath the sentence: <ul style="list-style-type: none"> You want to do what? Don't you know that only girls do ballet and not boys? Stereotyping |

- That goal were just luck, it didn't need any skill.

Bias

- I am sorry, we do not have place for people in wheelchairs.

Discrimination

Regarding the rights of a child, sentences were provided where the learners had to state if they were true or false. These sentences, with the answers provided underneath, were:

- I have the right to adhere to any religion that I like.

True

- When I am hungry I have the right to take a bread from a shop without paying for it.

False

- I have the right to go to school.

True

- I have the right to wear any clothing that I like in public.

True

- I have the right to critique the laws that were decided by the government.

False

- I have the right to drink alcohol and smoke cigarettes.

False

- I have the right to be friend with anyone I like.

True

- No one could put me in jail except if evidence shows that I am guilty to committing a crime.

| | |
|---|--|
| | <p>True</p> <ul style="list-style-type: none"> • I have the right to drive as fast as I want to. <p>False</p> <ul style="list-style-type: none"> • I have the right to receive an allowance every month. <p>False</p> <p>Regarding child abuse, the terms verbal abuse, physical abuse, and emotional abuse had to be explained.</p> |
| <p>(iii) determine the meta-theoretical underpinnings of human rights in the LSMs</p> | <p><u>Individual human rights:</u></p> <p>A)</p> <p>pg 50: The difference between discrimination, stereotyping and bias</p> <p>These difference are explained as:</p> <p>Stereotyping, meaning when a person or thing fits with a specific idea of what someone else thinks of that person or idea. This person are then categorised according to that specific idea.</p> <p>Discrimination, meaning when people judge others or treat others differently regarding their differences between their race, gender, colour, and/or religion.</p> <p>Bias, as meaning when something or someone is seen in the wrong way or perceived wrongly. It often happens when people judge too quickly. Words are often used to influence the listener of the story/situation.</p> <p>The activity consists of pictures that have to be matched to these different definitions.</p> |

The activity that the teacher developed for the learners consisted of sentences that had to be matched to the correct definition.

pg 51: The rights of a child

This is explained as children having basic rights. One of the Children's rights state that there may not be discriminated against a child on the ground of the family's colour, race, gender, language, religion, political view, nationality, disability, or any other reason.

For the activity, the teacher should discuss discrimination and stereotyping within the school or close area. They should discuss ways of protecting these children, ways of changing how people act towards different people, and places to go to, to get help.

Human rights for victims of human rights violations:

A)

pg 54: Child abuse

Child abuse is explained as when a child is consciously badly handled and hurt, physically or emotionally. All people hurt at some stage, but it is different to be abused.

There are two different types of abuse.

1) Physical abuse – When you are consciously hurt in a physical way, e.g. when you are hit, kicked, scratched, pushed or even burnt.

2) Emotional abuse – When someone makes you feel bad about yourself, unhappy, unwelcome or unloved. If you are constantly ignored, or if you receive no love from the people who should look after you, it could also be emotional abuse. It could also happen when you are constantly criticised or embarrassed.

The consequences could include: wounds that has to evaluated by a doctor, it could also not show on the child's body, or they could hide it, these children could be very unhappy and stressed, they could get tummy aches or headaches, and they could struggle to concentrate.

ADDENDUM J

TEACHER 2 DATA

National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

| GRADE 4 | |
|---|---|
| Purpose | Findings from the NCS-CAPS documents |
| <p>(i) identify the sections where human rights education explicitly features</p> <p>(ii) determining where and when classroom observations through silent shadowing should occur</p> | <p>p 16: <u>Term 2</u>: Topic 2: Social responsibility children’s rights and responsibilities: name, health, safety, education, shelter, food and environment</p> <p>p 17: <u>Term 3</u>: Topic 2: Social responsibility cultures and moral lessons knowledge of major religions in South Africa: Judaism, Christianity, Islam, Hinduism, Buddhism, Baha’i Faith and African religion</p> |
| <p>(iii) determining what ought to be explicitly taught regarding human rights, during the classroom observations as silent shadowing</p> | <p>p 11 &16: Topic 2: Social responsibility children’s rights and responsibilities: name, health, safety, education, shelter, food and environment</p> <ul style="list-style-type: none"> - children’s rights as stipulated in the South African Constitution - children’s responsibilities in relation to their rights |
| <p>(iv) determining which meta-theoretical underpinnings are adhered to within the intermediate phase Life Skills documents</p> | <p>human rights as legal application:</p> <ul style="list-style-type: none"> - children’s rights as stipulated in the South African Constitution - children’s responsibilities in relation to their rights |

Classroom observation through silent shadowing

| Purpose | Findings from silent shadower notes |
|--|---|
| (i) determine if the explicit curriculum is actually adhered to when human rights education occurs | <p>Yes;</p> <ul style="list-style-type: none"> - all the topics as stated in the NCS-CAPS documents were taught - rights and responsibilities of children were taught |
| (ii) determine how human rights education (enacted curriculum) is taking place | <p>The topics and themes as stated in the explicit NCS-CAPS curriculum were taught, though very directly from the NSC-CAPS textbooks. Human rights education occurred directly from the learners' textbooks. Teacher 2 said that children have rights in SA and in other countries and that human rights come from our constitution and The Bill of Rights. She further explained:</p> <ul style="list-style-type: none"> • If you have no place to live, you have the right to family care and shelter and not to be on the streets. • It feels good to have full tummy, and you have a right to food. • If you are beaten at school, you have a right to freedom and not to be beaten and the right to protection. • You have the responsibility to go to school, because you have a right to education. • Children should not be doing adult work. <p>This teacher then explained that the Bill of Rights says that responsibilities come with rights, for example, a learner being in school or not being in school. Children have a right to education, but it is your responsibility to attend school.</p> |

| | |
|---|---|
| <p>(iii) determine the language(s) which are predominantly used in the classroom</p> <p>(iv) determine which meta-theoretical underpinnings were adhered to</p> | <p>Are human rights perceived and taught as: universal constructs which are there for all human beings</p> <p>“All children have human rights in our country, but also in other countries”</p> <p>Do the teacher see human rights as: legal application</p> <p>“human rights comes from our South African Constitution and The Bill of Rights”</p> <p>The Bill of Rights was discussed hand-in-hand with the Bill of Responsibilities, leaning much towards the responsibilities of children that goes together with specific human rights.</p> |
|---|---|

Semi-structured one-on-one interview

| <p>Purpose</p> | <p>Findings from the semi-structured one-on-one interview</p> |
|--|---|
| <p>(i) follow up on questions that arose during the classroom observations</p> | <p>Interview questions:</p> <p>1) This teacher feels that the existence of human rights is good, but the limitations thereof, as to how far it could be pushed is not clear enough, but overall it is good.</p> <p>2) She explained her understanding about human rights as being about how the citizens are protected by the country’s law, and it states what people can and cannot do.</p> <p>3) She agreed that human rights should be taught in schools, but it must go together with the responsibilities, otherwise it will just be chaos.</p> |

| | |
|---|--|
| <p>(ii) strengthen this interpretivist inquiry by clarifying some human rights education practices</p> | <p>Interview questions:</p> <p>8) This teacher said that she feels knowledgeable about human rights education.</p> <p>9) This teacher explained that she would rather strictly teach from the textbook, because she thinks it is not necessary to do it randomly, and that she would rather stick to one good textbook, like the Spot On CAPS document textbook.</p> <p>10) This teacher does not agree with drawing on some moral issues in the classroom, because moral issues/dilemmas will only lead to contradictory views to justify human rights violations. Human rights should go with responsibilities, which is the most important.</p> |
| <p>(iii) try to further explore the teachers' language(s) used to determine the meta-theoretical underpinnings most frequently used</p> | <p>The underneath guidelines were used for the crystallisation of the teacher's meta-theoretical underpinnings.</p> |
| <p>Guidelines regarding the language(s) used in this meta-theoretical underpinnings regarding human rights</p> | <p>Findings from the semi-structured one-on-one interview</p> |
| <p>Human rights are there or exist only because people talk about them (human rights based on language)</p> | <p>This teacher explained that she thinks it mostly exists because people talk about it, because it is not really adhered to or implemented, but because we talk about it and teach about it, it is there.</p> |
| <p>All humans have human rights just because they are human beings (human rights as universal and particular)</p> | <p>Personally, this teacher said, "I think human rights are there for all humans, but I also think that other people and other countries see it differently and interpret it differently"</p> |
| <p>Human rights are collective for all human beings (collective human rights)</p> | <p>This teacher agreed, because all people need to learn about their human rights.</p> |

| | |
|---|---|
| Human rights will always be strived for (human rights as aspiration) | This teacher explained that she thinks it is only an aspiration and that we will never totally reach the perfect state of human rights. |
|---|---|

Learning study materials document analysis

| GRADE 4 | |
|--|---|
| Purpose | Findings from the LSMs documents |
| (i) determine what the LSMs consist of | CAPS Platinum Life Skills Grade 4: A) Learner's book B) Teacher's guide |
| (ii) determine where human rights explicitly feature in the LSMs | A) pg 64: Chapter 10: Children's rights and responsibilities pg 96: Chapter 11: Cultures and moral lessons B) pg 35: Chapter 10: Week 8 Children's rights pg 36: Week 9: Children's responsibilities |
| (iii) determine the meta-theoretical underpinnings of human rights in the LSMs | <u>Human rights as legal application:</u> A) p 64: Key words rights – something that the law allows people to do pg 68: Children's rights are explained as children being protected in a special way in South Africa's Constitution. With these rights come responsibilities |

p 65: Key words

responsibility – something that you have a duty to do

The Bill of rights is stipulated as:

Every child has the right:

- to a name and nationality from birth
- to family care and parental care, or to appropriate alternative care when removed from the family environment
- to basic nutrition, shelter, health care services and social services
- to be protected from maltreatment, neglect, abuse or degradation
- to be protected from exploitative labour practices
- to an education

Two of the three activities consist of pictures that should be matched with the rights and/or responsibilities (pg 65, 68). The third activity consists of two diagrams where the responsibilities of two rights should be completed. The rights are: the right to go to school and the right to love and security

B) pg 35: Week 8

The chapter overview stated that “[t]his chapter works through and explains the reason behind South Africa’s Bill of Rights, and why it is part of the constitution, it discusses the individual rights that children have, and the responsibilities that come with these rights”.

Guidelines are provided to teachers regarding the teaching of the Bill of Rights. These include:

- 1.) Explaining that the Bill of Rights comes from South Africa's Constitution, which is the highest law in South Africa. One part of the Constitution deals with the protection of human rights of the people who live in South Africa.

The Bill of Rights in the Learner's book should be read and difficult word explained. The correct answers are also provided, for example:

Question 4.3: Do you think our Constitution or the laws of the land protect the rights of children? Answer: Yes

Question 4.4: Are any of these rights not being protected in your life? Learner's own answer.

Can you have rights without responsibilities?

Answer: No

pg 36: Week 9

The teacher's guidelines consist of asking a few revision questions regarding the previous week's work. No specific questions are provided. The rights and responsibilities that are being abused in the pictures should then be discussed.

The correct answers to the activity are also provided for the teachers.

ADDENDUM K

TEACHER 3 DATA

Classroom observation through silent shadowing

| Purpose | Findings from silent shadower notes |
|--|---|
| (i) determine if the explicit curriculum is actually adhered to when human rights education occurs | Yes; - all the topics as stated in the NCS-CAPS documents were taught - rights and responsibilities of children were taught |
| (ii) determine how human rights education (enacted curriculum) is taking place | This teacher taught directly from the textbook, while having it in her hands and almost reading from it, though not monotonous. The focus definitely fell on the Bill of Responsibilities. |
| (iii) determine the language(s) which are predominantly used in the classroom | Do human rights education come across as being: only for individuals “Every human right comes with certain responsibilities which should be adhered to. If you are being molested or raped, it is your responsibility to scream, fight back, run, tell an adult”. |
| (iv) determine which meta-theoretical underpinnings were adhered to | Do the teacher see human rights as: a legal application: “Where does human rights come from? The law... Who is the law? The government and it is in our Constitution which tells us what we may and may not do. The Constitution is like our rulebook as to how we should live”. Human rights are in the Constitution and Bill of Rights. The responsibilities are almost more important than the human rights. |

Semi-structured one-on-one interview

| Purpose | Findings from the semi-structured one-on-one interview |
|---|--|
| (i) follow up on questions that arose during the classroom observations | <p>Interview questions:</p> <p>1) This teacher explained that human rights exist, but it should go together with the different responsibilities, otherwise human rights are not interpreted correctly.</p> <p>2) Regarding her understanding of human rights, she explained it is the same as the existence of human rights and that the human rights should go hand-in-hand with their responsibilities.</p> <p>3) She feels that human rights should be taught in schools, but it cannot go without directly linking it with the responsibilities.</p> |
| (ii) strengthen this interpretivist inquiry by clarifying some human rights education practices | <p>Interview questions:</p> <p>8) This teacher feels competent to carry out human rights education and said that it is not difficult, because the new CAPS documents tell teachers everything.</p> <p>9) This teacher explained that she prefers teaching directly from the textbook, because “the CAPS documents tell us everything, but before CAPS we had to make use of many different textbooks, because the textbooks were not sufficient. With CAPS it is much better, but I will have to include other textbooks’ information from next year, but we are still getting into the new curriculum, you know...?”</p> <p>10) This teacher agreed that to draw on some moral dilemmas in the classroom would help with human rights education, but on the level of the learners, without a doubt.</p> |

| | |
|--|--|
| (iii) try to further explore the teachers' language(s) used to determine the meta-theoretical underpinnings most frequently used | The underneath guidelines were used for the crystallisation of the teacher's meta-theoretical underpinnings. |
| Guidelines regarding the language(s) used in this meta-theoretical underpinnings regarding human rights | Findings from the semi-structured one-on-one interview |
| All humans have human rights just because they are human beings (human rights as universal) | This teacher agreed that all human beings have human rights. |
| Human rights are collective for all human beings (collective human rights) | This teacher agreed, because all people need to adhere to their human rights together with the responsibilities. |
| A country's laws should guide people to do the right thing (human rights as legal application) | This teacher agreed, because human rights come from our country's laws and the state. This teacher agreed, because all people need to adhere to their human rights together with the responsibilities. Initially the teacher said that it is a moral application, but that not all people act morally, therefore human rights are necessary. The teacher thought about it and then said that it is difficult, because it is definitely also a legal application. But, because of these confusing thoughts, it can probably also be seen as an aspiration, because it is never totally achieved... It is difficult, she concluded. |

ADDENDUM L

TEACHER 4 DATA

Classroom observation through silent shadowing

| Purpose | Findings from silent shadower notes |
|---|--|
| (i) determine if the explicit curriculum is actually adhered to when human rights education occurs | <p>Yes;</p> <ul style="list-style-type: none"> - all the topics as stated in the NCS-CAPS documents were taught - rights and responsibilities of children were taught |
| (ii) determine how human rights education (enacted curriculum) is taking place | <p>This teacher did not even open her textbook, nor did she ask the learners to open theirs. She “talked” to the learners and human rights education occurred more through dialogue.</p> |
| <p>(iii) determine the language(s) which are predominantly used in the classroom</p> <p>(iv) determine which meta-theoretical underpinnings were adhered to</p> | <p>Are human rights perceived and taught as: universal constructs which are there for all human beings: All humans have human rights just because they are human beings “We all have rights; learners have rights; teachers have rights.”</p> <p>Are human rights perceived and taught as: particularist constructs which are applicable according to certain cultures or contexts: human rights are directly stemming from culture and are grounded in cultural tradition. “All South Africans have the same rights because they are South Africans.”</p> <p>Do human rights education come across as being: for all people: human rights are collective for all human beings. “We all have the same rights, learners, and teachers.”</p> |

| | |
|--|---|
| | <p>Do the teacher see human rights as: a legal application: A country's laws should guide people to do the right thing "We can find human rights in the Constitution of South Africa; the country agreed upon these human rights."</p> <p>Do the teacher see human rights as: a moral application: Peoples' build in humanity and morality drives them to do the right thing. "Responsibilities must underscore human rights because we must understand the responsibilities of our actions."</p> |
|--|---|

Semi-structured one-on-one interview

| Purpose | Findings from the semi-structured one-on-one interview |
|--|---|
| <p>(i) follow up on questions that arose during the classroom observations</p> | <p>Interview questions:</p> <ol style="list-style-type: none"> 1) This teacher said that human rights exist for everybody, all people. But then when you think about people in jail and how they are being treated, she cannot help wondering if human rights do apply to them as well? 2) Her understanding of human rights is that it is the rights of humans in a country which explains how people should be treated, which should not be according to status, but rather to all people as being humans. 3) She agrees with human rights being taught in schools, so that all children could learn about their rights and have knowledge about it. |

| | |
|--|--|
| (ii) strengthen this interpretivist inquiry by clarifying some human rights education practices | Interview question: 8) This teacher said she feels competent to carry out human rights education, but that it is easy now, because the textbooks are set out according to the curriculum, so it is not difficult. |
| (iii) try to further explore the teachers' language(s) used to determine the meta-theoretical underpinnings most frequently used | The underneath guidelines were used for the crystallisation of the teacher's meta-theoretical underpinnings. |
| Guidelines regarding the language(s) used in this meta-theoretical underpinnings regarding human rights | Findings from the semi-structured one-on-one interview |
| All humans have human rights just because they are human beings (human rights as universal) | This teacher agreed, because it should be for all people. |
| Human rights are collective for all human beings (collective human rights) | This teacher said human rights should be for all people, because all people need to adhere to it. |
| A country's laws should guide people to do the right thing (human rights as legal application) | This teacher said human rights come from the law, because it is stated in the Constitution. She further said that human rights are definitely a legal construct, coming from the Constitution and Bill of Rights. |
| Peoples' build in humanity and morality drives them to do the right thing (human rights as moral application) | She said that human rights are also a moral application, because people get treated differently, for example people in jail. |

ADDENDUM M

TEACHER 5

DATA

National Curriculum Statement Curriculum and Assessment Policy Statement document analysis

| GRADE 6 | |
|---|---|
| Purpose | Findings from the NCS-CAPS documents |
| <p>(i) identify the sections where human rights education explicitly features</p> <p>(ii) determining where and when classroom observations through silent shadowing should occur</p> | <p>p 24: <u>Term 2</u>: Topic 2: Social responsibility the dignity of the person in a variety of religions in South Africa</p> <p>gender stereotyping, sexism and abuse: definitions of concepts</p> |
| <p>(iii) determining what ought to be explicitly taught regarding human rights, during the classroom observations as silent shadowing</p> | <p>p 11 & 24: Topic 2: Social responsibility the dignity of the person in a variety of religions in South Africa</p> <p>gender stereotyping, sexism and abuse: definitions of concepts</p> <ul style="list-style-type: none"> - effects of gender stereotyping and sexism on personal and social relationships - effects of gender-based abuse on personal and social relationships - dealing with stereotyping, sexism and abuse |
| <p>(iv) determining which meta-theoretical underpinnings are adhered to within the intermediate phase Life Skills documents</p> | <p>Human rights as particular (relative) the dignity of the person in a variety of religions in South Africa</p> <p>Individual human rights gender stereotyping, sexism and abuse: definitions of concepts</p> |

| | |
|--|--|
| | <p>Collective human rights the dignity of the person in a variety of religions in South Africa</p> <p>Human rights for victims of human rights violations gender stereotyping, sexism and abuse: definitions of concepts</p> |
|--|--|

Classroom observation through silent shadowing

| Purpose | Findings from silent shadower notes |
|--|---|
| (i) determine if the explicit curriculum is actually adhered to when human rights education occurs | No, very few of the topics were taught. The only topics that were taught, was emotions and bullying. |
| (ii) determine how human rights education (enacted curriculum) is taking place | The teacher did not seem motivated and only taught directly from the NCS-CAPS textbook. She did make use of different textbooks. Human rights were not taught during this term. |

Semi-structured one-on-one interview

When I arrived at the school for this interview Teacher 5 and I sat down and had a quick talk about the school in general. When I wanted to start with the interview, she stopped me and asked if I cannot maybe ask somebody else to rather take part in my research. I told her that it is too late for me to start with another teacher, because it was already at the end of the second term and of my study. I explained that she can withdraw or that we could leave the interview, after which she felt more comfortable. She said that I can still use the observation data and her LSMs. She thoroughly explained her personal reasons for not being able to do the interview.

Learning study materials document analysis

| GRADE 6 | |
|--|--|
| Purpose | Findings from the LSMs documents |
| (i) determine what the LSMs consist of | <p>CAPS Spot On Life Skills Grade 6:</p> <p>A) Learner’s book B) Teacher’s guide – this only consisted of the year planning and outline.</p> |
| (ii) determine where human rights explicitly feature in the LSMs | <p>A) pg 88: Week 9: The dignity of people in a variety of religions in South Africa</p> <p>pg 92: Week 10: The dignity of the person in a variety of religions in South Africa</p> |
| (iii) determine the meta-theoretical underpinnings of human rights in the LSMs | <p><u>Human rights as moral application:</u> A) pg 86-94: The dignity of people in a variety of religions in South Africa Human dignity is explained as “people’s self-respect and the pride they take in who they are”. For South Africa this is very important and was therefore included in our Constitution.</p> <p>The major religions of South Africa’s views on human dignity are also discussed. All the religions (Judaism, Christianity, Islam, Hinduism, Buddhism, Baha’i faith, African traditional religion) agree with humans having respect for one another.</p> |

ADDENDUM N

DECLARATION FROM LANGUAGE EDITOR

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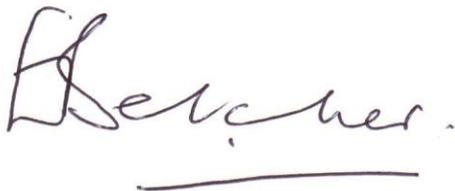
I hereby certify that the Master's dissertation named below has been language edited.

Title of dissertation

Meta-theoretical underpinnings of human rights in the intermediate phase Life Skills curriculum

Student

Ms Marisa Verster



ELLA BELCHER
Stellenbosch
2 October 2013

ADDENDUM O

TURNITIN ORIGINALITY REPORT

Turnitin Originality Report

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