

**Life Skills teachers' experiences of human rights
education: Possibilities for transformative
curriculum development**

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously, in its entirety or in part, submitted it at any university for examination or a degree.

A handwritten signature in black ink, appearing to read "Baleiman", enclosed within a faint rectangular border.

Signature

Date: July 2021

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I can do all things through Christ who strengthens me, I thank God who has without fail been with me throughout this research study and enabled me to complete it.

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Dedication

I dedicate this to my children, Luyanda Salemane, Angela Kgatle and those not yet born. With God anything is possible. If I was able to do this, what could stop you?

ABSTRACT

One would expect schools in a democratic country to be a safe haven. Unfortunately this is not the case for all schools. In many South African schools, human rights violations persist. Even though the Life Skills curriculum content advocates for and teaches against human rights violations, these violations continue. This research study focused on Life Skills teachers' experiences when interpreting and implementing human rights education and it explored the possibilities of a transformative curriculum.

The scholarly literature explored the possibilities of conceptualising a curriculum for justice. Underpinned by curriculum studies as informed by *currere*, this conception provides a critical curriculum development perspective. As the focus of this research study resonates with HRE, this chapter also unlocks slow pedagogy as a theoretical insight for fostering transformative curriculum development with a curriculum for justice as the ideal.

In this exploration, a qualitative single case study methodology was employed and an idealist interpretivism paradigm underpinned this study. Employing purposive sampling, data was generated through document analysis of the Life Skills Curriculum and Assessment Policy documents and through interviews with Life Skills teachers in two primary schools. All the generated data was analysed using content analysis.

Seven themes have emerged from the findings. The first theme reveals that teachers are sometimes frustrated when teaching human rights education and alternatives such as a curriculum for justice could be considered when revisiting curriculum development. Secondly, the Life Skills curriculum is underpinned by the ten human rights values that are promoted by *The Manifesto on Values, Education and Democracy* (Department of Education, 2001a). Thirdly, this research study also reveals that teachers are already using slow pedagogy (the quality and depth of the curriculum) when teaching human rights education in the classroom and that it has proved to be beneficial for both the learners and the teachers. However, despite the strides that the curriculum and the teachers are making towards educating learners on human rights education, South African society is still riddled with human rights injustices, as the fourth theme shows. The fifth theme reveals that curriculum-as-lived is crucial and should be infused with the formal curriculum when teaching human rights. For the Life Skills curriculum to be transformative, human rights education should be more conceptually accessible to learners. Two possible factors that could hinder this are age and language as is revealed by the sixth theme. In the last theme, it becomes evident that teachers rely on the Department of Basic Education to provide them with support in addressing the challenges they face when teaching human rights education in the Life Skills curriculum.

The research study concludes by highlighting possible limitations and making suggestions for further research.

Keywords: human rights, human rights education, Life Skills, transformative curriculum development, curriculum for justice,

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CHAPTER 1

MAPPING THE RESEARCH STUDY

1.1 Introduction

I begin this chapter by describing the background to the research study, and then I highlight the problem statement (1.2). I next present the research questions (1.3) and the aims (1.4). The research design (1.5) then addresses the research questions and aims and then the strategies I employed to safeguard validity and trustworthiness (1.6), including the ethical requirements that I met (1.7). Before my conclusion (1.9), I state my role as a researcher (1.8) and then conclude with an outline of the chapters (1.10).

1.2 Background to the research study and stating the problem

There were many injustices in the South African education system prior to 1994 (Prinsloo, 2006:305). In the 1970's, curriculum studies scholars revealed the inequalities and injustices of educational opportunities (Schubert, 2010:230). The factors that scholars revealed as the inequalities and injustices in education were context, language used for teaching and learning, race, gender, socio economic class, ethnicity, culture and nationality (Schubert, 2010:231). Since the 1970s, huge strides have been made towards overcoming some of these injustices (Grant, 2014:522). The Soweto Uprising on 16 June 1976 is one prominent example of a fight against the inequalities in the South African education system (Grant, 2014:525). Change came after 1994 when South Africa adopted a democratic political agenda. With a new government in power, democratic changes were made and attempts were made to curb social injustices and to fight against racism and inequality with a view to transforming South Africa's education system into one that was just and equitable (Grant, 2014:525).

One example of where democracy brought changes in the education system against human rights violations is depicted in Section 9 of the *Constitution of South Africa* (1996) which states that South Africa should be a community of equality. This implies that schools should be safe havens (Prinsloo, 2006:309). According to Section 9 of the *Constitution of South Africa* (1996):

(1) Everyone is equal before the law and has the right to equal protection and benefit of the law. (2) Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination, may be taken. (3) The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds,

including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth. (4) No person may unfairly discriminate directly or indirectly against anyone on one or more grounds in terms of subsection (3). National legislation must be enacted to prevent or prohibit unfair discrimination.

Section 23(c) of the South African Council for Educators (SACE) Act 31 of 2000) also states that learners and teachers have the right to a safe environment. A right to a safe environment is also emphasised in Section 24 of the *Constitution of South Africa* (1996): “everyone has the right to an environment that is not harmful to his/her health and well-being”. This means that learners have a constitutional right to receive education in a safe and non-violent school environment (Prinsloo, 2006:309). Section 4.6 of the South African Schools Act 84 of 1996 states that it is learners’ right to be taught in “... a clean and safe environment that is conducive to education”. Safe school environments, proper sanitation, and freedom from harassment at school creates “an atmosphere that is conducive to education and training” (Prinsloo, 2006:311).

From the above discussion, it is evident that South African schools should be a safe haven for learners. They should also provide education for all children. Section 3 of the South African Schools Act 84 of 1996 states that learners from the age of seven should attend school. Section 5 of the South African Schools Act 84 of 1996 further promotes equal access to public schools for all children of school age. Parents or legal guardians of a child are responsible for sending their children to school (South Africa Schools Act 84 of 1996). While children are at school, teachers have a “duty of care” (Prinsloo, 2006:312).

Teachers need to demonstrate two main strengths “*in loco parentis*”, namely the “duty of care” and the right to discipline learners (Maithufi cited by Prinsloo, 2006:312) and to ensure their physical and psychological safety (Prinsloo, 2006:310). By law, teachers are expected to act as “*diligens paterfamilias*” for the duration of the time they spend with the learner. This means that during school hours the teacher’s responsibility is equal to that of a diligent father taking care of his family (Neethling, Potgieter & Visser cited by Prinsloo, 2006:312). There is an emphasis in Section 288 of the Children’s Act 38 of 2005 on the “duty of care” which also means that all other professionals working with children have the responsibility of reporting cases of child abuse or child neglect that they know of.

Section 4 of the Prevention of Family Violence Act 133 of 1993 states:

Any person who examines, treats, attends to, advises, instructs or cares for any child in circumstances which ought to give rise to reasonable suspicion that such child has been ill-treated, or suffers from any injury the probable cause of which was deliberate, shall immediately report such circumstances: (a) to a police official; or (b) to a commissioner of child welfare or a social worker referred to in Section 1 of the Child Care Act 74 of 1983.

The above Act is amended in the Children's Act 38 of 2005 and in Section 28 of the *Constitution of South Africa* (1996) which speaks about the best interest of children. This means that parents, teachers and adults should always act in the child's best interest.

In the paragraphs above, I described the legal requirements for South African schools to be places of safety where learning takes place. However, South African schools are still environments where human rights violations persist (Prinsloo, 2006:305). As a teacher, I have experienced human rights violations at first hand and as an observer. There are different examples of human rights violations (Department of Education, 2001a), especially in schools (Prinsloo, 2006). Prinsloo (2006) highlighted the legislation¹ that brought some changes in the South African education system, however Mouton, Louw and Strydom (2012:1213) point out some of the inequalities that still exist in South African schools, namely the prevalence of poverty, the rise in HIV/AIDS infections and children who are affected by language or socio-economic problems that negatively influence their academic achievement. Explained differently, firstly, poverty in society is often mirrored or reflected in schools. Secondly, HIV/AIDS has often left children to head households and to societal problems such as hunger, violence, and poverty. Thirdly, South Africa has eleven official languages as enshrined in the *Constitution of South Africa* (1996:3) and in the South African Schools Act 84 of 1996, but schooling is usually dominated by English as a language of instruction, which may be a violation of the human right to receive education in the official language of one's choice in South Africa (Mouton *et al.*, 2012:1213). Fourthly, learner-on-learner sexual harassment negatively affects school work (Human Rights Watch, 2001:56). In one reported case, a learner reported that there were boys who touched girls inappropriately every day, anywhere and everywhere (Human Rights Watch, 2001:56). I also found sexual harassment a challenge in the school where I teach. In one case, I had to report a case of rape of one learner by another learner.

¹ The Constitution of the Republic of South Africa (South Africa, 1996); South African School's Act (South Africa, 1996); The Employment of Educators Act (South Africa, 1998)

The literature attests to these four examples of human rights violations that occur in South African schools. During my four years of teaching in South African government schools, the human rights violations I have witnessed include lack of school attendance and public humiliation regarding school uniforms. As mentioned earlier, school attendance for children in the age group 7 to 15 is compulsory. It is a punishable offence to keep children from attending school and a parent or legal guardian can be imprisoned for up to six months if he or she prevents children from attending school. In one of the schools where I taught, I witnessed one extreme case where a child dropped out of school in the middle of the first grade only to come back after eighteen months of not attending school. Secondly, I witnessed a case where a teacher put a learner that was not wearing the appropriate school uniform on the assembly podium to demonstrate the kind of dress that is not permissible in the school. The National Guidelines on School Uniforms in Section 29 (2005:12) says that schools, through their governing bodies, should ensure that learners whose families cannot afford to buy school uniforms should be provided with the appropriate school uniform.

Through these experiences, I have come to realise that human rights are an everyday event in classroom teaching and in school life. These experiences that range from violence to school uniform offenses show that human rights injustices are happening in schools. They also reiterate the importance of infusing human rights into the curriculum, the way they are included and how human rights are taught.

The National Curriculum Statement (Department of Education, 2001a:26) recognises the importance of infusing the curriculum with a culture of human rights. The Department of Education found that the concept of human rights is misunderstood by many and is underrated (Department of Education, 2001a:23). One of the ways to curb this ambiguity is by training teachers on ways to conduct human rights and inclusive education (Department of Education, 2001a:26).

Carrim and Keet (2005:100) argue that at present these rights are not yet being optimally taught. This might be due to the fact that teachers are told to educate learners to reject all forms of discriminations in theory and in practise (Department of Education, 2001a:26) and this leads to a “superficial way of understanding human rights”. Interpreting this content in the curriculum could have the same superficial effect on learners (Du Preez, Simmonds & Roux, 2012:92).

In the preamble to the CAPS document, the constitutional principles that underpin the curriculum are to (Department of Basic Education, 2011a):

- Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
- Improve the quality of life of all citizens and free the potential of each person;

- Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; and
- Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

These constitutional principles have been fundamental to the way the curriculum is envisaged, structured, designed and developed post 1994. The preamble advocates that learners need to “be equipped, irrespective of their socio-economic background, race, gender, physical ability or intellectual ability, with the knowledge, skills and values necessary for self-fulfilment, and meaningful participation in society as citizens of a free country” (Department of Basic Education, 2011a:3). Even though the Life Skills curriculum content advocates and teaches against human rights violations, these violations still persist in schools (Prinsloo, 2006:316). Because of this it is important to understand how teachers make the complex content of Human Rights Education (HRE) conceptually accessible to learners in the Life Skills classroom. If HRE were conceptually accessible it could contribute to learners more meaningfully understanding what human rights and their respective responsibilities are so that they can participate in society as citizens of a democratic country. With this in mind, this study’s focus is to understand how Life Skills teachers’ interpret and experience implementing human rights education in the classroom with a view to developing a more transformative curriculum.

1.3 Research questions

Based on the background of this research study and the problem statement, I generated a primary research question and four sub-research questions which centre around this research study.

- What are Life Skills teachers’ interpretations and experiences of implementing human rights education in the classroom to inform transformative curriculum development?

The primary research question was facilitated by the following sub-research questions:

- What scholarly literature in human rights education informs curriculum development for Life Skills?
- To what extent does the Life Skills curriculum make provision for teaching human rights?
- How do Life Skills teachers interpret and implement human rights education in their classrooms?

- What are the implications of the findings for transformative curriculum development in South Africa?

1.4 Aim of research

The intentions of this research study are summarised next. To respond to the primary research question I set the primary aim as:

- To describe Life Skills teachers' interpretations and experiences in implementing human rights education in the classroom to inform transformative curriculum development.

The sub-research aims for this study are:

- To do a scholarly review of human rights education literature that can inform curriculum development for Life Skills in South Africa.
- To describe the extent to which the Life Skills curriculum makes provision for teaching human rights.
- To explore how human rights education is experienced by Life Skills teachers when interpreting and implementing it in their classrooms.
- To explore the implications of the findings for transformative curriculum development.

1.5 Research design

According to Nieuwenhuis (2020b:80), a research design is a plan or strategy that begins with philosophical assumptions and moves to selecting the research environment and participants, to data generating methods and then analysing data. Punch (2006:112) argues that a research design includes the initial stages of planning and executing a research project until the final stages of data interpretation. Research designs have five fundamental elements: methodology (1.5.1), paradigm (1.5.2), sampling techniques (1.5.3), data generation (1.5.4) and data analysis (1.5.5) that complete the research study (Merriam & Tisdell, 2015:23). Qualitative, quantitative and mixed research are types of approaches that give the researcher specific guidelines to be used throughout the research (Creswell, 2014:12). In this study, a qualitative research design was employed. In the next sub-section I will be exploring the reasons for my choice of research design.

1.5.1 Qualitative research methodology: Single case study

Deciding whether a research study will be quantitative, qualitative or mixed-method research is the first step in research. I decided to do a qualitative research study because the primary aim of this study is to describe Life Skills teachers' interpretations of how the Life Skills curriculum should be implementing HRE in the classroom to inform transformative curriculum development. The

methodology that led to the realisation of the main aim of this research study was a single case study methodology.

The purpose of a case study is to “investigate a phenomenon in depth and provide an explanation that can cope with the complexity and subtlety of real life situations” (Denscombe, 2017:57). Yin (2014:16) further defines the purpose of case studies as “empirical enquiry that investigates a contemporary phenomenon in depth and within its real-world context”. Case studies investigate by describing, exploring, comparing, explaining or experimenting a phenomenon (Denscombe, 2017:57). See Section 3.2.1 for elaboration.

1.5.2 Interpretivist paradigm: Idealist

The Interpretivist paradigm aims at understanding human beings, their experiences and what is important to them (Neuman, 2006). This research study was aimed at exploring teachers’ experiences, interpretations and implementations of HRE in the Life Skills curriculum to inform curriculum development. For this purpose, I opted to situate my research in the interpretivist paradigm. The idealist strand was the most suitable for this research study. For more information see Section 3.2.2.

1.5.3 Research environment and sample: Purposive sampling

In order to represent the phenomenon that is being researched, sampling should be done (Denscombe, 2010:23). Sampling is when the researcher selects a sample of the population to produce accurate findings (Denscombe, 2010:23). In this research study, I used purposive sampling. Purposive sampling is when the researcher uses particular criteria to identify possible participants (Maree & Pietersen, 2020:220). For this study, specific criteria were applied to purposively select the documents that were to be analysed and to identify the participants. The participants were Life Skills teachers in the Foundation and Intermediate Phases. More details discussed in Section 3.2.3.

1.5.4 Data generation methods: Document analysis, semi-structured one-on-one interviews and focused group interview

The little pieces of information that are put together to create knowledge are called data (Merriam & Tisdell, 2015:105). There are different methods of generating data (Nieuwenhuis, 2020b:95). Examples of generating qualitative data include observations, interviews, and documents (Nieuwenhuis, 2020b). In this study I generated my data by making use of three different methods: firstly, document analysis (see Addendum E), then semi-structured one-on-one interviews (see Addendum F), and finally a focus-group interview (see Addendum G).

Document analysis is the evaluation of documents using a particular criterion (Strydom & Delport, 2011:380). In the case of this research study, it was the Life Skills CAPS documents that I analysed. This was the first data generation method that I employed (see Section 3.2.4.1).

The second data generation method I used was semi-structured one-on-one interviews (see Section 3.2.4.2). Interviews are two-way communication in which the interviewer asks questions and the interviewee responds (Nieuwenhuis, 2020b:108). Semi-structured interviews are characterised by open-ended questions from the interviewer to the interviewee (Nieuwenhuis, 2020b:108).

The last of the data generation methods that I opted for was a focus group interview (see Section 3.2.4.3). The main difference between a focus group interview and other data generation methods is that knowledge or information is generated through group interaction (Merriam & Tisdell, 2015:114). When participants share their views, some might even strengthen the quality of their views or see things in a different light altogether (Merriam & Tisdell, 2015:114). I focus on the themes that emerged from the semi-structured one-on-one interviews that seemed to be the most pertinent and significant after I had gone through the transcriptions of the interviews, based on the themes I generated. I then constructed questions that guided the focus group interview, I also posed some questions that were not asked in the one-on-one interviews (Nieuwenhuis 2020b:109).

1.5.5 Data-analysis method: Content analysis

The complex process of making sense out of the generated data is called data analysis (Merriam & Tisdell, 2015:202, 207). Data analysis begins simultaneously with data generation (Merriam & Tisdell, 2015:195; Wiersma & Jurs, 2009:237). According to Merriam and Tisdell (2015:195), data analysis is when the researcher categorises pieces of information and then interprets the categories. It is an on-going process throughout data generation (Merriam & Tisdell, 2015:195). Managing the data that has been generated is of crucial importance (Merriam & Tisdell, 2015:199). Schurink, Fouche and De Vos (2011:397) summarise the process of analysing data as “the process of bringing order, structure and meaning to the mass of collected data”.

There are various ways of analysing data in a qualitative research study (Nieuwenhuis, 2020c:118). I employed content analysis, which is analysing data using text to create a context so that the researcher is better able to understand the content (Nieuwenhuis, 2020c:126). See Section 3.2.5 for further elaboration.

1.6 Validity and trustworthiness strategies

For data to match reality as an indication of internal validity (Merriam and Tisdell, 2015:238-240), the study has to render the participants' representations of reality truthfully. Merriam and Tisdell (2015:237) argue that researchers must take into account trustworthiness strategies throughout the research process, being transparent with participants throughout data generation, transcription and interpreting the data. I ensured that this study adhered to the following trustworthiness strategies: credibility, dependability, transferability and confirmability (Cohen Manion & Morrison, 2011:134-180; Koonin, 2014:253; Nieuwenhuis, 2020c:144). To make sure that these strategies were adhered to, I had constant and consistent peer debriefing sessions with my supervisors to ensure that the findings and conclusions reached are valid and trustworthy. These are elaborated in Section 3.3.1.

1.7 Ethical considerations

Ethics means moral principles. In research, 'ethical considerations' is used to refer to moral principles that guide the researcher (Govil, 2013:17). Merriam and Tisdell (2015:237) emphasise that a researcher needs to ensure that data is generated in an ethical way. The researcher has an obligation to be ethically responsible to both human and non-human participants and has a responsibility to be accurate and honest in the reporting of data (Strydom, 2011:114).

As a researcher, I had to comply with a specific set of principles outlined by the ethics committee (Strydom, 2011:114). I adhered to the ethical considerations as advised by Strydom (2011:115-126). For details on the process of obtaining informed consent, anonymity, confidentiality and deception see Section 3.3.2.

1.8 Chapter outline

This dissertation consists of the following five chapters:

Chapter 1: I map the research study by first discussing the background to the research problem. I then present the research questions and aims before briefly describing the research design, the methodology and the research processes.

Chapter 2: I engage in a scholarly review of literature on human rights, HRE in the South African and international spheres and HRE towards a curriculum for justice. I then explore the functions of education and their implications and curriculum development perspectives for HRE as a curriculum for justice. Finally, I engage with slow pedagogy as a possible theory that could inform transformative curriculum development.

Chapter 3: I describe in detail the research design, the methodologies, methods and processes that were used for this research study. I elaborate on the reasons for my choices. Then I describe in-depth the data generation methods that I used and why they suited this study, as well as the research environment and the sampling method chosen. I then explain the data analysis method used to draw conclusions. Finally, I describe my role as a researcher in depth.

Chapter 4: I present the main findings based on data analysis and interpretation. I give a brief description of the research environment and the participants. I then present a document analysis of the Life Skills curriculum. Lastly, I explore the participants' interpretations and how they implement HRE in their classrooms, using themes derived from the one-on-one semi-structured interviews and the focus group interview.

Chapter 5: I conclude this research study by providing the research findings, recommendations and limitations I encountered.

The next chapter (Chapter 2) engages with scholarly literature to grapple with the first sub-research question: What human rights education scholarly literature informs curriculum development for Life Skills?

CHAPTER 2

SCHOLARLY REVIEW OF LITERATURE: HUMAN RIGHTS EDUCATION AND TRANSFORMATIVE CURRICULUM DEVELOPMENT

2.1 Introduction

In this chapter, I discuss the scholarly literature on human rights and HRE, and link it to the development of Life Skills as a curriculum for justice. This section is divided into the following subsections: Human rights (2.2); HRE: International and National perspectives (2.3); HRE towards a curriculum for justice (2.4); The functions of education and their implications for HRE as a curriculum for justice (2.5); Curriculum development perspectives for a curriculum for justice (2.6); and Transformative curriculum development: The possibilities of slow pedagogy for Life Skills (2.7). Finally, I draw conclusions and highlight the main focus of the literature that I reviewed for this research study.

2.2 Human rights

The concept of human rights dates back to the fourteenth century (Jordaan, 2018:77). It is derived from many schools of thought, including the legal, normative and political schools of thought (Keet, 2007:216). These schools of thought describe human rights as the rights and responsibilities of the state towards its citizens (Keet, 2007:216). This means that the state has a legal obligation to its citizens, and the citizens, in turn, should know their rights and exercise them in an accountable way (Keet, 2007:216).

Ishay (2004:359) contends that the spirit of human rights has been transmitted consciously and unconsciously over time through history and religion. In her view, the initial source of human rights was religion, even though some religious practices suppress human rights (Ishay, 2004:361). To support her argument that religions have contributed significantly to the way human rights are currently perceived, Ishay (2004:361) offers the following examples: the Babylonians introduced the concepts of punishment and justice; the Hebrew Bible celebrates the importance of life and equal rights; the Hindu and Buddhist religions introduced the notion of protecting the environment; Confucianism promoted education; the ancient Greeks and Romans recognised natural laws and allowed human reasoning; Christianity and Islam have encouraged human unity and opposed immoral conduct in wartime.

Throughout history, laws, Constitutions and declarations have been written in order to protect human rights (Jordaan, 2018:77). The United Nations (UN) was established as a result of the injustices in the Second World War, such as the Jewish Holocaust (Jordaan, 2018:78). The

intention was to maintain peace and avoid conflict; thus one of the UN's core foci is to ensure that human rights violations are reduced (Jordaan, 2018:78). On 10 December 1948, the Universal Declaration of Human Rights (UDHR) was adopted by the UN under the leadership of President Roosevelt. On that day, the UN committed itself to upholding fundamental human rights (Jordaan, 2018:77). The UDHR states that the foundation of freedom, justice and peace for humanity stems from equal rights for all (UN, 1948). It further states that violation of human rights has in the past resulted in extremely cruel deeds and that there should be greater awareness of human rights so that social injustices can be curbed (UN, 1948).

In an attempt to prevent the terrible events of the past happening again, the global concept of human rights includes democratic virtues such as the right to human dignity, freedom and equality (Ishay, 2004:359). These are the rights that human beings are entitled by virtue of the fact that they are human (Dembour, 2010:2; Jordaan, 2018:81). The different functions human rights serve can be illustrated through describing the three categories of human rights.

The human rights categories are civil and political rights, environmental and developmental rights, and economic and social rights (Jordaan, 2018:84). Civil and political rights are the rights that protect people from unjust actions by the state and allow citizens to participate freely in politics without discrimination or coercion into taking a particular political stand, for instance (Kairys, 2015:686). Environmental and developmental rights pertain to conserving, protecting and rehabilitating the environment in order to achieve a sustainable human development and environmental development (Dias, 2000:1). Economic and social rights pertain to redistribution of power and resources (Beetham, 1995:43). These rights include the right to social security and decent work including the freedom to choose a trade union and to have appropriate breaks at work, basic health care and welfare, medical treatment, food, housing and necessary social services including education at the expense of the state (Vázquez & Ortiz, 2020:165).

Key among the rights in the economic and social rights category is education. Education, which is moral and value-laden, should serve the interests of both the public and private good. It has several functions. Biesta (2009) sees its function as to achieve measurable outcomes in terms of learner qualifications. According to Biesta (2009:40), a qualification equips learners with the knowledge and skills required by the world of work. The danger of making obtaining a qualification the chief function of education is that it could result in the neglect of the moral responsibility of education to foster socialisation and subjectification (Biesta, 2009). Socialisation grooms learners to become members of a particular social, cultural and political order by transmitting particular norms and values (Biesta, 2009:40). Subjectification allows for individualism in that it allows the learner to think and act independently (Biesta, 2009:41). Human rights protect people from injustices or are a means of challenging social injustices (Dembour, 2010:1). HRE is one means

through which “a sustainable environment for human rights” can be fostered (Du Preez *et al.*, 2012) at an international and national level as elaborated in the next section.

2.3 HRE: International and national perspectives

The UN has been at the forefront of conceptualizing, designing and implementing HRE through rigorous collaborations with member states on a global scale. It is thus important to describe how it perceives HRE, as well as the approaches it employs, to implement and sustain HRE. Thereafter, key discourses that have influenced how HRE is perceived and implemented in South Africa receive particular attention.

2.3.1 International perspective: United Nations

HRE has become an internationally recognised concept to refer to the inclusion of human rights in the education sector (UN, 2012:12). The awareness of human rights as stated in the UDHR has increased the likelihood of addressing or teaching human rights (Tibbitts, 2017:2). Speaking from an international perspective, Bajaj (2011:484) explains that the UN defines HRE as learning, training and sharing information of good practices of human rights in different countries with the aim of imparting knowledge, skills and moulding attitudes in order to attain a universal culture of human rights.

When HRE started to expand globally, different programmes were initiated by the UN. The decade from 1995 to 2004 was declared the International Decade for HRE, since HRE featured more frequently in UN session discussions and the need to prioritise HRE become ever more pressing (Bajaj, 2011:483). The objective during this time was to build and strengthen programmes and capacities for HRE at international, regional, national and local levels (UN, 2006). In order to achieve this, the UN (as the most universal representative organisation in the world) identified six fundamental values that are essential for good international relations in the 21st century. These values are: freedom, equality, solidarity, tolerance, respect for nature and shared responsibility (UN Millennium Declaration, 2000:2). Allowing people to use their democratic rights and will to participate in the governing of the state best assures that these rights will be carried through (UN Millennium Declaration, 2000:2).

Freedom is a fundamental value that promotes the right to live in dignity, to live free from oppression, poverty, violence and injustice. Equality means that all people should be given equal opportunities and no nation must be denied the opportunity to benefit from development (UN Millennium Declaration, 2000:2). This includes equal rights and opportunities for women and men. The next fundamental value is solidarity. This focuses on ensuring that those states that benefit

less should be assisted by those that benefit more by distributing the costs and burdens fairly in accordance with basic principles of equity and social justice (UN Millennium Declaration, 2000:2).

The fundamental value, tolerance, promotes respect for diverse beliefs, cultures and languages. The differences within societies should not be used to repress or oppress the minority, but be cherished as a precious human asset. A culture of peace and dialogue among all civilizations should be actively promoted (UN Millennium Declaration, 2000:2). Respect for nature requires that natural resources and all living species must be sustained so care must be taken to adhere to the laws of sustainable development (UN Millennium Declaration, 2000:2). This will ensure that the riches of the natural world are preserved and sustained so future generations can benefit (UN Millennium Declaration, 2000:2). Lastly, the nations of the world must share responsibility for managing worldwide economy, social development and threats to international peace and security (UN Millennium Declaration, 2000:2).

These six fundamental values, which are essential for the twenty-first century, have had a central role in the world HRE programme. During the International Decade, this programme was established in 2005 and then 2009 was declared the year of Human Rights Learning 2009 and a curriculum guideline was drafted (Bajaj, 2011:483; UN, 2006). The objective of this world programme was to advance the implementation of HRE programmes in all sectors and to promote the incorporation and mutual understanding of the basic principles and methodologies of HRE: this world programme is progressing in consecutive phases (UN, 2019).

The current world programmes for HRE are guided by the following overarching objectives (UN, 2019:4):

- (a) To promote the development of a culture of human rights;
- (b) To promote a common understanding, based on international instruments, of basic principles and methodologies for human rights education and its harmonization in national policies;
- (c) To ensure a focus on human rights education at the national, regional and international levels;
- (d) To provide a common collective framework for action by all relevant actors;
- (e) To enhance partnership and cooperation at all levels;

- (f) To survey, evaluate and support human rights education programmes and other educational programmes that promote human rights, to highlight successful practices to provide an incentive to continue and/or expand them and to develop new ones;
- (g) To promote implementation of the UN Declaration on human rights education and training.

Meeting these objectives forms part of the on-going world programme for HRE. To date, four phases of the plan of action for the on-going world programme (see Figure 2.1²) have been implemented.

²This image was accessed at the following site:
<https://www.ohchr.org/documents/issues/education/training/infographic-wphre.pdf>, it sums up the different action plans of the on-going world programme.

WORLD PROGRAMME FOR HUMAN RIGHTS EDUCATION (2005–ONGOING)

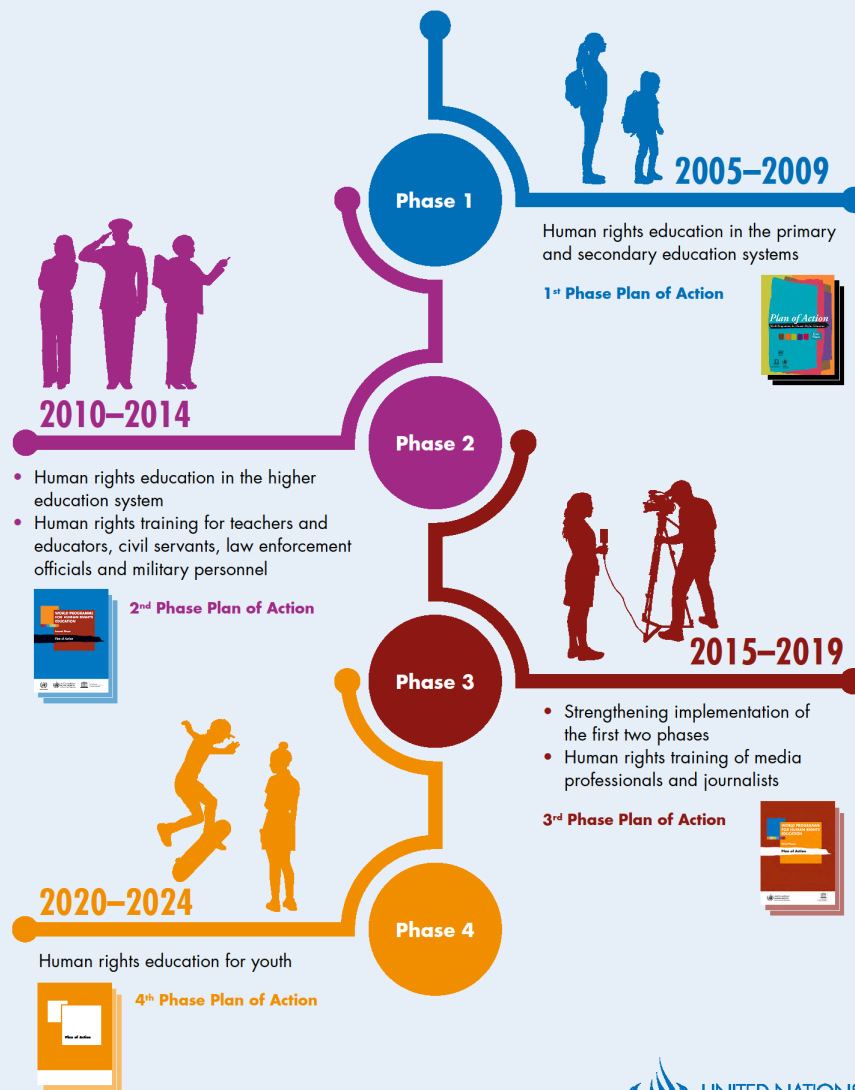


Figure 2.1 The on-going world programme for HRE (UN, 2019)

Each of the separate phases had its own plan of action to fit in with the overarching on-going world programme for HRE.

The first phase of the plan of action in the world programme was adopted by all the member states of the UN in 2005 (UN, 2006). The main aim of this phase was to have a plan of action in place for implementing concrete and practical strategies for planning, implementing and evaluating HRE in primary and secondary schools (UN, 2006:5). There were four stages to help or guide member states implement this plan of action during the first phase. The first stage involved assessment. Member states had to assess where they were in terms of HRE in the school system (UN, 2006:5). The second stage focused on priorities and objectives. Member states had to decide where they wanted schools to be in terms of HRE (UN, 2006:5). The third stage involved implementing and monitoring the action plan, and the last stage was the evaluation of the action plan (UN, 2006:6).

The second phase of the plan of action ran from 2010 to 2014. Its main objective was to introduce HRE in higher education institutions and train teachers, civil servants, law enforcement officials and military personnel in HRE (UN, 2010). The plan of action, which was adopted in 2010 by the UN Human Rights Council, resulted from the recommendations made in the evaluation of the first phase (UN, 2010:1). Like the first phase, the second phase had four stages to implement the action plan.

The third phase of the plan of action, which ran from 2015 to 2019, was adopted by the UN Human Rights Council in 2014 (UN, 2014:1). The plan of action in this phase focused on ensuring that the first and second phases were implemented and that media personnel were trained in human rights (UN, 2014:1). The reason for this training was that the UN member states felt that media personnel should be trained to respect human rights when broadcasting (UN, 2014:27). Implementing the plan of action had three stages unlike the first two phases, which had four stages. The first stage was the evaluation of the first two phases and an analysis of the need to train media personnel (UN, 2014:8). The second stage involved the development of a national strategy that would enhance the implementation of the first two phases and the training of media personnel in HRE (UN, 2014:8). The third and last stages involved the implementation, monitoring and evaluation of the national strategy (UN, 2014:8). The three first phases were still being advanced and implemented in the fourth phase (UN, 2019:5), since all these phases were progressive and interdependent.

The fourth phase of the plan of action, which is the current phase, due to run to 2024, aims at building inclusive and peaceful societies, and is particularly directed at young people (UN, 2019:5). They should be educated and trained in the area of equality, human rights, non-discrimination, inclusion and respect for diversity (UN, 2019:5). The UN secretariat defines this

group as people in the age bracket 15 to 24 years, but it explicitly states that this definition age bracket is without prejudice to other definitions of the youth (UN, 2019:6). Unlike the other three phases, the fourth phase has specific objectives that focus mainly on educating young people about human rights. These objectives are (UN, 2019:8):

- (a) To build on progress made during the previous phases of the World Programme, encouraging the development, adoption and implementation of sustainable national strategies for human rights education for youth, inclusive of all youth without discrimination, with youth in leadership roles;
- (b) To expand human rights education for, with and by youth in formal and non-formal education and, indirectly, informal learning, prioritizing young people in situations of exclusion or vulnerability;
- (c) To provide guidance on key components and actions for human rights education for youth in formal and non-formal education, against which national progress can be assessed;
- (d) To encourage and support young people's participation and leadership in human rights education programming for youth;
- (e) To promote human rights education for young people as complementary to other actions for protecting and promoting the human rights of youth;
- (f) To highlight the contribution of human rights education for youth in achieving sustainable development in the context of the 2030 Agenda and in preventing and tackling current global challenges;
- (g) To encourage networking and cooperation in human rights education for youth among local, national, regional and international governmental and civil society organizations dealing with human rights, youth, education and sustainable development.

The objectives above focus on and prioritise young people as stated in the second objective and the inclusion of youth in leadership for HRE, formally and informally. Strict adherence to these objectives, I believe, will help to inform the South African Life Skills curriculum so that it emphasises human rights. As South Africa is a member state of the UN and the central tenet of its Constitution is the protection and promotion of human rights through education (Simmonds & Du Preez, 2017:10), it should uphold these objectives. The world programme with its respective action plans was introduced and planned from an international perspective. The next sections look into human rights from a South African national perspective.

2.3.2 National perspective: South Africa

Some nations, religious sects and cultural groups or traditionalists were initially resistant to the UN's focus on human rights (McFarland & Mathews, 2005:365; Ishay, 2004:359). South Africa was one such country prior to 1994. Human rights discourse began after the official ending of the apartheid system in 1994 (Simmonds & Du Preez, 2017:10). Similarly, Jordaan (2018:77) contends that significant developments in human rights have their origin in 1994 in South Africa when the new Constitution was being drawn up. The democratic elections of 1994 brought about the acknowledgement of human rights, which were implemented in the *Constitution of South Africa* in 1996 (Jordaan, 2018:78). The *Constitution of South Africa* (1996:6) then introduced the Bill of Rights, which lists the human rights that were developed to achieve a socially just and responsible society. The state, through HRE, promotes, protects, respects and fulfils these human rights which promote human dignity, equality and freedom (Simmonds & Du Preez, 2017:10; *Constitution of South Africa*, 1996:6).

According to Simmonds and Du Preez (2017:15), since 1994 HRE in South Africa has gone through three phases, namely the inception, the growth, and the cynicism phases. The inception phase or restoration phase occurred immediately after the official end of the apartheid era when the Truth and Reconciliation Commission (TRC) was tasked with addressing the injustices of the past (Simmonds & Du Preez, 2017:15). Next was the growth phase where education was used to promote and protect human rights by making them part of the curriculum through the introduction and implementation of various policies and legislation (Simmonds & Du Preez, 2017:15). The third phase was a time of cynicism when the discourse reflected increasing mistrust in human rights (Simmonds & Du Preez, 2017:16; Keet, 2017:11). In this phase scholars began to question whether human rights were being implemented for the benefit of the elite or for the oppressed, and scepticism crept in (Simmonds & Du Preez, 2017:16). These phases enabled researchers to identify discourses that have shaped HRE research in South Africa (Simmonds & Du Preez, 2017:17).

Of significance to this study is the growth phase of HRE and the establishment and implementation of various policy documents in South Africa such as:

- The National Conference Report, SAAMTREK: Values, Education and Democracy in the 21st Century (Department of Education, 2001b);
- The Manifesto on Values, Education and Democracy (Department of Education, 2001a);
- The School-based Research Report on Values, Education and Democracy (Department of Education, 2002);

- The Framework on Values and Human Rights in the Curriculum (Department of Education, 2003);
- Values and Human Rights in the Curriculum: A Guide (Department of Education, 2005).

In 2008, the *Bill of Responsibilities for the Youth of South Africa* was published that complemented the Bill of Rights (Department of Education, 2008). This document implies that every right comes with a responsibility and reciprocal duties, and this was to be taught in schools (Department of Education, 2008). The current South African school curriculum (CAPS) promotes human rights focusing especially on rights related to poverty, inequality, race, gender, language, age and disability (Department of Basic Education, 2011a:5). Teachers are also required to uphold and promote these basic human rights (Jordaan, 2018:77).

One of the first policies to foster an awareness of HRE in South Africa was the *Manifesto on Values, Education and Democracy*, which aims at securing the commitment of all individuals involved in the education sector and specifically schools (Department of Education, 2001a:1). It was developed by different specialists in education to design educational policies and strategies in South African schools (Department of Education, 2001a:1). The Manifesto was mainly developed for the young people of South Africa and was to be implemented by every stakeholder in the education sector (Department of Education, 2001a:7). The educational strategies that were identified in the Manifesto (Department of Education, 2001a:4-5) include nurturing a culture of communication and participation in schools; role-modelling; promoting commitment as well as competence among educators; ensuring equal access to education; infusing the classroom with a culture of human rights; putting history back into the curriculum; introducing religion education into schools; making multilingualism happen; and promoting anti-racism in schools.

The Manifesto (Department of Education, 2001a) draws on ten human rights values which are central to HRE. These ten values are discussed in the Manifesto:

1. **Democracy** means that citizens of a state engage critically with each other in order to take state decisions (Department of Education, 2001a:12; Gevisser & Morris, 2002:191).
2. **Social justice and equity** can be achieved through poverty alleviation and by ensuring equal access to education, including that schooling is available in the learners' mother tongue (Department of Education, 2001a:12; Gevisser & Morris, 2002:191).
3. **Equality** means because all South Africans are equal, they should be provided with equal access to schooling and not be discriminated against (Department of Education, 2001a:13; Gevisser & Morris, 2002:192). It also requires us to be considerate towards one another as

human beings meaning that we should not discriminate against one another (Department of Education, 2001a:13).

4. **Non-racism and Non-sexism** means that there is a conscious effort to seek to rectify or eliminate the race and gender inequalities of the past. This also means that schools should be safe havens for learners and teachers (Department of Education, 2001a:13; Gevisser & Morris, 2002:193).
5. **Ubuntu (Human dignity)** literally means that we are humans because of other human beings. we are to be kind, compassionate, respectful and understanding towards one another (Department of Education, 2001a:14; Gevisser & Morris, 2002:193).
6. **An open society** means that the citizens have freedom to express themselves and that the government is transparent. However, this value comes with the responsibility of making sure our utterances do not cause harm or friction in the society (Department of Education, 2001a:14). The transparency of the government in an open society means “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). Democracy and being an open society are interchangeable values that also depend on one another; this also means that as citizens we are not to be mere observers but to be participants in our state (Department of Education, 2001a:14; Gevisser & Morris, 2002:193).
7. **Accountability** means taking responsibility; it means that all stake holders in education are responsible for the improvement of our education system. Teachers are to be responsible for teaching the learners during school hours, and accountable to the school governing bodies and educational authorities, who, in turn, are accountable to the broader community (Department of Education, 2001a:14-15; Gevisser & Morris, 2002:194).
8. **The rule of law** means that the law of the land is supreme and breaking it calls for punishment. Just as all citizens have to adhere to the laws of the land, individuals in schools have to obey the rule of law (like the school code of conduct) in their own institutions (Department of Education, 2001a:15).
9. **Respect** means to respect other people’s cultural and religious diverseness in order to build a democratic society. Respect should form part of the teaching-and-learning experience in the institution (Department of Basic Education, 2011a:8). Without mutual respect among educators, parents and learners, schools would not function as they are supposed to (Department of Education, 2001a:15; Gevisser & Morris, 2002:196).

10. **Reconciliation** means closing the gaps that divided us in the past by creating a society based on democratic values, social justice and human rights. It also means that we know that we are different and have to accept and appreciate one another and strive for unity (Department of Education, 2001a:16).

Gevisser and Morris (2002:190) state that the Constitutional rights call for citizens to build a just and free democratic country and the education sector plays a central role in encouraging this action. So, as human rights underpin each of the above values, they underpin HRE and influence what is to be taught in schools (Department of Education, 2001a:7). Values play an important role in educating children to become democratic citizens and empowers them to reach their potential and as well as to be able to face life's challenges (Botha, Joubert & Hugo, 2016). The preamble of the *Constitution of South Africa* (1996) states that the Constitution aims to "heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights".

Fostering and promoting these ten human rights values through the social justice curriculum is pivotal because it is firmly based in the preamble of the Constitution. Social justice is a core political and social value that encourages equality (Baldry, 2010). It consists of finding the best possible balance between our joint responsibilities as individuals and as members of the society at large to contribute to a just society (National Pro Bono Resource Centre, 2011:2). It is a systematic and structural social arrangement for the good cause of equality (Baldry, 2010). The concept of social justice has two main themes: the individual's rights and responsibilities and the joint or societal rights and responsibilities (National Pro Bono Resource Centre, 2011:4).

The individual rights and responsibilities include getting what one deserves based on one's status, moral responsibility, contribution to the productivity of the economy and individual capabilities: the recognition of human value and wellbeing (National Pro Bono Resource Centre, 2011:4). The joint or societal rights and responsibilities, which seek to address poverty, inequality and unfairness, require systematic and structural arrangements made by the societal system or the government (National Pro Bono Resource Centre, 2011:4). These include (National Pro Bono Resource Centre, 2011:4):

a fair redistribution of resources, equal access to opportunities and rights, a fair system of law and due process, the ability to take up opportunities and exercise rights and the protection of vulnerable and disadvantaged people.

If these human rights values are there to foster social justice that is promoted by the preamble of the Constitution, then our curriculum could perhaps be seen as a curriculum for justice. I deem this noteworthy and of considerable possible significance in the context of HRE. That is why in the next section I explore the ideas of HRE towards a curriculum for justice, which has two main themes: justice as reasonableness and justice as care with the objective to achieve justice.

2.4 HRE towards a curriculum for justice

According to Du Preez and Simmonds (2011:322), the school community is a small representation of a larger society, meaning that each and every learner in the classroom represents a family. This means that schools and classrooms have the potential to teach learners deontological virtues such as “selflessness, the moral duty and obligation towards others” (Du Preez & Simmonds, 2011:322). Du Preez and Simmonds (2011:323) summarise these virtues as “justice as a moral construct and obligation that demands both a caring disposition and a reasonable character.” They further argue that justice should guide the school or classroom curriculum and should be contextualised (Du Preez & Simmonds, 2011:323). Since reasonableness and care are so deeply rooted in justice (Du Preez & Simmonds, 2011:323), I briefly discuss them.

Justice as reasonableness advocates for a fair and just distribution of benefits and should be dispersed accordingly (Du Preez & Simmonds, 2011:323). Restorative justice is important to rectify past injustices, but care should be taken not to cause more injustice in the name of restoring justice (Du Preez & Simmonds, 2011:324). Justice as care means that one takes a moral decision based on the circumstances that another person is in that requires them to act in a caring manner and prioritise the next person (Du Preez & Simmonds, 2011:325; Noddings, 2012:772).

Noddings (2012:777) advocates that care should be included in the curriculum by teachers and policy makers. If care is woven into the curriculum, it will cater for the diverse needs of diverse learners and should be based on the conditions of caring (Noddings, 2012:777). A curriculum for justice not only advocates fairness, but also creates spaces for caring and prioritising others. This means acknowledging that we are different and we cannot do away with our differences (Du Preez & Simmonds, 2011:325).

Noddings (2012:777) further argues that as much as teachers should create a caring atmosphere “the academic demand on teachers today is increasingly misdirected” and that standardisation does not cater for the different needs of learners. This should change even though it would be difficult. Some teachers have begun advocating for care in the classroom by placing the emphasis on teamwork rather than competition (Noddings, 2012:777).

The two worlds of curriculum that Aoki (1993:257) introduces when advocating for tensionality are curriculum-as-planned and the lived curriculum or curriculum-as-lived. Aoki (1993:256) argues that the curriculum must be made concrete and relevant otherwise it is abstract and too far removed from the everyday realities of learners. Curriculum-as-plan or the master curriculum is what the teacher is asked to deliver to learners. The Department of Basic Education provides the teachers with this plan which has been developed by curriculum developers or curriculum planners (Aoki, 1993:258).

Curriculum-as-planned is a product of how the curriculum planners view the world; it is imbued with their own interests and assumptions about what teachers should teach and what learners should be taught (Aoki, 1993:258). Aoki (1993:258, 265) argues that this world curriculum is planned for faceless people. It assumes that both the teacher and the learner in a particular situation are the same as those in the rest of the schooling world, so it is a definitive curriculum, not one for specific people, (Aoki 1993:269). It sets out the subject content to be taught and learnt (Aoki, 1999:180). Aoki (1999:180) argues that this master curriculum reduces teaching to mere instruction and learning to mere acquisition, and assessments to gauging what the learner has acquired. The other world of curriculum is the lived curriculum. This is the curriculum experienced by both the teacher and learners in the classroom, and it is meant for the individual learners and their teacher (Aoki, 1993:268).

Aoki (1993:260) argues that a teacher has to be able to balance both worlds of the curriculum by implementing the planned curriculum and giving it life and making it relevant to the learners: in other words, the teacher advocating for curriculum-as-lived cannot do away with curriculum-as-planned. The planned curriculum and the curriculum-as-lived resist integration (Aoki, 1993:261). The reason for this is the inherent differences between these two curriculum worlds (Aoki, 1993:257). Tensionality is the space between them (Aoki, 1993:264). To ease the tension between them, Aoki (1993; 1999) recommends that the curriculum-as-lived be integrated in the master or the planned curriculum, thus reducing the space between these two curriculum worlds.

Tensionality is not a deviation from either of the two curriculums, but a bridge or space between the two worlds which Aoki (1993) advocates should be usefully utilised. Tensionality also refers to as metonymic space of doubling (Aoki, 1999:181). Le Grange (2017:123) states that it is a space of both struggle and creativity. Therefore, instead of choosing justice as reasonableness or justice as care, Aoki (1993) suggests that we need to creatively navigate this space of tensionality when he explores which curriculum should be legitimised.

Just as the planned curriculum is developed for faceless people or is a generalised concept and so is justice as reasonableness; the lived curriculum and justice as care acknowledge that we are

unique individuals with unique circumstances. The tension mentioned by Aoki (1993) in curriculum theory is the space between justice as reasonableness and justice as care. Though scholars may advocate for the lived curriculum and critique the planned curriculum and also advocate for justice as care, we cannot do away with curriculum as planned and justice as reasonableness completely. This shows that, in this case as well, there is a need to navigate the space between the two. That is why Pinar (2011:1) states that curriculum is such a complex conversation. This space of tensionality that is created between these two worlds of justice and curriculum makes the curriculum very complex. Curriculum is a complex space. If HRE within the curriculum space is going to happen, then I believe it has to take place within this space of tensionality and it can possibly be navigated through approaching the curriculum as *currere* (Pinar, 1975).

Curriculum is a complicated conversation (Pinar, 2011:1) because it is influenced by various perspectives and cannot be confined by or limited into one meaning. However, it can be contextually defined and interpreted (Reddy, 2014:13). It is regulated by a set of guidelines, strategies, objectives and is unwavering when it comes to its outcomes (Pinar, 2011:1). By conversation, Pinar (2011:1) means that the purpose or the aim of the curriculum is to ensure understanding and comprehension of academic knowledge through communication between learners and teachers. What makes curriculum a complicated conversation is the fact that both teachers and learners are individuals with different backgrounds, bringing in different understanding and prior knowledge to the curriculum or the content knowledge that is being studied (Pinar, 2015:29). The circumstances of both the teacher and the learners makes this conversation even more complicated, contributing to this as well is what appeals and what does not appeal to them as individuals (Pinar, 2011:1). For the teacher to gauge the level of understanding or comprehension, and what appeals to the learners and what does not, the teacher uses baseline assessments (oral and written). This enables them to evaluate where the classroom conversation is and the prior knowledge the children bring to the table (Pinar, 2011). This also helps the teacher plan ahead what should be reviewed, what needs to be taught and what needs to be untaught (Pinar, 2011:1; Pinar, 2015:29).

What makes curriculum a complicated conversation includes the region, the history and the present circumstances of where curriculum is being delivered or to whom it is being delivered to (Pinar, 2011:1). Hence, the lived experience of curriculum is important because this is where curriculum is experienced, enacted, and reconstructed (Pinar, 2011:1). Pinar (1975) terms this lived experience of the curriculum "*currere*". The reason for terming it thus is that it emphasises the lived curriculum rather than the planned curriculum.

The term *currere* implies the importance of the individual's lived experience of the school curriculum, with its course content or its significance in the society or in the economy (Pinar,

2015:30). Independent study or engaging with academic knowledge creates an opportunity for this lived experience in an individual; it brings about change to the individual involved such as how they conceive and comprehend their social world (Pinar, 2011). We are all unique. Our genes, our backgrounds, people we interact with, our races, class and gender, where we stay, the time and the environment, and our cultures and our intellectual capacity make us unique and distinct (Pinar, 2011:2).

Currere encourages educational experience and this means engaging intensely with academic knowledge, not cramming or just reading in order to obtain good grades in the examinations (Pinar 2011:2). Pinar (2011) argues that in order to achieve this, the experienced teacher, encourages and guides the students to choose curriculum projects or tasks which are interesting to and enjoyable for them. This means that students will be doing what they enjoy and also be engaged in purposeful activity which means being taught democratic values such as initiative, cooperation and curiosity (Pinar, 2011). *Currere* leads the curriculum as a complicated conversation encouraging educational experience which is both socially and subjectively constructed (Pinar, 2011:2). What we study has the ability to change us through *currere*. Our daily experiences and our learning capacity could help reconstruct experience and enable understanding through thought and dialogue (Pinar, 2011:2).

Curriculum is subjective and social, so it is this complicated conversation, *currere*, which transforms the student; it is a conversation one has with self and with others, with history and with the present (Pinar, 2012:43). In order for education to be real and beneficial to every individual, it requires subjectivity. It should speak to the student, it should address the past and present of the individual student who is socially engaged (Pinar, 2012:43), it is important that the student is socially engaged as well. Scripted curricular and standardised tests nullify the core existence of real education, thus subjectivity is very important (Pinar, 2012:43). Subjectivity involves the teacher's expertise and knowledge (Pinar, 2012:43).

The teacher is a key participant in *currere*. The curriculum on its own can be very boring and irrelevant, thus the teacher's ability to make the curriculum subjective and socially relevant is very important (Pinar, 2012:44). Teachers who use the scripted curriculum and approach standardised tests as they make students mere consumers of the curriculum and not participants in the curriculum (Pinar, 2012:44). *Currere* makes the curriculum concrete and alive; it brings a good balance between academic knowledge and the individual's knowledge of self and social life (Pinar' 2012:44).

Although distinctive, the individual still has to interact with other people (Pinar, 2011:5). Ideas, emotions, influence and reactions are reconstructed through social and individual conversations

and experiences (Pinar, 2011:5). Our individuality connects us, but it also separates us from each other (Pinar, 2011:5). Educational experience enables subjective and social reconstruction between self and others (Aoki 1993:265; Pinar, 2011:2). In the way they have been structured by curriculum developers, school subjects codify conversation (Pinar, 2011:6). The individuality of teachers and students complicates this conversation more by being individuals but that is what is important in *currere* (Pinar, 2011:6). Teaching is done by individuals who love the subjects they teach and who are committed to teaching individuals who are not keen to leave their comfort zones of prior knowledge (Pinar, 2011:6). It is in the space of tensionality of the planned curriculum and the lived curriculum that the individual and social reconstruction are inextricably interwoven (Pinar, 2011:109).

Pinar, Reynolds, Slattery, and Taubman (1995) promote *currere* as an autobiographical method. Autobiography is subjective. It is about the lived experiences of an individual and it permits the individual to be an individual amid and apart from other people, and, in this case, apart from the institutional life (Pinar, 2011). It promotes self-reflection, self-introspection and an understanding of self which is important for engagement in the world (Pinar, 2011; Pinar, 2012:47). The individual traits are reflected in the concept “individual or subjectification” in curriculum studies and emphasise that it matters who you are as an individual, your well-being and how you relate to yourself and to others (Pinar, 2011:2; Pinar, 2012:48). When an individual engages with the world, it is not only about self-mobilisation, but it also aids personal and social reconstruction (Pinar, 2012:47, 48).

As an autobiographical method, *currere* is an appreciation of recognising the lived meaning of the past and present situations of the socially engaged individual, the spoken and the unspoken meaning of those situations as well as future possibilities (Pinar, 2012:45). It is about self-study and self-expression ‘through academic knowledge directed to or informed by, the world’, the world being the source of these lived experiences of an individual (Pinar, 2011). Pinar (2011) argues that the individual being a figure in the world could be an approach to curbing self-love and conformity, whereby the individual thinks of themselves and of others as well. The moments of autobiography give clarity to this. The autobiographical method has four steps or moments: the regressive, progressive, analytical and the synthetical (Pinar, 2012:45). These steps or moments, I opt to call them moments, describe “autobiography” or educational experience (Pinar, 2012:45).

The first moment in Pinar’s (2012:45) four steps or moments is the regressive step which is about re-experiencing or re-living the past. Doing this makes one review the present situation. An example for this is in my own life. I looked back at the social context of my family background in terms of poverty and told myself that this needed to change. This changed my outlook in life and I knew that education was the way out of this. The next moment is the progressive moment where

an individual looks or visualises the future, just as the past has an impact on the present so does the future (Pinar, 2012:46). Continuing with the example of the first moment of my life, I had to visualise or look into the future and decide what it was that I really wanted. Did I want to continue in poverty or change the situation completely? The third moment is the analytical stage in which the student has to analyse the past and the present circumstances (Pinar, 2012:46). These are “the student attempts to discern how the past inheres in the present and in our fantasies for the future” (Pinar, 2012:46). The last moment is the synthetical moment where the student re-lives the lived present (Pinar, 2012:46).

To summarise the method of autobiography in *currere* Pinar (2012:47) states that it allows the student to intensively engage with self and with daily life as a subject and as a social being, the curriculum participant listens carefully to their inner voice. The merging of the individual and the social world can foster the cultivation of virtues, self-consciousness and a chosen commitment to others (Pinar, 2011: xiii). I will briefly give a perspective for each of these and the implications for curriculum as *currere*.

Virtue is having high moral standards, the first virtues of human activities are truth and justice which should be uncompromised (Rawls, 1999:3). In social institutions, justice should be the first and most important virtue for social interactions (Rawls, 1999:3). Slote (1997:240) describes a virtuous individual as a person who perceives that which is good and right to do in any given circumstance. In order to build virtue in learners or the society at large, Slote (1997:240) suggests that individuals, learners in this instance, should be properly guided. Properly guiding them to be self-conscious and having a chosen commitment to others is associated with context and subjectivity (Pinar, 2011:10). Self-consciousness means self-understanding (Pinar, 2011:xiii). There are times when an individual should lay aside everything in order to self-introspect and understand self (Pinar, 2011: xiii). The differences between the individual members of society can be reduced by a shared conception of justice and the general desire for justice (Rawls, 1999:5). Self-care is not usually an explicitly taught concept (Tronto, 2010:160).

A chosen commitment to others implies meeting the needs of others, building and valuing relationships through caring and showing respect for other people (Hedge & MacKenzie, 2012:195). The principles of social justice are shaped by the similarities and differences of the people in society and are important in determining their rights and responsibilities towards one another (Rawls, 1999:5). The general desire for justice and a shared concept of justice cannot by itself fulfil the requirements for social justice. The individual members of society will have to align their plans and activities with the principles of justice in order to achieve social co-operation (Rawls, 1999:5). One approach that could foster social justice or a chosen commitment to others is through the ethics of care.

As Pinar's (2012:47) curriculum theory is influenced by feminist theory, it could mean that virtue, self-consciousness and a chosen commitment to others, which are all fostered by the four moments of the autobiographical method, could be cultivated through care. Caring for others is a custom that could be cultivated through the four elements of care (Tronto, 2010:160). The four elements are: caring about, caring for, care giving and care receiving (Tronto, 2010:160). Caring about means that the carer should first recognise that there is a need for care (Tronto, 2010:160). This can be done through observing or listening to those who need care (Tronto, 1998:16). There is much wisdom in being able to differentiate between important and immediate needs or needs that can be met later (Tronto, 1998:16). Caring for means that the one who cares takes the responsibility of meeting the need once having recognised that there is a need (Tronto, 2010:160). Care giving means literally providing care with actions (Tronto, 2010:160). The last element of an ethic of care is care receiving: the care giver evaluates whether the needs have been met and fulfilled (Tronto, 2010:160). For this research study care can be equated to the positive power of *potential* or the conceptual active force of *currere*.

The notion of *currere* is also underlined by power. Wallin (2010:2) categorises this power or force as active and reactive. Drawing on the work of Deleuze (1988), the two categories of power can be translated as *potestas* which is the negative power or the reactive conceptual force, whilst *potentia* means the positive power or the active conceptual force. *Potentia* or the active force, which is practical and productive, creates and experiments (Deleuze, 1988:97; Wallin, 2010:2; Le Grange, 2014:1288). The active conceptual force moves abstract ways of thinking, generates connections between the abstract and the concrete, the explicit and the implicit, and it makes the individual learners become critical thinkers, which actively expands their arena of experience, exploring and creativity (Wallin, 2010:1).

Potestas or the reactive conceptual force, which is reflective and reactive with predetermined aims and outcomes, is often derived from existing disciplines (Deleuze, 1988:97; Le Grange, 2014:1288; Wallin, 2010:2). The reactive conceptual force of *currere* offers no room for deviation if it is strictly adhered to (Wallin, 2010:5). The planned curriculum and standardised assessments in schools are forms of this reactive conceptual force (Wallin, 2010:6). While, in a sense, it is true that education must be, at least in part, a directed process, it must not be allowed to limit the thinking capacity of the learner (Wallin, 2010:7). Wallin (2010:4) makes an important distinction between the active conceptual force and the reactive conceptual power of *currere*: the active conceptual force breaks down boundaries and nurtures both creativity and positive power in learners. This could mean that *currere*'s active conceptual force builds up knowledge through interdisciplinarity.

Differences exist because of the different identity each individual has (Wallin, 2010:5). Wallin (2010:5) describes a learner as a vast mechanical apparatus that has been designed to absorb the normative mores of the curriculum developed by curriculum developers. The subjectivity of *curre*'s reactive conceptual force limits the curriculum implementers' (the teachers'), approach to teaching if they have to follow the curriculum plan strictly as defined by curriculum developers (Wallin, 2010:6). Although Wallin (2010) critiques the reactive conceptual force of *curre*, he concedes that it is a crucial means of offering guidance to the teacher (Wallin, 2010:7). Le Grange (2017:122) warns that the curriculum overly relies on *curre*'s reactive force; if the teacher deviates from the planned curriculum it is viewed as a fault on the teacher's part. Le Grange (2017:122) further notes that curriculum planners seem to be superior to the teachers, learners or the curriculum itself: they plan the curriculum and delegate the duty of interpreting it to the teacher who has to adhere to it without deviations.

However, the active force of *curre* suggests a very different way of thinking about the implementation of the planned curriculum (Wallin, 2010:7). Wallin (2010:8) states that experience can expand knowledge and opinion beyond the norms and standards of the planned curriculum, which can, in turn, transform life (Wallin, 2010:8). This does not mean that the planned curriculum should be ignored, but rather that the teacher needs to identify the opportunities in which they can create new avenues for learning in which both the learner and the teacher become curriculum developers or improvisers (Le Grange 2017:122; Wallin, 2010:8). Freire (2013) argues that when developing a curriculum, the outcomes of education should empower the oppressed, and should challenge the reproduction of class differences and inequalities in an education system. The ultimate purpose of curriculum should be a political action by the oppressed to liberate themselves (Posner, 2012:249). Pinar (2013) suggests that curriculum work needs to be developed or transformed by those who are part of it so that it can curb social injustices and human rights' violations. In the next section, the functions of education and their implications for HRE as a curriculum for justice are explained.

2.5 The functions of education and their implications for HRE as a curriculum for justice

Biesta (2009) contends that the three functions of education can serve to unlock the potential of HRE as a curriculum for justice. These are: qualification, socialisation and subjectification (Biesta, 2009:39). These functions (Biesta, 2009) are in line with this study because the aims of the Life Skills curriculum (Department of Basic Education, 2011a:8) are to develop the learner in all aspects of life (See Chapter 4 for a document analysis of the Life Skills curriculum). Life Skills teaches about values and morals, which resonate with the three functions of education that Biesta (2009) describes. Although they are related to education in general rather than specifically the

Life Skills curriculum, it makes sense to draw on Biesta's (2009) functions of education when discussing subjectification and socialisation.

Biesta (2009:40) states that the major function of education is to provide the curriculum consumers with a qualification. The work of the teacher, therefore, is to facilitate knowledge, skills, and understanding by creating opportunities for the learners to learn specific knowledge or skill. This is the predominant aim of the planned curriculum (Biesta, 2009:40). The planned or master curriculum's function is to ensure that the learners are ready for the workplace and this contributes to the growth of the economy (Biesta, 2009:40). The general aim of the Life Skills curriculum is to equip learners with knowledge, skills and values that learners are able to apply in ways that are meaningful to them and to their social context (Department of Basic Education, 2011b:4).

The second major function of education is socialisation (Biesta, 2009:40). It is concerned with the cultivation of a chosen commitment to others as a member of particular social, political or cultural groups (Biesta, 2009:40). The socialisation part of education is not in the planned curriculum (Becker & Du Preez, 2014:60), but is in the lived curriculum as different schools will have to impart or teach certain social, political or cultural values to the learners in that particular school (Biesta, 2009:40). The socialisation function of education also fosters ways of doing certain things and how to behave and teaches about the good and the bad that an individual could choose to do (Biesta, 2009:40), thus cultivating virtues in an individual. The general aims of the CAPS curriculum promote social transformation by providing equal educational opportunities to all and promoting active and critical learning (Department of Basic Education, 2011b:4).

The third function of education is subjectification which promotes independent thinking and leads to self-consciousness (Biesta, 2009:41; Becker & Du Preez, 2014:61). The Life Skills curriculum (Department of Basic Education, 2011a:5) mentions that inclusivity is part of the planning the teacher does when preparing lessons to ensure that the learning barriers individual learners have are identified and addressed. The Life Skills curriculum aims at developing learners holistically and equipping them for the world of work by imparting knowledge, skills and values which will strengthen their physical, social, personal and cognitive development (Department of Basic Education, 2011a:8), thus cultivating virtue, key to self-consciousness and a chosen commitment to others (Pinar, 2011:xiii). Although Biesta's functions of education are not explicitly mentioned in the Life Skills curriculum, they are met by it.

However, the rise of neo-liberal policies which prioritise the individual have shifted responsibility for lifelong learning from the teacher to the learner, thus changing education from being a right to a duty (Becker & Du Preez, 2014:61; Biesta, 2009:38). Marketisation of the curriculum means that the curriculum is used as a way of boosting the economy, or a means of making money

(Becker & Du Preez, 2014:62). Democratic accountability is the main reason for applying market principles to education (Bridges & Jonathan, 2003:127). This means that state-funded schools have to use the curriculum set by the state; even the training of teachers is geared towards their understanding and knowing the state-owned curriculum so that they can implement it well (Bridges & Jonathan, 2003:129). Furthermore, having a state-defined curriculum, Bridges and Jonathan (2003:129) argue, means that it has to be measured by standardised tests and state controlled inspection, as well as against targets of achievement (Beets, 2014:134). Bridges and Jonathan (2003:129-130) list four claims made by those who support the marketisation of education. The first claim is that the failures or short-comings of marketising education were the result of state control of schools, more specifically that the state system was indifferent to the contextual needs of schools (Bridges & Jonathan, 2003:129); it was a one size fits all scenario. The second claim is that the market system education is very cost-effective for the economy (Bridges & Jonathan, 2003:130). The third claim is that marketisation of education empowers the consumer with freedom of choice and develops autonomy (Bridges & Jonathan, 2003:130). The fourth claim is that the competition which the market tends to bring will make suppliers more competent (Bridges & Jonathan, 2003:130).

Beets (2014:135) contends that these claims are true for the educational context of South Africa, where democratic accountability dominates and competency in academic performance and cost effectiveness are overly emphasised. He also argues that the results of standardised tests are used by policy makers for accountability purposes and that the data collected on the performance of learners is usually used to measure the effectiveness of teachers (Beets, 2014:135). He alerts us to the danger of systemic assessments (Beets, 2014:140). Learners are usually assessed in groups and not as individuals, taking the one size fits all approach. As a result the focus is on the school's performance and not on that of the individual learners, which is a hindrance to the subjectification function of education. Too much emphasis on qualifications could lead to marketisation of education (Beets, 2014:140). The over-reliance of the function of education for qualification inhibits the other two functions of education, socialisation and subjectification.

The implications of HRE as a curriculum for justice could lead to an understanding and appreciation of justice as reasonableness, restorative justice and justice as care. This would mean that the curriculum could develop learners that are selfless, that have a moral duty and have an obligation towards others (Du Preez & Simmonds, 2011:323). In the next section I will briefly discuss curriculum development perspectives for a curriculum for justice. These perspectives may be the best way of preventing the development of a curriculum that is mainly focused on qualification with the danger that it could lead to the marketisation of education.

2.6 Curriculum development perspectives for a curriculum for justice

Posner (2012) focuses on two perspectives on curriculum development, namely the technical and the critical curriculum perspectives. The development of a curriculum in which the instructional method and the content is chosen by technical curriculum experts or curriculum planners is termed technical curriculum development (Posner, 2012:245). Technical curriculum experts develop the curriculum based on their specialised knowledge gained from research on learners and society, or based on their subject matter expertise (Posner, 2012:245). Posner (2012:245) states that in technical curriculum development decisions on education or curriculum are objective, systematic, scientific and research based and made by curriculum planners. Posner (2012:246) does not entirely dismiss the technically developed curriculum but advocates for a more transformative approach in curriculum development which is the critical curriculum approach to curriculum development.

The critical perspective questions the authority of experts in curriculum development and argues for a democratic relationship between teacher and student (Posner, 2012:248). Critical curriculum development entails critical reflection on the social and immediate context of the learners and necessitates more dialogue between the teacher and the learner about the world or context which they find themselves in (Posner, 2012:248). They both need to be critically conscious of the social context in which they find themselves in, so that they can developing a critical perspective (Posner, 2012:248).

In order to develop critical consciousness or perspective, there are steps that Posner (2012:248) argues should be taken. The first step is for teachers in a particular area to meet together to draw up common themes pertaining to that particular community, themes that reflect their social context, for instance, like their culture. In the second step, the teachers and other stakeholders outside the teaching fraternity, meet up and identify themes which could be used in the curriculum and also to develop teaching materials (Posner, 2012:248). The results of the second step would then be used to stimulate critical reflection on the lives of the people in that particular area (Posner, 2012:248). This eventually leads to actions based on critical reflection (Posner, 2012:248).

Posner (2012:249) argues that critical curriculum development is a political and ideological matter. Critical development is for the people and by the people (Posner, 2012:249). Its ultimate goal is critical reflection and real life action unlike technical curriculum development where the ultimate goal is learning outcomes (Posner, 2012:249). Critical curriculum development also focuses on the hidden or the implicit curriculum and the explicit curriculum which should liberate the imagination, reasoning and emotional receptivity (Posner, 2012:250).

The reactive conceptual force of *currere* and curriculum development from a technical perspective seem to resonate with each other in the sense that teaching is about following guidelines. I believe this is not transformative as it is the active conceptual force of *currere* and the critical curriculum development perspective which critically engage both the learners and the teacher in the development of their social context. This creates an opportunity to expand their knowledge and be transformed, taking them beyond the norms and standards of the planned curriculum. It is this reason that this study advocates for critical curriculum development.

Critical curriculum development which prizes reflection and transformation resonates well with Doll's (2013:216) four R's namely, richness, recursion, relations and rigour. The term richness refers to the curriculum's depth and quality of meaning, potential, multiple interpretations (Doll, 2013:217). In order for the curriculum to transform both learners and teachers it should have depth (Doll, 2013:217). In order for a curriculum to be rich and transforming it should challenge, unsettle, agitate the normal and the known and it should explore the possibilities (Doll, 2013:217). The term recursion in curriculum does not necessarily imply rote learning or senseless repetition in order to cram concepts, but it means reflective interaction with the learnt or taught curriculum content (Doll, 2013:217). Recursion involves repetition and reflection reflection. Through dialogue with the environment, peers and teachers develop competency and are transformed (Doll, 2013:218). The relationship between curriculum and culture or the environment of the learner plays a huge role in how the learner acquires knowledge (Doll, 2013:219). This is the third R meaning relations. Learners should be able to relate to the curriculum and be able to apply the content or concepts to their lives in a transformative curriculum (Doll, 2013:220). Rigour in this context means looking for various alternatives, relations and connections in order for the curriculum to be transformative (Doll, 2013:221).

Doll's (2013) four R's do help us to start to ask questions about how we should be thinking differently about transformative curriculum development. This research study considers slow pedagogy as one possibility to think differently about transformative curriculum development. Slow pedagogy is discussed in the next section.

2.7 Transformative curriculum development: the possibilities of slow pedagogy for Life Skills

Carlo Petrini coined the concept "the slow food movement" (Petrini, 2001). As a journalist, Petrini was at the forefront of this movement which began in 1986 in Rome (Holt, 2002:266). The movement was a counter to the speed and convenience of fast food as a means of nutrition, and urged the need to think more sustainably about the food industry (Petrini, 2001:7). The slow food movement has opposed values that threaten the food heritage; it reminds people of the

importance of natural resources and how limited they are and discourages them from depleting them (Waters, 2001:ix). Waters (2001:x) states “Food is more than fuel to be consumed as quickly as possible”, therefore one ought to take time when eating. In the slow food movement, it is important to know where food comes from and it teaches a sense of family, community, compassion, beauty and sensuality (Waters, 2001:x). This movement argues that eating cannot be separated from issues of food production and distribution (Sonnenfeld, 2001:xii). The slow food movement uses the symbol of a snail to emphasise the slow pace of the movement (Petrini, 2001:15). I will elaborate more on these values.

All these values about the slow movement are also applicable to education (Holt, 2002:267). In education it is termed slow pedagogy or slow scholarship: the ‘slow’ in slow pedagogy does not refer to pace, quantity or the duration of scholarship but it is an emphasis on the quality and depth of curriculum (Berg & Seeber, 2016:33; Leibowitz & Bozalek, 2018:983). This is also evidenced in Doll’s (2013) four R’s. It means giving more time and attention to or placing more emphasis on certain concepts (Berg & Seeber, 2016:33). HRE is one of such concepts taught through the Life Skills curriculum that may need to be given more attention.

Holt (2002:267) identifies three crucial elements that the slow food movement and slow pedagogy have in common. The first element is the philosophical grounding which says that life is not about rushed meals (Holt, 2002:267). Andrews (2008:30) argues that the fast approach emphasises quantity rather than quality. Slow pedagogy is the opposite of fast which concerns itself with quality over quantity or pace (Leibowitz & Bozalek, 2018:983). The characteristics of a fast approach include being busy, controlling, aggressive, rushed, analytical, strained, shallow, impatient, and active (Andrews, 2008:30). The slow movement is characterised by calmness, cautiousness, patience, and receptiveness – it is still, intuitive, unhurried and reflective (Andrews, 2008:30). It focuses on the depth of engagement and the willingness to engage across the different disciplines and ideas (Leibowitz & Bozalek, 2018:983).

The second is about tradition and character which states that eating is a social activity with its own benefits which takes account of the complexity of food and how it is prepared (Holt, 2002:267). The slow food movement is concerned not only with theory but also with practice (Holt, 2002:267), and so is slow pedagogy. Slow pedagogy emphasises what matters and what is meaningful rather than what is convenient or economically efficient (Leibowitz & Bozalek, 2018:983). It is more concerned with understanding than curriculum coverage and it promotes creative thinking, scrutinising concepts, arguing and finding resolutions (Holt, 2002:269) through developmental workshops for professionals (Leibowitz & Bozalek, 2018:983). It prioritises the curriculum and the intellectual needs of learners, which in turn yields good results (Holt, 2002:269).

The third element is based on moral choices (Holt, 2002:267). Some schools end up narrowing the curriculum and mostly focusing on reading, writing and mathematics (Holt, 2002:266). This narrowing of the curriculum removes the enrichment, and the love and the joy of learning (Holt, 2002:266). When learners do not get the expected grades the teacher's only intervention strategy is to re-assess the learner (Holt, 2002:266). The teachers are required to adhere to the curriculum. This creates less time for the lived curriculum as they have to drill learners until they acquire certain concepts, which leaves both the teacher and learners discontent (Holt, 2002:266). Holt (2002:266) suggests that the focus should not be on curriculum theory but rather on thought and action. Education should move from the ideology that curriculum developers define the ends whilst the means are to be applied or implemented by teachers to the learners who are the recipients. Instead people should come together to examine, plan and improve an activity, at the same time acknowledging the importance of leaving space for unexpected and unpredictable learning (Holt, 2002:266).

This space for unexpected and unpredictable learning could enable transformative curriculum development. This research study draws on five arguments that Waters (2001) presents for Slow Food that could apply to the Life Skills curriculum to enable it to be a transformative curriculum. As Biesta (2009:40) argues, the main function of education addressed in the planned curriculum is preparing the consumers of the curriculum for the workplace to boost the economy. However, the qualification of learners is not the only function of education, socialisation and subjectification. Other essential functions education should serve are not addressed in the planned curriculum (Becker & Du Preez, 2014:60). As in the Slow Food movement, socialisation and subjectification should not be thrown away or discarded but rather should be infused in the lived curriculum. The curriculum is not only about academics, but it is also about understanding that academic studies should contribute to the lives of individuals and their social life (Department of Basic Education, 2011a:8; Pinar, 2012:45). Pinar (2012:43) argues that the 'real' curriculum calls for subjectivity – without it, the curriculum “evaporates” and is “replaced by the conformity compelled by scripted curricula”.

The other argument that Waters (2001:ix-x) posits is that eating is a worthy thing to do and consumers should take their time as food is more than fuel to be consumed in a hurry. Applying this principle to the curriculum, Leibowitz and Bozalek (2018:983) argue that it should not be about pace or the quantity of curriculum coverage, but about what is important and meaningful. Aoki (1993:258) argues that unlike the planned curriculum, the lived curriculum focuses on the individuality of the curriculum consumers and their immediate context which is the classroom, and that this makes learning and teaching relevant and meaningful experiences. Curriculum as planned alone reduces teaching and learning to mere acquisition of knowledge (Aoki, 1999:180)

“as it has become something that is done to them for the sake of external non-educational needs and not a process done with them in the interest of professional and personal growth and development” (Beets, 2014:152).

The third argument that Waters (2001:x) presents is the importance of consumers knowing where their food comes from, “when we understand the connection between the food on our table and the field where it grows, our everyday meals can anchor us to nature and the place where we live” (Waters 2001: x). Aoki (1993:258) argues that the curriculum-as-plan is handed down to teachers by curriculum developers for teachers to feed it to the curriculum consumers. Aoki (1993:258) further argues that the curriculum-as-plan is developed on assumptions and expectations the particular curriculum developers feel that teachers and learners should understand, and not on their individuality and their specific social context. Aoki (1993:267) advises that curriculum developers seek the wisdom of practising teachers. This research study argues that the connection between the food (being the curriculum) on the table (being the teacher) and where it grows (the individuals in a classroom) could lead to meaningful experiences (Pinar,2011) and be transformative.

The fourth argument that Waters (2001:x) presents is that there are more advantages to preparing homemade meals than meet the eye. Some of these advantages are the nourishment of the imagination and senses. Petrini (2001:4) states that the aim of the slow food movement is “to create awareness of local products and awaken people’s attention to food and wine and the right way to enjoy them”. What the lived curriculum seeks to do is to prepare home-made meals (a curriculum that is relevant) that will ground learning in the social context of learners and educate them as individuals and not as a group or a collective (Posner, 2012:248). This could enrich learners as individuals and as a collective in “ethical responsibility and alternative ways of producing knowledge” (Braidotti, 2019:12), and this could advance Doll’s (2013) four R’s. I believe that this could imply “newness, creation of things unforeseen, experimentation, expanding of difference and movement” (Le Grange, 2019:40) as it will encourage learners to explore freedom of thought, and activate their reasoning and their decision-making skills, thus actually improving their developmental stages (Beets, 2014:135). Waters (2001:x) contends that “the ritual of cooking and eating together constitutes the basic element of family and community life”. As Collett, van den Berg, Verster & Bozalek (2018:117-118) explain, slow movement provides alternative ways of making learners value education, encourages more engagement and can foster the ethics of care. They argue that the ethics of care combined with slow pedagogy could yield greater results if it becomes part of the learner’s academic development through communication, trust and respect, essential aspects of the transformative curriculum that this study advocates.

The last argument that Waters (2001:x) uses is that the slow food movement can teach things that are really important like “compassion, beauty, commitment and sensuality – all the best that humans are capable of”. These can be achieved through a transformative curriculum, a curriculum that is developed for individuals’ own capabilities and understanding. Beets (2014:152) argues that if the curriculum could be allowed to do more than just offer a qualification, it would cease being merely “means, techniques or skills” that are needed to advance the economy but would benefit and encourage the personal growth and independence of individual learners.

Slow pedagogy promotes the quality of relationships through interaction and dialogue and shows the significance of subjectivity (Leibowitz & Bozalek, 2018:983). The emphasis is on what is more important and meaningful rather than what is only convenient and efficient (Leibowitz & Bozalek, 2018:983). It is concerned with relational ontology whereby individuals relate to others through critical engagement (Leibowitz & Bozalek, 2018:984). It does not focus on the negative but emphasis instead the positive and the important outcomes of curriculum (Leibowitz & Bozalek, 2018:984). Slow pedagogy works against the theory of dualism, and promotes a holistic view of the world instead and challenges the notion of what is regarded as knowledge, acquired or produced (Leibowitz & Bozalek, 2018:984). Openness and sharing are the two qualities that are closely aligned with slow pedagogy (Leibowitz & Bozalek, 2018:986). The other important aspect in slow pedagogy includes reading and writing collaboratively, and demands that the teacher give ample time for thinking, reading, rereading and writing (Leibowitz & Bozalek, 2018:987).

Slow pedagogy helps to remove pressure, stress and cynicism and makes learning and teaching pleasurable (Berg & Seeber, 2016:35); a happy teacher and a happy learner yields excellent academic results (Berg & Seeber, 2016:34) as emotions play a crucial role in learning and teaching (Berg & Seeber, 2016:37). The curriculum should not turn learners into mere observers or passive consumers of the curriculum but should allow them to actively participate in it, enjoy and benefit from it (Holt, 2002:267).

Slow pedagogy could be used to advocate for Life Skills to be a transformative curriculum to help learners to acquire the necessary life and social skills, knowledge and values (Wallin, 2010:8), using numerous alternatives, relations and connections in order for the learner to be transformed (Doll, 2013:221). This research study promotes slow pedagogy as a perspective that could help achieve the desired aims of the Life Skills curriculum which are to prepare, guide and equip learners for a prosperous and meaningful life in the society (Department of Basic Education, 2011a:8). As advocated by the slow movement, Life Skills also instils knowledge, skills and values to learners that reinforce their physical well-being, their individual and social relationships, and their cognitive capacity (Department of Basic Education, 2011a:8).

2.8 Conclusion

In this chapter, I showed the complexity of HRE. In particular, I revealed that HRE cannot be seen as separate from understanding what human rights are (see Section 2.2). After providing a brief explanation of HRE, I described how HRE came to be a part of the South African national curriculum. First, however, it provided an international perspective. The purpose of this chapter was to demonstrate that if HRE is to be part of the curriculum, we need to adopt a particular perspective of the curriculum. I argued that a curriculum for justice should be that perspective. This curriculum for justice warranted a particular understanding of the curriculum. My argument was that approaching the curriculum as *currere* would be useful when the curriculum needed to be a space for transformation. Within this space where curriculum is viewed as *currere*, I explored the possibilities of a theory such as slow pedagogy to enable curriculum development to be transformative. In this theoretical outline, I proposed different perspectives in order to make it possible to think differently about HRE in the Life Skills curriculum. In the next chapter, I describe the research design, methodology and research processes such as document analysis and interview data collection used to explore this phenomenon.

CHAPTER 3

RESEARCH DESIGN, METHODOLOGIES, METHODS AND PROCESSES

3.1 Introduction

According to Nieuwenhuis (2020b:80), a research design is a systematic strategy that guides the researcher during the completion of the study, it begins with philosophical assumptions to selecting the research environment and participants, to data generating methods and analysing data. In this chapter, I elaborate on the research design that I employed for this study. The outline of this chapter is as follows: Research design (3.2); Qualitative research methodology: single case study (3.2.1); Idealist interpretivist paradigm (3.2.2); Research environment and sample: purposive sampling (3.2.3); Data generation methods (3.2.4); Data analysis method: content analysis (3.2.5); Validity, trustworthiness, and ethical considerations (3.3) researcher's role (3.4), and the conclusion (3.5).

3.2 Research design

Punch (2006:112) asserts that a research design includes five stages which begin with planning, move on to the execution of a research project and continue until the last stages of data analysis and interpretation. According to Merriam and Tisdell (2015:23), research designs have five fundamental elements: methodology, paradigm, sampling techniques, data generation and data analysis. The most commonly used research designs are: qualitative, quantitative and mixed methods research (Creswell, 2009). The first step in the research process is to determine which research design will be employed. The best research design for my research study was a qualitative research design since the study focused on teachers' experiences of HRE and the possibilities of transformative curriculum development.

A qualitative research design involves studying social and cultural phenomena in social sciences. This means it studies natural instances or everyday occurrences in their natural setting and reports data in words (Creswell, 2009:174). Qualitative research designs aim at unlocking the lived experiences of the participants or events (Merriam & Tisdell, 2015:6). Nieuwenhuis (2020a:59) states that qualitative research is about finding out what the participant knows, understands or perceives regarding the phenomenon that is being studied. Creswell (2009:5) defines a qualitative research design as a method that helps the researcher to explore and understand how people see a social human problem. This study focuses on teachers' interpretations of the Life Skills curriculum for implementing HRE in the classroom. It seeks to

answer ontological questions, which are our beliefs about what we need to know about the world, and epistemological questions, which are concerned with knowledge about the social world (Merriam & Tisdell, 2015:7).

The following section elaborates on the research design and the methodology that informed this qualitative research study. It deals with the five elements of my qualitative research design, namely a single case study methodology (3.2.1), the idealist interpretivist paradigm (3.2.2), purposive sampling of participants and research environment (3.2.3), document analysis and interviews as the data generation method (3.2.4), and content analysis (3.2.5). I then discuss validity, trustworthiness and ethical considerations (3.3), and the researcher's role (3.4) before providing the conclusion (3.5).

According to Nieuwenhuis (2020b:83), there are five different approaches to or methodologies in qualitative research: narrative study, phenomenology, ethnography, grounded theory and case study research. This study employed a single case study methodology which is discussed in the following section.

3.2.1 Qualitative research methodology: Single case study

Research methodology emphasises the procedure of research and the conclusions that the researcher has to reach to complete a study (Neuman, 2006:80). This includes how (methods and techniques) data will be generated and analysed. All social researchers systematically generate and analyse empirical data to derive and make meaning about social life (Neuman, 2006:80).

As mentioned in Section 1.5.1, the purpose of a case study is to explore and explain a phenomenon in depth (Denscombe, 2017:57). Yin (2014:16) explains that case studies are a form of empirical enquiry that explores a phenomenon in detail in its particular context. Description, exploring, comparing, explain and/or experimenting are methods used in case studies to investigate a phenomenon (Denscombe, 2017:57).

Common types of case study approaches are the explanatory, the exploratory, the comparative and the descriptive. These different methods of case studies are determined by the nature of the research questions being explored (Yin, 2014:10). An explanatory case study asks how and why questions, its focus is to get explanations from the data to respond to the research questions and aims (Yin, 2014:10). An exploratory case study seeks to ask relevant questions on a case that has not previously been investigated (Rule & John, 2011:8; Yin, 2014:10). The comparative case study aims to compare two units of analysis to learn from their similarities and differences (Yin, 2014:10). The aims of a descriptive case study are usually to describe what has happened or

may happen in a certain case. Examples of questions that can be used in a descriptive case study can be 'how many?' or 'how much?' (Yin, 2014:10). It gives a complete description of the case being studied (Rule & John, 2011:8). Yin (2018:8) says that these different case study methods may overlap because they may have the similar characteristics and urges researchers not to let their judgement be clouded by personal biases when deciding on a case study method.

A researcher should choose the case study method which would be the most advantageous way of engaging with a research question (Yin, 2018:8). Rule and John (2011:21) categorise the four different types of case studies mentioned above into two categories, namely the single case study and the multiple case study. A single case study can be thoroughly studied; the researcher is a participant in it or is knowledgeable about the case (Rule & John, 2011:21). A single case study can be explained, explored or described. However, multiple case studies focus on case categories or cases concerned with a similar phenomenon; they are cases that can be compared with each other (Rule & John, 2011:21).

In the light of what has been said above about the different case studies makes it clear why an explanatory single case study methodology was the best suited to reach the aims of this study. Merriam and Tisdell (2015:38) compares case study methodology to a heart in the centre of a circle. The heart presents the focus area of the study and the circle the vast area around the case, which will not be studied (Merriam & Tisdell, 2015:38). In other words, a case study investigates, explores, explains, compares, describes or explores a unit in a bigger picture by narrowing down the research from a large pool of information into a single unit or case (Merriam & Tisdell, 2015). Figure 3.1 below illustrates the circle and heart for this study.

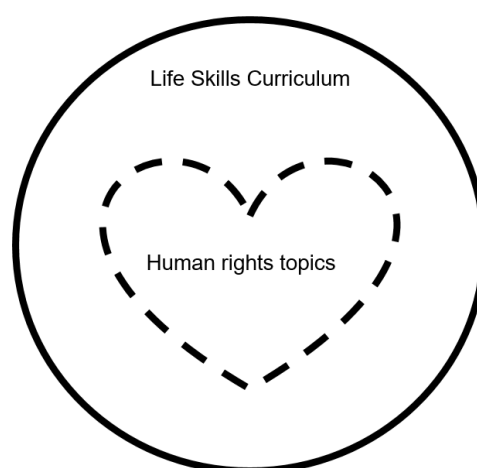


Figure 3.1 Single case study

Figure 3.1 illustrates that the Life Skills school curriculum was the area of investigation. In particular, the focus was on HRE and how teachers interpret and implement these complex topics in their classrooms. This is a single case study of teachers teaching at two particular schools in the Jouberton Township (Klerksdorp region, North West Province).

The first advantage of using a case study for this research study resonates with Denscombe's (2017:65) advantages of case studies, that it is convenient for a small scale research concerned with exploring two research environments. The other advantage is that a case study makes it possible for a researcher to explore a complex phenomenon (Denscombe, 2017:65). This was particularly valuable in this research.

Denscombe (2017:66) also notes some of the disadvantages of case studies. One is that case studies tend to produce generalisable findings if the researcher is not duly careful. I took cognisance not to attempt to generalise my findings. The nature of a case study requires looking at a case in detail to make meaning from the specific case that is being studied and this is what I did in this research study.

3.2.2 Interpretivist paradigm: Idealist

Nieuwenhuis (2020a:67) says that to understand people and their way of doing things you need to get into "their shoes", be part of their world, experience what they experience and in this you will get a deeper meaning and understanding of why people do what they do. Understanding the experiences of human beings and what they deem important is the main aim in the Interpretivist paradigm (Neuman, 2006). Hence, I chose the interpretivist paradigm to underpin this study.

There are two types of interpretivist paradigms mentioned by Schnelker (2006:44), realist interpretivism and idealist interpretivism (Schnelker, 2006:44). Realist interpretivism is a modification of the postpositivism paradigm, it "assumes that social reality exists independent of perceptions about it" (Schnelker, 2006:44). Reality is too complex to attempt to understand it by isolating the elements of a phenomenon and examining them in isolation (Schnelker, 2006:44). One should rather examine the phenomenon in its context and how the elements of that phenomenon come together. Realist interpretivist is about how things are independent of beliefs, interpretations or thoughts of what really happened – it looks at what actually happens or happened (Nieuwenhuis, 2020a:67). Idealist interpretivism according to Schnelker (2006:45) "assumes that reality is a mental construct" which cannot exist without the participants' perceptions, feelings, motives, values, or experiences of reality. It means that reality is defined by how people understand a particular phenomenon in their own context (Schnelker, 2006:45).

Nieuwenhuis, (2020a:68) argues that in idealist interpretivism reality is socially and mentally constructed.

The idealist interpretivism paradigm guided the research processes of data generation in order to explore teachers' interpretations and implementations of HRE in the Life Skills curriculum to strive for transformative curriculum development in the classroom. I did this by selecting the appropriate research environment and sample which is discussed below.

3.2.3 Research environment and sample: Purposive sampling

There are two approaches to identifying a research sample: probability sampling and non-probability sampling (Maree & Pietersen, 2020:214; Strydom, 2011:228). In probability sampling, the sample is a representative of the population of the variables of interest (Maree & Pietersen, 2020:214; Strydom, 2011:228). In contrast, non-probability sampling is a process in which the researcher selects the sample using his or her own discretion (Maree & Pietersen, 2020:219; Strydom, 2011:228). Non-probability sampling techniques include purposive sampling, convenience sampling, snowball sampling and quota sampling (Maree & Pietersen, 2020; Strydom, 2011:392). In this research study, I employed purposive sampling to identify documents, participants, and research environment.

CAPS curriculum documents were purposively selected with the following criteria: they must be Life Skills CAPS documents and be for both the Foundation and Intermediate phase. The documents that were sampled are:

- Life Skills CAPS document (Foundation Phase) (Department of Basic Education, 2011a)
- Life Skills CAPS document (Intermediate Phase) (Department of Basic Education, 2011b)

The reason for including these documents is that they provide information related to the focus of this research study: the prescribed curriculum content and frameworks of lesson planning to be used by Life Skills teachers.

Purposive sampling was also employed for the research environment and participants. To ensure a representation of teachers teaching Life Skills, the selection criteria for the participants were (Maree & Pieterse, 2020:220):

- Foundation Phase Life Skills teachers – one for each grade
- Intermediate Phase Life Skills teachers – one for each grade

The selection criteria for the research environment were:

- Two primary schools
- Schools in the North West province
- Schools in the Dr Kenneth Kaunda District

I employed these criteria to purposively select seven Life Skills teachers from two primary schools in the North West province (Dr Kenneth Kaunda District).

3.2.4 Data generation methods: Document analysis, semi-structured one-on-one interviews and focused group interview

There are various data generation methods that could be used by the researcher, which include observing and/or interviewing participants or documents or selecting the most appropriate for their research study (Nieuwenhuis, 2020b). The data that has been collected is then interpreted in order for it to be used as knowledge (Merriam & Tisdell, 2015:105). To generate data, I made use of three methods, document analysis (Addendum E), semi-structured one-on-one interviews (Addendum F) and a focus-group interview (Addendum G).

3.2.4.1 Document analysis

The first form of data generation method that I used is document analysis. Merriam and Tisdell (2015:176) states that documents need to be verified whether they are true or not, who are the authors, and what were the circumstances under which these were written. Strydom and Delport (2011:380) emphasise the importance of evaluating documents and lists four basic criteria to verify documents that are to be analysed. I employed the following criteria in this research study (Strydom & Delport, 2011:380)

- Is the document authentic?
- Is it credible?
- Does it represent the content it is meant to contain?
- Has the document been written for a particular purpose, or does it have particular meaning or relevance?

I used the Life Skills (Grades R-6) CAPS curriculum, as it is a national curriculum that has been standardised for all Foundation and Intermediate Phase Life Skills teachers to use. Teachers use

this as a framework for their teaching and this directly affects the impact their teaching has and how they interpret and implement HRE in their classrooms. This corpus of documents meets the requirements of the criteria set out by Strydom and Delport (2011:380): it is authentic and credible as it is a national curriculum document; it represents the content which is meant to meet its purpose; and it was directly relevant to my research study. The advantage of document analysis is that documents are usually low cost and readily available (Strydom & Delport, 2011:382). This was true of my study. The CAPS documents were freely available for downloading on the internet.

3.2.4.2 Semi-structured one-on-one interviews

I made use of semi-structured one-on-one interviews as a means of gaining an in-depth understanding of the participants' views (Nieuwenhuis, 2020b:108). One main reason for using one-on-one interviews is to gather data through verbal communication to tap into the participants' minds (Merriam & Tisdell, 2015:108). A semi-structured interview is not as formal as a structured interview (Nieuwenhuis, 2020b:109). According to Merriam and Tisdell (2015:109), structured interviews are rigid in a sense that the interviewer cannot deviate from the set of questions that they have to ask. Interviews can also be unstructured. This means that the interviewer can have a set of questions to guide but can easily deviate from the interview topic if they are not careful (Merriam & Tisdell, 2015:110). I had a list of questions as a guideline for the interviews (Addendum F). The questions were based on the literature and focused on the participants' unique perceptions of, opinions on and experiences of teaching HRE. Due to the nature of semi-structured questions, I was also able to use probes during the interview to generate rich data. I was careful not to go off topic while probing (Nieuwenhuis, 2020b:109). Merriam and Tisdell (2015:122) refer to probing as a means of using follow-up questions or comments when it is necessary to clarify or elicit further comment. Probing also helps the researcher to ask questions they had never thought of before (Merriam & Tisdell, 2015:122).

During the process of my research study the country had to go into lockdown level 5 due to the Covid-19 pandemic.³ For this reason, I used WhatsApp texts and follow-up to contact the participants who had voluntarily agreed to participate (prior to level 5 lockdown) and had already signed informed consent forms. Subsequently, in May 2020, when I contacted them, I explained the new approach that my supervisors and I had devised to comply with the lockdown regulations. This included communicating that the national lockdown had affected the time frame which we had set for the face-to-face interviews and that the Covid-19 regulations at that time made the

³ Lockdown level 5 requires that, "every person is confined to his or her place of residence, unless strictly for the purpose of performing an essential service, obtaining an essential good or service, collecting a social grant, or seeking emergency, life-saving, or chronic medical attention."

www.gov.za/sites/default/files/gcis_document/202003/4314825-3cogta.pdf (Accessed 18 May 2021)

face-to-face interviews we had initially planned impossible. I then invited them to take part voluntarily in telephonic interviews. Of the 14 teachers who signed the informed consent form prior to the Covid-19 lockdown, only seven teachers were willing and available to participate in the telephonic interviews and one teacher stated that she preferred a face-to-face interview. Merriam and Tisdell (2015:115) state that one-on-one interviews can be conducted over the telephone. I saw this as a viable option to navigate generating the data during Covid-19 times.

3.2.4.3 Focus group interview

The third data generation method that I used was a focus group interview. According to Merriam and Tisdell (2015:114), the main advantage of focus group interviews as compared with other data generation methods is that information is generated through collective interaction. In group interactions participants provide the researcher with rich and in-depth knowledge, but and some participants' may even change their views completely on particular aspects (Merriam & Tisdell, 2015:114). Interviews usually give the interviewer a better understanding of the participants' experiences, opinions, emotions and feelings regarding a specific phenomenon (Nieuwenhuis, 2020b:108).

I conducted one focus group interview with participants from both schools. The teachers who participated in the semi-structured interviews were invited to participate in the focus group interview. Six out of the eight teachers accepted this invitation. The focus group questions (Addendum G) were informed by themes that emerged after the semi-structured telephonic interviews were analysed. The focus group interview was conducted after the semi-structured one-on-one interviews. The focus group interview was held face-to-face on 10 December 2020 when Covid-19 regulations allowed such meetings provided certain precautions were taken. The interview venue was at a neutral venue and was also in a central position, which meant that transport was readily accessible. The focus group interview took place after school hours so it would not interfere with teaching and learning time.

3.2.5 Data analysis method: Content analysis

According to Merriam and Tisdell (2015:202, 207), analysing data is a very intricate process that the researcher has to go through in order to create knowledge out of the little pieces of information. This process begins at the same time as data generation and it is an on-going process (Merriam & Tisdell, 2015:195; Wiersma & Jurs, 2009:237). First, the researcher has to categorise the data generated through data generation method/s used and then interpret those categories to create knowledge (Merriam & Tisdell, 2015:195). Management of the data generated is crucial (Merriam & Tisdell, 2015:199). According to Schurink *et al.* (2011:397) the process of analysing data can

be summed up as orderly management, organisation and structuring the data and making meaning of the data.

There are steps that qualitative researchers can follow when they prepare for the data analysis process in the course of the research study. Schurink *et al.* (2011:403) argue that there are three general steps that the researcher should take. The first step is that data needs to be prepared and organised in a way that makes it is easy to analyse. This is done by generating verbatim transcriptions and producing an accurate account of the data that has been generated (Schurink *et al.*, 2011:404). Researchers can organise the data by reading through it and making sure that accounts of the data generation process are meticulously and accurately recorded (Schurink *et al.*, 2011:404). The second step is to reduce the data by generating categories and codes from the data before developing and interpreting themes (Schurink *et al.*, 2011:410). The third step is visualising, representing and displaying the data. When the data is ready to be analysed and interpreted, due care should be taken to present it in a way that stipulates what the main findings that emerged from the raw data are (Schurink *et al.*, 2011:419).

Content analysis is a method which the researcher uses to analyse the content or text of the generated data to help the researcher to understand the message found in the content (Nieuwenhuis, 2020c:126). Content analysis was employed in this research study as it enabled me to describe the phenomenon using verbatim excerpts from the interviews and detailed descriptions of how Life Skills teachers interpret and implement human rights education in their classrooms.

For the purposes of this research study, I employed content analysis, using an inductive method of analysing the data. During an inductive analysis, themes and patterns emerge from the existing data and not from predetermined theory (Nieuwenhuis, 2020c:126). This is important as it allows the data to 'speak' for itself.

The eleven steps that I followed were (Cohen *et al.*, 2011:564-569):

1. Define the research questions to be addressed by content analysis.
2. Define the population from which the units of text are to be sampled.
3. Define the sample to be included.
4. Define the context of the generation of the data. In this research study, I analysed the Life Skills Foundation Phase and intermediate Phase documents, and then did the one-on-one interviews before doing a focus group interview.

5. Define units of analysis. This step involves deciding the level of unit of analysis. These units could be a word, phrase, sentence, paragraph, whole text and themes. This research study made use of words, phrases and themes.
6. Decide on the codes to be used in the analysis. This step consisted of reading and rereading the documents and the interview transcriptions.
7. Construct categories for analysis. Categories were created to group key features of the text. I categorised my data into themes
8. Conduct the coding and categorising of data. This refers to the actual ascription of codes and categories to text.
9. Conduct data analysis. In this case, I used content analysis.
10. Summarise. I summarised the main findings.
11. Make speculative inferences. This required me to put forward some explanations as basis for my argument.

3.3 Validity, trustworthiness and ethical considerations

In this section, I discuss validity, trustworthiness and ethical considerations that enhance the credibility of this study.

3.3.1 Validity and trustworthiness strategies

Strydom (2011:114) emphasises the researcher's ethical responsibility to both human and non-human participants to report the data accurately and honestly. Strydom (2011:113) highlights a number of values that come into play, such as mutual trust, acceptance, cooperation, promises and expectations of all participants (Strydom, 2011:113). Merriam and Tisdell (2015:238-240) explain that for data to match reality, which would be an indication of internal validity, means that the study has to render the participants' representations of reality truthfully.

Merriam and Tisdell (2015:237) argue that throughout the research process the researcher, should meet trustworthiness requirements, particularly transparency, throughout data generation, transcriptions and the interpretation of the data. During the research, the trustworthiness strategies that I followed were credibility, dependability, transferability and confirmability (Cohen *et al.*, 2011:134-180; Koonin, 2014:253; Nieuwenhuis, 2020c:144). Next I discuss these strategies.

3.3.1.1 Credibility

Credibility in a research study is about how accurate and appropriate the data is. Triangulation can be employed as a strategy to ensure credibility. Triangulation involves using contrasting data sources (Denscombe, 2017:326). For this study, triangulation involved using document analysis, semi-structured interviews and a focus group interview.

3.3.1.2 Dependability

Dependability refers to how the researcher reached certain conclusions (Denscombe, 2017:327). These conclusions must be evident throughout the research process and, therefore, the researcher should keep an audit trail so that the conclusions or findings of the research can be audited (Denscombe, 2017:327). In simple terms, creating an audit trail means keeping a record of data generated so that the readers can refer to it as they consider the findings made and the conclusions reached (Denscombe, 2017:326). For this research study, I made sure that I kept record of all the processes of the research from ethics to the data generation and to the reporting process.

3.3.1.3 Transferability

Transferability in research refers to the extent to which the researchers can show the potential generalisability of their findings to cases or instances that are similar to the ones they explored. Alternatively, Rich description of the findings can enable the readers to recognise how they can be applied to their particular setting or context (Denscombe, 2017:328). This can be strengthened by peer briefing. The rich descriptions provided of the context and the data substantiated by detailed verbatim quotes are essential. Interactions between the researcher and the supervisors enhance these descriptions (Denscombe. 2017:328). I had numerous peer briefings with my supervisors to ensure transferability for the reader.

3.3.1.4 Confirmability

Confirmability in qualitative research means that data is constructed and co-constructed through a process of interpretation (Denscombe, 2017:329). To ensure that the findings and conclusions reached were valid and trustworthy, there were frequent peer briefing sessions between my supervisors and I. I had to construct, reconstruct and co-construct data interpretation in order to ensure confirmability.

3.3.2 Ethical considerations

The moral principles that guide a researcher are what Govil (2013:17) terms ethical considerations. According to Merriam and Tisdell (2015:237), the researcher needs to be rigorous in ensuring that ethical considerations are honoured throughout data generation. I complied with the ethical protocols required by the ethics committee. I submitted an ethics application to the Faculty of Education at the North-West University Potchefstroom campus before the research was conducted (Addendum A). This study followed the three ethical considerations: the process of obtaining informed consent, anonymity and confidentiality and preventing deception. Next I discuss the process of obtaining informed consent.

3.3.2.1 The process of obtaining informed consent

Written informed consent is a prerequisite for an ethical research study. The form should be accurate (Strydom, 2011:117) and give detailed information about remuneration, preventing any harm and ensuring confidentiality (Neuman, 2006). Strydom (2011:118) emphasises that a researcher needs permission from the person in charge of the environment where the research will be conducted. For the purpose of this research study, I first obtained ethical clearance from the North-West University. My ethical clearance number is NWU-01630-19-A2 (see Addendum A). Thereafter, I gained permission from the DBE in the district where the schools were situated (Addendum B). I then gained permission from two school principals at the schools where my participants were employed (Addendum C). Lastly, the participants provided me with informed consent (Addendum D).

To ensure that this research study was ethically conducted, the participants received an informed consent letter in simple and accessible language. This informed them what to expect; the duration of their involvement; advantages and disadvantages of their participation; and the processes which were to be followed to complete the study. Participants had to voluntarily agree to participate and were advised that they were free to withdraw at any time without any repercussions. All of those who were willing to participate signed the consent forms and returned them to me. I then took their contact details and said I would call them to set up times and dates and I did so. However, it proved to be difficult to get hold of some of those who had signed the consent letters as they seemed very busy when I tried to schedule our interviews and to make other arrangements. It was lockdown level 5 by then which limited movement other than that for essential purposes. Instead of having seven participants per school, with one from each grade, I ended up having four teachers per school and not all the grades were represented.

3.3.2.2 Anonymity and confidentiality

Nieuwenhuis, (2020c:146) argues that the researcher should ensure that the participants' identity is not revealed and that data generated from them remains confidential. In this study, confidentiality was ensured by not disclosing the exact location, the context of the schools and the timing of recruitment and enrolment in the written report. Participants' names were not mentioned in the study. Instead I used code names.

3.3.2.3 Deception

Deception means intentionally misleading the participants by either withholding information regarding their participation and/or knowingly misrepresenting facts (Strydom, 2011:118). To ensure that I did not deceive the participants, I made sure that everything pertaining to reimbursement, expectations of the participants and all the research processes was presented clearly in the informed consent letter which was discussed with them before the research commenced. Though Strydom (2011:119) highlights the possibility that there may be new developments during the research process that cannot be equated with deliberate deception. One obvious new development that meant a deviation from the original signed informed consent letter was the implications of the Covid-19 regulations. These prohibited face-to-face and physical contact that would have taken place for the planned one-on-one semi-structured interviews. To comply with lockdown regulations, the way interviews were to be conducted had to be adjusted (see Section 3.2.4.2 for a detailed account of these developments). In addition to this, all possible measures were taken to avoid any forms of deception relating to all other matters of the research such as remuneration (see details on these aspects in Addenda D, informed consent letter).

3.4 Researcher's role

In this qualitative research study, my role as the researcher was performed in partnership with the participants (Maree, 2020:47). Although I am a Life Skills teacher, the research was not conducted with teachers in the school where I am employed to ensure that the research was ethical and trustworthy. I had first-hand experience of human rights' violations when I was still a learner. Other learners discriminated against me or others because of my looks or even my social status. This had a negative effect on my self-esteem. What made it worse was that teachers chose not to act when I reported these violations to them, or maybe they did not know how to handle the matter. I also observed human rights' violations such as a learner being discriminated against by fellow learners or teachers. I have frequently faced the dilemma of witnessing how parents discriminate against their children who were learners in my class. I firmly believe that this

study will help to voice teacher's experiences and interpretations of HRE and aid the development of a transformative curriculum.

I had to find a topic that would enable me to answer my research question, apply for ethical clearance, identify the research environment and sample, construct permission letters and informed consent forms for the participants to sign and then generate data through document analysis and interviews and finally analyse, interpret and report the data findings and recommendations, as prescribed by Merriam and Tisdell (2015).

3.5 Conclusion

The research design, methodologies, methods and processes that I used during this research study enabled me as a researcher to immerse myself in the research study, and with the participants' interpretations and their implementation of the HRE that are embedded in the Life Skills curriculum in their classrooms. As a result, I was able to generate rich data and in-depth descriptions of the Life Skills teachers' experiences and interpretations of the Life Skills curriculum. In Chapter 4, I present the data generated and report on my main findings.

CHAPTER 4

PRESENTATION OF DATA AND MAIN DATA FINDINGS

4.1 Introduction

The aim of this chapter is to present the data and the main findings. The sections that follow are a presentation, analysis and interpretation of the main research findings in relation to the second and third sub-research questions. To address these sub-research questions, I present findings from the Life Skills CAPS documents (4.2) and both interviews (4.3), then I compare and contrast the two data sets to one another (4.4) and finally conclude the chapter (4.5).

4.2 Main findings from the Life Skills CAPS documents

In this section, I present the main findings from the analysis of the Life Skills CAPS documents. The two Life Skills CAPS documents (Department of Basic Education, 2011a; Department of Basic Education, 2011b) were analysed through content analysis to address the second sub-research question: To what extent does the Life Skills curriculum make provision for teaching human rights? (see Section 1.3). The findings of the analysis of the CAPS documents (Department of Basic Education, 2011a; Department of Basic Education, 2011b) are presented in table format (tables 4.1 to 4.3). The first table relates to the explicit mention of children's rights, the second table relates to human rights values, and the third table relates to human rights concepts in the Life Skills curriculum.

In each table, the following headings appear: Gr. (refers to the grade), term (showing in which term the content is taught), topic (refers to the main topic where the content is found) and curriculum content (the verbatim use of the content in the curriculum – in bold for emphasis). Table 4.1 provides verbatim quotes on content related to the explicit mentioning of children's or learners' rights.

Table 4.1 Explicit mention of children's or learners' rights (Department of Basic Education, 2011a; Department of Basic Education, 2011b)

Gr.	Term	Topic	p.	Curriculum Content
R	1	My body	16	Who may not touch my body (Right to say no)
3	1	Rights and responsibilities	54	• Learners' rights and responsibilities • Rights and responsibilities of other ○ At home ○ At school ○ In our community ○ In the environment

Table 4.1 (continued) Explicit mention of children's or learners' rights (Department of Basic Education, 2011a; Department of Basic Education, 2011b)

Gr.	Term	Topic	p.	Curriculum Content
4	2	Social responsibility	11	Children's rights and responsibilities
4	2	Social responsibility	16	- Children's rights and responsibilities: name, health, safety, education, shelter, food and environment - Children's rights as stipulated in the South African Constitution - Children's responsibilities in relation to their rights
5	2	Social responsibility	20	- Concepts: discrimination, stereotype and bias - Violation 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

As seen in Table 4.1, only in the first term of grade R and grade 3 are human rights explicitly mentioned. There is no explicit statement or reference to human rights in grade 1 and 2. In grade R the curriculum content that appears is "Who may not touch my body" (Department of Basic Education, 2011a:16), which suggests that this is to be covered in a brief lesson. This is about learners being taught about their bodies, who should not be allowed into their personal space and their right to say no. The first explicit reference to responsibilities appears in grade 3. Learners are introduced to their responsibilities and taught that their rights are inseparable from their responsibilities. The aim is to teach learners not only about themselves but also about other people in their homes, school, community and also the environment at large. This is from a narrowed or limited focus where a learner is taught only about themselves to a much broader perspective on human rights and the responsibilities towards others.

In the Intermediate Phase, the Life Skills curriculum appears to be more explicit and teaching human rights is done in-depth. In grade 4, learners start learning about their rights as stipulated in *the South African Constitution* and then about their "responsibilities in relation to their rights" (Department of Basic Education, 2011b:16). In grade 5, human rights violations concepts are revealed. Learners are then taught about "ways to protect self and others from violations" of human rights (Department of Basic Education, 2011b:20) and where they could go to for help if they would encounter violations. When learners are taught about how and where they should report violations of their human rights, these aspects are taught "in own local context", in line with the plan to deal with human rights violations in the community in which the learner finds

themselves in. In the Intermediate Phase, the perspective of learning about human rights expands and continues from what has been taught in the Foundation Phase. For example, they start learning about “my body”, go on to their “rights and responsibilities” and then go on to social responsibilities (Department of Basic Education, 2011a:16 & 54; Department of Basic Education, 2011b:11,16 & 20). Most of the curriculum content is framed within the Life Skills topic: Social responsibility.

Table 4.2 below shows the human rights values as stated in the *Manifesto on Values, Education and Democracy* (Department of Education, 2001a) that have been integrated in the Life Skills curriculum.

Table 4.2 Human Rights Values in the Life Skills curriculum (Department of Basic Education, 2011a; Department of Basic Education, 2011b)

Value	Gr.	Term	Topic	Curriculum Content	p.
Accountability	1	2	My family	Caring for each other at home	31
	6	3	Social responsibility	Caring for people: Considering others' needs and views Communicating own views and needs without hurting others Acts of kindness towards other people	25
Democracy	-	-	-	-	-
Equality	1	1	Me	We are special and unique - How I am the same as my friends - How I am different from my friends	30
	2	1	Everyone is special	- People are similar and people are different - Caring for people with disabilities	42
Non-racism and non-sexism	5	2	Social responsibility	- Issues of age and gender in different cultural contexts in South Africa: 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 contexts	20
	6	3	Social responsibility	- Gender stereotyping, sexism and abuse - Gender stereotyping, sexism and abuse: definition of concepts - 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	25

Table 4.2 (continued) Human Rights Values in the Life Skills curriculum (Department of Basic Education, 2011a; Department of Basic Education, 2011b)

Value	Gr.	Term	Topic	Curriculum Content	p.
Open society	-	-	-	-	
Reconciliation	6	3	Social responsibility	Celebrating national days: Human Rights Day, Freedom Day, Heritage Day, Reconciliation Day, Children's Day, Women's Day, Africa Day, Mandela Day	25
Respect	1	1	Manners and responsibilities	Respecting other people and what belongs to them	32
	2	1	Myself and others	People at school and at home – include sharing, helping, showing respect, dealing positively with conflict – include self-esteem and bullying	40
	4	1	Development of self	Respect for own and others' bodies: privacy, bodily integrity and not subjecting one's body to substance abuse - How to respect and care for own body - How to respect others' bodies - Reasons for respecting own and others' bodies - Reading about care and respect for body	15
	6	1	Development of self	Peacekeeping skills: acceptance of self and others, demonstration of respect for others, co-operation, personal responsibility for one's actions, listening	23
	6	1	Appreciation and reflection	- Understanding and respecting body changes - Key audience behaviours, such as respect, support, appreciation, silence while watching, applause	41
Social Justice and equity	R	1	In the classroom	Working together in the classroom How to show my feelings in the classroom - How to express what I feel	15
	R	1	Me	What makes me special – include name, language/s, gender	15
The rule of law	4	4	Social responsibility	Traffic rules relevant to road users: Pedestrians and cyclists, Passenger behaviour, Railway safety	17
Ubuntu (Human dignity)	6	2	Social responsibility	The dignity of the person in a variety of religions in South Africa	23

In Chapter 2 (see 2.3.2), I stated the ten human rights values which are central to HRE. Table 4.2 shows where these human rights values are addressed in the Life Skills curriculum. Two human rights values namely, Democracy and Open society, were not mentioned or implied in the Life

Skills curriculum and there was no curriculum content addressing these values. The other eight human right values were implied or mentioned in the Life Skills curriculum.

Respect received the most attention in the curriculum content. In grade 1, Respect is indirectly addressing the issue of stealing because learners should be “respecting other people and what belongs to them” (Department of Basic Education, 2011a:32). Learners are taught manners and responsibilities as early as in grade 1. In grade 2, respect is mentioned in a list of what learners should know. In grade 4, respect is dealt with in depth, beginning with respecting their own bodies, then going on to respecting other people’s bodies and being taught as to why they should respect and care for their bodies and other people’s bodies too. Self-respect and respecting others is reflected in grade 6 as a peacekeeping skill. The human rights value respect appears under topics that seem to broaden the spectrum. In grade 1, it falls under manners and responsibilities, and in grade 2, under the topic myself and others. In grade 4 and 6, it falls under the broader topic of development of self and then appreciation and reflection.

Non-racism and non-sexism value is the value that was accorded the next most curriculum content. However, it is not addressed in the Foundation Phase. Non-racism is taught in grade 5 where they are taught about the different cultural perspectives in South Africa and what is expected of children or elders in each of these cultural groups. Non-sexism is more dominant than non-racism in both grade 5 and 6. I believe it is because of the inequality that lies within most South African cultural contexts, especially with regard to the rights of females. The topic begins with gender and then it is narrowed down to the responsibilities of both girls and boys, and then to the contribution that both genders make in different cultural contexts. In grade 6, learners begin learning about human rights violations like gender stereotyping, sexism and abuse, the effects of these and how to deal with them. The human right value of human dignity only appears once in the context of religion.

In grade 1 and 2, learners are taught about equality; as much as they are unique and special they should know that other learners are equally unique and special too. This curriculum content is about seeing value in the differences and similarities between learners and those around them. Thus an ethic of care is promoted when curriculum content on equality includes caring for people with disabilities – caring for people despite the differences.

Accountability is taught in grade 1 and again in grade 6. Accountability could be indirectly linked with caring or responsibilities and that every right has a responsibility. Caring progresses from caring for those in close proximity (grade 1) to caring for those with disabilities (grade 2), to caring for people by considering others’ needs and views (grade 6). Learners are also taught to communicate their opinions and needs, taking due account of the feelings of others in the process

of doing so, and they are taught to act kindly towards others. Accountability can also be linked to the human right value of respect.

Social justice and equity is emphasised in grade R, where learners are taught about themselves and how to care about others around them. The learners are taught to work together with their peers in the classroom and to be able to express what they are feeling. They are also taught how to say no: their refusal to be touched should align with their expressions.

Reconciliation, the rule of law and Ubuntu have not received much curriculum content. Reconciliation appears in the grade 6 in the third term and it is just mentioned under national days, the day of reconciliation. The rule of law is taught in grade 4, learners are taught at the beginning of the intermediate phase to respect the law, to know how to behave as pedestrians, cyclist and as a passenger, and also about railway safety, I believe road safety is embedded in the first three. When Ubuntu is taught in grade 6, the content is embedded in the dignity of a person in their religion.

From these findings, it is evident that most curriculum content is accorded to grade 6, where accountability, non-racism and non-sexism, reconciliation, respect and human dignity receive attention. In grades R, 1, 2, 4 and 5, there was very little curriculum content. This refers only to accountability, equality, non-racism and non-sexism, social justice and equity and the rule of law. There is no curriculum content on human rights values in grade 3.

Table 4.3 below portrays other human rights related concepts that appear in the Life Skills curriculum. These are rights or human rights values that are not explicitly mentioned because of this. I provided a column that explains or motivates how the curriculum content relates to human rights.

Table 4.3 Human rights related concepts in the Life Skills curriculum (Department of Basic Education, 2011a; Department of Basic Education, 2011b)

Gr.	Term	Topic	p.	Curriculum Content	Motivation how content relates to human rights
1	2	Keeping my body safe	31	• Safe and unsafe situations and places —such as waiting for transport, alone in shopping areas • 'Yes' and 'No' feelings • Practising saying 'No'	Learners are taught how to stay safe and what to do in abusive situations
3	1	Keeping my body safe	54	• We are not safe with everyone • Rules to keep my body safe • Trusting 'Yes' and 'No' feelings • How to say 'No' to any form of abuse • How to report abuse	Learners are taught how to stay safe and what to do in abusive situations
4	2	Development of self	16	• Bullying: how to protect self from acts of bullying Examples of acts of bullying • Appropriate responses to bullying: where to find help	Bullying is a form of human rights violation
4	2	Social responsibility	20	• Child abuse: 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	Abuse can have direct and/or indirect implications for how human rights are applied
4	2	Social responsibility	20	• Dealing with violent situations: Identify potential violent situations at home, school and community • Responding effectively to violent situations • Ways to avoid and protect oneself from violent situations and where to find help	Learners are taught where to go to seek help and how to avoid violence
4	3	Social responsibility	17	• Cultures and moral lessons: Cultural groups in South Africa • Menus from different cultures in South Africa • Moral lessons selected from the narratives of cultural groups in South Africa • Knowledge of major religions in South Africa: Judaism, Christianity, Islam, Hinduism, Buddhism, Baha'i Faith and African Religion Significant places, buildings and worship symbols of different religions	One should know about different dimensions of multiple cultures and religions to a heightened respect

Table 4.3 (continued) Human rights related concepts in the Life Skills curriculum
(Department of Basic Education, 2011a; Department of Basic Education, 2011b)

Gr.	Term	Topic	p.	Curriculum Content	Motivation how content relates to human rights
6	2	Development of self	23	• Bullying: reasons for bullying Getting out of the bullying habit: where to find help	Learners are being taught how to deal with bullying when they are bullies
6	3	Social responsibility	25	• Celebrating national days: Human Rights Day, Freedom Day, Heritage Day, Reconciliation Day, Children's Day, Women's Day, Africa Day, Mandela Day • Nation-building and cultural heritage: definition of concepts How cultural heritage unifies the nation: national symbols, national days • National symbols such as flag, anthem, code of arms, etc. • Celebrating national days: Human Rights Day, Freedom Day, Heritage Day, Reconciliation Day, Children's Day, Women's Day, Africa Day, Mandela Day	One should know about different dimensions of multiple cultures and religions to a heightened respect

In grade 1 and 3 learners are taught how to stay safe and what to do in abusive situations. Then in grade 4, the development of themselves and being socially responsible beings are taught through the curriculum content that addresses human rights violations like bullying, child abuse and violent situations, the effects of these human rights violations, strategies to deal with them and where to get help or report these human rights violations. Then in grade 6 emphasis is placed on different South African cultures, their moral lessons and food, for example. Attention is also given to what makes these cultural groups different and special and the importance of respecting differences between cultures. Also in grade 6, curriculum content about different religions is revealed in the third term. What is significant was the emphasis placed on human rights in terms of celebrating national holidays. It was interesting to note that in grade 4 and grade 6 cover curriculum content through two main topics: development of self and social responsibility.

By reflecting on Tables 4.1 to 4.3, it becomes evident that the Life Skills curriculum does make provision for teaching human rights to a certain extent, directly and indirectly so. There is explicit mention of some human rights concepts and values mentioned in the Life Skills curriculum that learners need to be taught about. Others are human rights related concepts.

4.3 Main findings from the interviews

This section provides the main findings from the one-on-one semi-structured interviews and the focus group interview (see Sections 3.2.4.2 & 3.2.4.3). This section addresses the third sub-research question: How do teachers interpret and implement human rights education in their classrooms? Eight teachers participated in the one-on-one interviews and six of these teachers participated in the focus group interview (see Table 4.5). Life Skills teachers from both the foundation phase and intermediate phase were represented in the one-on-one interviews and the focus group interview. Section 4.3.1 provides a very brief overview of the research environments and a brief profile of the participants.

4.3.1 Overview of the research environments and participants

The research environments were two schools in the Klerksdorp region where the participants of this research study taught. Table 4.4 provides an overview of these schools. To ensure the anonymity of both these schools, the code names School 1 and School 2 were used.

Table 4.4 School portraits

	School 1	School 2
Government school	Yes	Yes
Province	North West province	North West province
District	DR Kenneth Kaunda District	DR Kenneth Kaunda District
Grades offered at school	R-7	R-7
Medium of instruction	Setswana, Xhosa and English	Sesotho and English
Number of teachers	29	27
Number of learners	980	957
Parents average socio-economic status	Low	Low

The information in Table 4.4 was gained from the school principals. These two environments were chosen to generate rich data from different schools with different teachers. These two schools have different mediums of instruction and represent the ethnic groups (Setswana, Sesotho and IsiXhosa) that are found in this region (Jouberton township, in Klerksdorp). Setswana is the most prominent language in this district followed by IsiXhosa and Sesotho, in no particular order, which have a minority of speakers. English is used as the main medium of instruction in the intermediate phase. Another reason for selecting these two research environments was to get varied perspectives on teachers' interpretations of the human rights topics in the classroom in different school settings. In Table 4.5 below I provide the profiles of the teacher participants.

Table 4.5 Profile of teacher participants

Teachers at school 1				
Code name	SS _{T1} / FG _{T1}	SS _{T2} / FG _{T2}	SS _{T3}	SS _{T4} / FG _{T4}
Home language	South Sotho	Setswana	Sesotho	Setswana
Second language	English	Sesotho	English	English
Years of teaching experience	18	15	10	12
Grade/s currently teaching Life Skills	2	6	3	6
Other Grades taught Life Skills	1, 2 and 3	4 and 5	1, 2 and 3	4 and 5
Highest qualification	BEd degree	BEd Honours	BEd Degree	ACE
Other Learning areas taught or currently teaching	Mathematics, English & Sesotho	English and Social Science	Mathematics, English & Sesotho	Natural Sciences
Nationality	South African	South African	South African	South African
Participated in one-on-one interview	Yes	Yes	Yes	Yes
Participated in focus group interview	Yes	Yes	No	Yes
Teachers at school 2				
Code name	SS _{T5} / FG _{T5}	SS _{T6} / FG _{T6}	SS _{T7} / FG _{T7}	SS _{T8}
Home language	Setswana	Xhosa	Setswana	Setswana
Second language	English	English	English	English
Years of teaching experience	4	4	4	16
Grade/s currently teaching Life Skills	6	4	2	1
Other Grades taught Life Skills	4	4	1 and 2	1, 2 and 3
Highest qualification	BEdHons	B Ed Degree	NPDE	ACE
Other Learning areas taught or currently teaching	Mathematics	English, Creative arts and EMS	Mathematics, English and Setswana	Mathematics, English and Setswana
Nationality	South African	South African	South African	South African
Participated in one-on-one interview	Yes	Yes	Yes	Yes
Participated in focus group interview	Yes	Yes	Yes	No

Table 4.5 above provides the profiles of the teachers that participated in this study. The teachers who participated in the interviews have teaching experience spanning from four years to eighteen years. During the interviews, I found out that their teaching experience was not solely focused on teaching Life Skills, but they also teach and/or had taught Mathematics, Creative arts, Economic management sciences (EMS) and languages (English and Setswana). The difference in the participants' teaching experience in general and in Life Skills as a subject and as well as the different grades that they are teaching and/or have taught Life Skills in, made it possible for rich and thick descriptions to be made when the data was generated. Table 4.5 also indicates which

teachers participated in the semi-structured one-on-one interviews and/or the focus group interview. Although all the teachers who participated in the one-on-one interviews were all invited to participate in the focus group interview, not everyone was available for the focus group interview. Eight teachers participated in the one-on-one semi-structured interviews and six teachers in the focus group interview. To distinguish between participants and ensure trustworthiness, the following code names (see Table 4.5 in the row “code names”) were used to distinguish between datasets and participants. Here is an example of how these codes were compiled:

- Semi-structured one-on-one interview data is represented as SST1 when teacher 1’s verbatim responses are provided.
- Focus group data is presented as FGT1 when teacher 1’s verbatim responses are provided.

Next, in Section 4.3.2, the main findings are presented thematically.

4.3.2 Thematic representation of the main interview findings

This section represents the data generated by the interviews. Content analysis was employed to generate the nine themes that emerged from the interviews. These themes are: Teaching human rights is important (4.3.2.1); Human rights knowledge could empower learners to recognise and combat discrimination and violations (4.3.2.2); Learners need to be taught about human rights from a young age (4.3.2.3); Societal prejudice (4.3.2.4); Empowering parents and working together with them (4.3.2.5); Developing learners into responsible citizens (4.3.2.6); The formal curriculum informs the lived curriculum: Human rights topics trigger lived experience (4.3.2.7); Strategies that Life Skills teachers could use to teach human rights topics (4.3.2.8); and Life Skills curriculum is limited in time, scope and depth: suggestions for support from the Department of Basic Education (4.3.2.9). Each of these themes are unpacked below.

4.3.2.1 Teaching human rights is important

All the participants affirmed without hesitation that teaching human rights is important. For SS_{T2} teaching human rights is important, “especially for children, they should know their rights because they are more vulnerable to physical as well as emotional abuse. They should know how to say no or how to report abuse.” This was also referred to by SS_{T7} who shared her view that “by knowing their rights they [children] are able to stand up for themselves in the community and they are able to differentiate between good and harm”. SS_{T3} reflected more on the importance of human rights in terms of responsibility. For her, “[a]s people we have to know what our responsibilities are, meaning that our rights will inform what our responsibilities are.” This

resonates with developing responsible citizens. As SS_{T5} shared, “I think it is very important to teach learners about human rights so that they can be responsible citizens”. Whilst for SS_{T4}, SS_{T6} and SS_{T8} the emphasis is on rights. SS_{T4} expressed the view that “each and every person must have rights” and for SS_{T6} the emphasis was on “teach[ing] people about their rights, the things they should do as they are children and that they should grow knowing themselves and the South African law and what are their boundaries.” For SS_{T8} this meant that “each and every child has a right to know their rights”.

However, two participants argued that a majority of Life Skills teachers do not see the importance of teaching human rights (SS_{T1} & SS_{T3}). SS_{T1} said, “I know that we as teachers do not consider them [human rights] much that is why they are being trampled on so much.” SS_{T3} said that “most of us [teachers] feel that they [human rights] are not important”. SS_{T3} went on to emphasise the curriculum saying that “the curriculum is just shallow, it does not go deeper” and that the curriculum “seems to limit us [teachers]”. Similarly, SS_{T8} said that “the curriculum is not going deeper in touching human rights [topics] ... the curriculum just touches on these things on the surface level”. SS_{T8} also stated that “we [teachers] do not really address them [human rights topics], we are even scared to teach about these things because it is not official to talk about them deeper.” SS_{T7} also mentioned “... we [teachers] have not addressed them [human rights] deeper.” While SS_{T3}, SS_{T7}, SS_{T8} used the concept “deeper”, for SS_{T6} it is about thinking of this topic more broadly: “in grade 4 not all their rights are being addressed ... they are taught just a few ... first identify their rights, then narrow the topic.”

The participants noted pertinent reasons why teaching human rights was important. It was also significant that some teachers also pointed out that at times some teachers do not address human rights as they should or they do not regard the teaching of human rights topics as important. Some of the participants argued that some teachers who teach human rights topics do not do justice to these topics. These varied perspectives provide an understanding of whether teaching human rights is viewed as important (or not).

4.3.2.2 Human rights knowledge could empower learners to recognise and combat discrimination and violations

Some of the participants mentioned human rights knowledge and related topics and ways that this knowledge could empower learners to recognise and combat discrimination and violations. SS_{T1} shared an example of coercion when she shared her perspective that people should not be forced into doing something that they do not want to. She shared the example that people should not be coerced into being vaccinated. This coercion could be countered by empowering learners with the knowledge of their human rights. FG_{T7} used a similar argument:

[They need] to understand that your body is yours, to understand every part of the body's main function is for what, to understand even the hidden parts of the body, what are they there for, is it permissible for anybody to can come and do whatever they want to do with me, they need to be enlightened about that, they need to be enlightened about the pride of their body, the dignity of their bodies in their age, in the language they understand better.

Later in the focus group interview FG_{T7} also shared this viewpoint:

Confidence does not just come but you develop confidence when you are enlightened about something, when you know, when you are taught about yourself, when you begin to be aware of who you are, when you are being told and taught about yourself then that confidence develops, it starts growing up to a level whereby even if someone tells you that you are 'this' and you able to say no I am not that but I am 'this'. That is the confidence that I am talking about.

FG_{T7} argued that learners should be “enlightened” meaning that they should be taught at an early age and in a language that they understand. She also said that being taught or “enlightened” developed confidence to a level where learners would not easily be deceived or lied to or even manipulated.

SS_{T2} in the one-on-one interviews explains that “they (children) should know their rights because they are more vulnerable to physical as well as emotional abuse” and she repeated this in the focus group, adding the issue of lack of confidence, “kids who are mostly abused are vulnerable and are kids who do not have confidence” (FG_{T2}). FG_{T4} supported this view, saying that, “even toddlers they are being victimised”. This shows that young learners are usually easy targets or victims of abuse, so it is important to start teaching them as early as possible about their human rights and those of other human beings. This could help them to become “responsible citizens” (SS_{T5}) and they would be empowered at an early age “to say no or how to report abuse” (SS_{T2}). SS_{T7} and SS_{T8} also said that learners “should know their rights”. SS_{T7} said that once “learners know their rights” they would be empowered “to stand for up themselves in the community and they are able to differentiate between good and harm”. SS_{T1} added that although learners “may not fully understand” some human rights concepts now, “they will remember that they were once taught about it [human rights] when they face it [human rights violations]”. According to SS_{T2}, this means that “learners will know how to say no and how to report abuse” if they have an informed understanding of human rights. Learners would know the South African law and what they ought to do or not to do when they have been taught about human rights (SS_{T6}). “[B]y knowing their rights they are able to stand up for themselves” to their perpetrators and they would be “able to

differentiate between good and harm” (SS_{T7}). FG_{T5} said that at times “learners are not even aware that it is wrong to do the things that they do or are being done to them ... they may not know ... they may think it is another way of playing”. FG_{T7} emphasised that teachers need “to enlighten” learners and teach them to “become knowledgeable” in recognising discrimination and violations.

Human rights should be taught in order to create awareness in learners and empower them (FG_{T5}); some learners have been violated one way or another and do not know how to address these violations (FG_{T7}). This was explained by FG_{T7} as follows:

And it is usually more difficult for them to understand that it is wrong more especially when it is being done to them by adults because they are looking up to them, to them [kids] they see an image of protection, whereby when they look at that person and think that that person cannot do something wrong to them and if they do it means it is a normal thing to be done. That is why when we teach them about their rights they become knowledgeable and are able to stand up for themselves.

Participants mentioned that it is sometimes difficult for learners to differentiate between whether their rights have been violated or not because they see the adults that they trust violating those very human rights. Teaching human rights empowers those who are given the knowledge to know when their human rights are violated and how to report and where to report. They will also know their responsibilities and they will not violate others rights. This could be a preventative measure in curbing human rights violations.

4.3.2.3 Learners need to be taught about human rights from a young age

There are many examples that could be cited as to why learners should be taught about their rights at an early age. An example of this is recounted by FG_{T1} when she shared that boys gained entry into a particular football club by being sodomised. Parents were not aware of what their children are going through until one enlightened child spoke out and the perpetrator was arrested.

[T]here was an incident of an adult man who had a soccer team and because boys love soccer he would recruit them but before one joins the team he would sodomise them as initiation into the team. This incident was even published on newspapers and the guy was arrested, this is a 25 year old guy. The parents of those boys were happy and trusting the guy thinking that at least he is protecting them from drugs and taking them off the streets, and these were primary school kids.

FG_{T2} added to this by referring to a book she once read that discusses paedophiles and that they tend to victimise learners who are shy. And the solution to this, according to FG_{T7} and FG_{T2} is to develop learner's confidence. FG_{T7} also said that "confidence develops when you are enlightened ... when you are being told and taught about yourself then that confidence develops". Both participant FG_{T2} and FG_{T7} repeatedly said that confidence should be instilled in learners. Some learners may have had their rights violated or may be violated at some point in life so making them aware may have positive outcomes in allowing learners to deal with their traumatic experiences or be ready in case this happens to them. Both teachers and parents "need education on this" because some teachers view teaching about topics such as sex as taboo (FG_{T2}) maybe because of age, culture or religious background (FG_{T2}; FG_{T5}). This is what FG_{T2} said:

Sorry I am going to give a practical example of a male teacher in our school, who is old, he is an elder teaching Life Orientation grade 7 and an elder will never come to the children and tell them about the penis and stuff, he will never tell them about it, it's a taboo to them to talk about this [The other participants chorused the word taboo together].

However, FG_{T7} emphasised that "learners should be enlightened in their age, in the language they understand better". FG_{T7} went on to elaborate; "I think Human rights is a very important topic and it should be strongly addressed in the Foundation Phase, especially in Foundation Phase". FG_{T4} restated this point when she argued that the Foundation Phase level "is the most important time of the child" to be taught about their human rights and re-emphasises again by saying, "this phase is very important". In fact, FG_{T4} believes "the most important time of the child is the Foundation phase, you know they grab everything you say to them, you know you can destroy a child's life just in grade 1 with what you say or teach them". FG_{T1} cautions that teachers "... may think that they (learners) do not understand but they know". So for FG_{T7} it is essential that teachers should "... not mock these learners, once you teach them they will grow and they will understand".

The Foundation Phase is deemed a crucial period in which to instil the awareness of human rights in learners. Some of the participants also emphasised that teachers should not undermine the intellect and age of their learners when dealing with human rights topics in the classroom.

4.3.2.4 Societal prejudice

The participants mentioned that some of the discriminations or prejudice shown to other learners might be societal prejudice being brought into the school community. There are some societal influences that, according to FG_{T1}, could have a negative impact on learners and how they view other learners or the society at large. FG_{T1} shared the influence of community:

This comes from our communities mostly, in our communities which have most boys smoking nyaope (drugs) and all sorts of things. If you have a boy child in the township who goes to school and loves themselves he will not be loved, they will call him gay (used sishumane le stabane). It comes from the community.

This is an example of derogatory terms or human rights violations that originate in society. The societal ideologies which learners are exposed to when they are growing up might have an impact on how learners think and view people in their society and how they think things should be done or said. At times distorted views are projected or derogatory terms are used. Another dimension could be the learner's family background. FG_{T2} shared her experience that "they (learners) receive such condemnation at home, name calling is usually used in their homes and when they come to school it is the same with what happens at home when teachers condone such name calling". FG_{T7} and FG_{T1} argued that this may have a damaging impact on learners if they are not taught about human rights. FG_{T4} had this to say about how learners may be discriminated against at home and at the school:

And they grow with that because they are not taught even at home, he will be asking himself that even the grade 7s and even the teachers are calling him gay, you know there are teachers who label some learners as gay (Participants affirmed). They will be saying this gay boy and the boy starts believing that.

FG_{T2} said schools should be a safe haven for learners even if teachers do not know what happens in the learner's homes. She shared her view:

You know with our biological children who go to Model C schools, it is a taboo with them to name call them, they will tell you it's derogative to name call because it is the upbringing, the teachings at school as well, so if they find the environment that they can trust that this environment is different, it is safe for me and we just need to know, to care and to love these kids, love (the word love repeated 6 times).

FG_{T2} alluded to "biological children" who are able to point out or stand up for themselves when they are being discriminated against or insulted. The reason for this she says that both the home environment and the school environment are responsible and that they as teachers can create a safe environment for learners by getting to know their learners and loving and caring about them. The participants also argued that learners may become prejudiced against other learners because of what they have seen happening in society. They also drew attention to the fact that some teachers also use derogatory names when addressing learners.

4.3.2.5 Empowering parents and working together with them

According to the participants, parents and teachers may need to enter into a collaborative relationship. This can be achieved by empowering parents and keeping them informed of what their children are being taught at school. SS_{T8} suggested empowering parents with human rights knowledge as a strategy that could be employed in teaching human rights to learners. To motivate her suggestion SS_{T8} said that

sometimes the parent does not know their children's right and as teachers we only teach them (human rights) to learners. And their parents differ in understand so maybe we can involve the parents by telling them also about the rights their children have and maybe they can also help their children to understand human rights better.

SS_{T8} suggested that parents can be involved in their children's learning if they are also equipped with the knowledge of what their children are being taught. An example of this is the description by FG_{T4} which refers to a confrontation with one parent with regard to teaching about sexually transmitted diseases and the usage of condoms.

I think we need to have meetings to address parents on how we deal with these issues because there are there, rape is there, abuse is there. It doesn't matter because even toddlers they being victimised, like you are saying I think we have to come up with a plan that we should be given permission to address these issues, we teach them better that way, if we can teach them 1 + 1 is 2 it means we can teach them about sex. Now I was teaching in this school, an English primary school. I was touching this topic of sexually transmitted diseases so this very intelligent boy was so excited and his father was in the SGB, so we address the topic of using a condom they know, there in that school the learners know these topics, they know sex topics, you don't struggle teaching these things. You know that the following day that guy, the tall SGB guy came knocking saying, "ey, mam I hear that my son was talking about sex are you teaching my..." (participants are audibly shocked). Am telling the truth. "...are you teaching my children sex here?" He is a Muslim, so I told him that it is in the curriculum. I showed him the textbook and he was shocked and said he did not know that, he had come because his boy was so excited when he was writing his homework because he was telling his father that when he has sex he should use a condom (participants laughed). It is a serious topic that has to be addressed.

FG_{T4} shared that when she explained to the SGB parent that had confronted her that what she was teaching was in the curriculum, the parent was shocked and said that he was not aware of this. In responding to this, FG_{T6} argued that a working relationship between parents, teachers and learners could prevent such confrontations and inconsistencies:

I am thinking that there must be a relationship between the parents, teachers and the learners in such issues that when a parent cannot speak to their children they can go to the teacher and be able to go to the teacher to address some of these issues. I am against that gap between the teachers and the parents because it is there somewhere somehow because if the children are taught here at school when they get home it is a different story.

FG_{T6} alluded to some of the experiences that learners have at home which are sometimes in conflict with what is being taught at school. Empowering parents, according to some of the participants, might help to curb conflict such as this. In addition, some of the participants emphasised the value of informing parents so that they can also contribute to addressing some of the human rights violations that their children face.

4.3.2.6 Developing learners into responsible citizens

According to some of the participants, human rights topics that are taught in the classroom may assist learners to develop into responsible citizens. SS_{T3} said that the knowledge of human rights would inform the learners what the responsibilities are. SS_{T4} concurred with this by providing an example that illustrated that one's right is another person's responsibility and vice-versa. She stated, "there is a topic that says 'respect your own body and others', for example when going into the toilet you have to knock before you enter, it is the right of the person inside to be respected". Whilst for SS_{T6}, the results of teaching human rights to learners not only have an immediate effect. For her, learners must know "themselves and the South African law and what their boundaries are". The effects of teaching human rights in the classroom are long-term, which learners will apply later in their lives (SS_{T1}).

Four of the participants (SS_{T1}; SS_{T3}; SS_{T4}; SS_{T6}) shared the view that human rights have responsibilities that come with them. They should not be taught these without knowing their responsibilities to help them develop into responsible citizens.

4.3.2.7 The formal curriculum informs the lived: Human rights topics trigger lived experience

When teachers implement the Life Skills curriculum, specifically when addressing human rights topics, lived experiences are revealed in relation to what is being taught in the classroom. The participants shared their lived experiences. One of the participants said that she become emotional when she listened to learners sharing their traumatic experiences (SS_{T2}). SS_{T2} shared that,

The stories learners tell you will make you very emotional. They also become emotional and this makes me want to cry with them because some of the things they tell me are very painful. Sometimes the things they share take you back to your own past.

FG_{T7} shared the following personal experience:

When we are talking about this I am taken back, I even remember the emotions of how I felt at that time when this happened to me... ..I think I was about 5 years of age, so at night we all go to sleep in the different rooms but there are many sleeping in each room, so here comes our uncle tickling us, you know, you know your victim, you know who you want to attack or victimise (said with much emphasis). We were all children in that room and we were a handful just getting ready to sleep, as he was tickling us he would go out and come back and continue tickling us as though he was waiting for others to sleep knowing who his victim was, I went into the same blankets and he keep on tickling me, I was nearly penetrated from the back when I was still a child. As he was tickling and trying to penetrate me at the same time I cried because of the pain of him trying to penetrate me, other elderly people in the other room asked why is the child crying and he responded that he was just tickling me and they asked what kind of tickling is that that makes her cry and that is how it ended, just like that with that question and no follow up whatsoever.

The story that FG_{T7} narrated about what happened in her childhood relates to what the participant SS_{T2} spoke about when she mentioned that at times learners shared experiences that awaken memories of what they as teachers may have experienced. SS_{T2} shared that sometimes as a teacher she had to intervene because of the stories that learners shared: “[S]ome of the things that happen to these learners disturb them at school and I end up having to intervene”. Participant

SS_{T2} argued that some of the problems that learners face at home could push her as a teacher to intervene.

Some of the participants also shared that there are some learners in the classroom who have traumatic experiences one way or the other but have not yet opened up about them (SS_{T2}, FG_{T4} & FG_{T7}). Once they open up, teachers themselves are left traumatised and do not have the proper skills required to resolve such matters. Participant FG_{T7} said that at times when they address some of the human rights violations there may be a learner “who experienced” these violations and this may cause them to “relive the emotions” or be traumatised again, they may feel “uncomfortable” and “exposed”, they become “shy” (FG_{T4}; SS_{T5}). Both teachers and learners sometimes find themselves reliving their past experiences when some human rights related concepts are being taught and they as teachers do not know how to help or intervene in such circumstances.

Some of the participants also shared that sometimes their personal beliefs or ideologies influenced how they taught human rights topics in the classroom. FG_{T2} said, “Sometimes as teachers we do not even have confidence to teach them [rights related concepts], we feel that I am too holy, sometimes I am a “Pastor’s wife and I cannot say this and that” and then later on she repeated this point again:

Sometimes some of us are not comfortable, like I am “holy” or a “pastor’s wife” but like I said it’s because the curriculum expects me to teach some of these things... am sorry I am going to give a practical example of a male teacher in our school, who is old. He is an elder teaching Life Orientation grade 7 and an elder will never come to the children and tell them about the penis and stuff. He will never tell them about it, it’s a taboo to them to talk about this [The other participants chorused the word taboo together].

Participant FG_{T2} said that at times as teachers they experienced discomfort when teaching some human rights related topics for various reasons such as religion, age and cultural taboos. SS_{T5} told of his experience that “when the topic is sensitive some learners might laugh” to show their discomfort. FG_{T2} and SS_{T1} also said that some human rights topics are difficult to present to the learners for both teachers and learners. To elaborate on this experience, FG_{T4} said, “so these kids when you just mention the word sex you see them getting excited”. She continued to say,

And then there was a topic about HIV, this is another topic, so these kids when you just mention the word sex you see them getting excited, so I was asking myself how I am going to approach this one, now as I am teaching we get to a point

whereby I have to teach them about how to protect themselves from getting HIV, look at the subtopics: Don't touch blood, don't touch someone's blood, you cannot get it by hugging, kissing or sharing utensils or touching someone's things and staff. Then we got to a subtopic of protecting yourself using a condom, now I have to address it, how do they have to use a condom, I have to talk about how to use a condom, I first asked who knows a condom and they acted shy, obviously they are like that, until one raised their hand and answered that they know what a condom is. Now I have to address that there is a penis and in order for you to use a condom you have to put it in the penis, where there is a condom there is a penis and now I had to go to the sex part and I could see that they are traumatised, I did not know how to address it, I was struggling in my mind on how am I going to address it because I saw those kids when I said sex it was a big shock to them and also full of that shy laughter when I was explaining.

SS_{T5} shared the view that some sensitive topics make learners uncomfortable and he added that learners do at times seem surprised when these topics are presented. He explained:

Sometimes when the topic is sensitive some learners might laugh, you can see it in their faces that they are surprised about the topic, for example when you are teaching about the right to privacy, you will be teaching them that they should not harass other learners and they should respect their privacy and some feel shy when you discuss such topics with them and giggling.

This theme reveals some of the ways in which teachers' and learners' experience human rights topics as sensitive, traumatic and uncomfortable, which awaken past painful experiences, and push the teacher beyond the normal teaching boundaries and challenge their personal beliefs. This theme has also revealed that lived experience is a central part of the formal curriculum.

4.3.2.8 Strategies that Life Skills teachers could use to teach human rights topics

Some of the participants shared the strategies that they employ when teaching human rights topics in the Life Skills classroom. They mentioned that they employ the inquiry-based learning strategy. Here learners are given "a particular topic to go and research about it" (SS_{T4}), SS_{T2} also uses this strategy and believes that "learners should be able to do their own research on the given topics". Some participants added that discussions and probing method could be employed in the classroom as strategies (SS_{T2}, SS_{T4}, SS_{T5} & SS_{T6}).

Another strategy that some of the participants (SS_{T4} and SS_{T5}) said they use or would use when teaching human rights is the collaborative strategy in which learners work in groups or as a class

in classroom discussions. When learners have researched on their own or in groups, SS_{T4} and SS_{T5} state that learners then present their findings to the class. For SS_{T3}, “role play” is another form of presentation. For her, the presentation method could foster or boost the learners’ confidence. SS_{T3} took the stance that classroom presentations can also be regarded as a reflective teaching strategy. Learners have to explain what they learnt and teach that to other learners. This could also involve scaffolding or peer tutoring which may make the concepts more accessible going somewhere towards solving the problem that SS_{T3} has of “not knowing how far can the learners grasp the concepts”.

FG_{T5} added that social media, which learners are familiar with, could be used as an effective teaching strategy. Other pedagogical strategies which were mentioned by some of the participants include singing and storytelling (SS_{T1}, SS_{T3}, SS_{T6}, SS_{T7} and SS_{T8}). FG_{T2} was of the opinion that these teaching strategies (singing, the use of social media and storytelling) could help learners to understand human rights topics. And she added that if they are taught abstract things which they have never “seen” or those that do not interest them, the lessons taught might “not make sense to them” but teachers should rather “bring this thing [human rights] into their [learners’] daily life”.

4.3.2.9 Life Skills curriculum is limited in time, scope and depth: suggestion for support from the Department of Basic Education

Teachers shared their frustrations with the current structure of the Life Skills curriculum by identifying limitations and shortfalls in terms of time, scope and depth. SS_{T4} and SS_{T2} agreed that human rights were adequately addressed in the curriculum in all the Intermediate Phase grades. SS_{T5} when responding to the question, ‘Are human rights adequately addressed in the Life Skills curriculum?’, sounded very reluctant. Although he answered in the affirmative and later on confirmed his answer saying that “the curriculum tries its best to cover human rights”.

However, SS_{T3} felt that human rights “are not adequately addressed...” in the Life Skills curriculum and added that the curriculum content on human rights does not have depth, SS_{T4} concurred with SS_{T3} saying that “not all their rights are being addressed, at the same time they are just a few.” SS_{T8} supported this view: “They are not enough, especially in the Foundation Phase ... we just give them a few, we just tell them what their rights are but not go deeper.” SS_{T7} also emphasised the issue of the curriculum being shallow in terms of scope in the Foundation Phase and that they addressed human rights topics, but they did not address them in-depth. There was further support for this view. SS_{T1} stated that human rights topics “are not adequately addressed in the Life Skills curriculum.” FG_{T7s} answer was: “I am advocating for the Foundation Phase level, no, it does not cover enough”. SS_{T3} shared this view, “I do not think so. They are not adequately addressed”. SS_{T6}

said, “I do not think so”. SS_{T8} expressed it more strongly, saying “They are not enough, especially in the Foundation Phase they are not enough”.

As most participants felt that human rights are not adequately addressed in both the Foundation and Intermediate Phase, they suggested that more time should be allocated to teaching these topics. SS_{T5} said that time allocated to addressing human rights education seems to be limited: “the department of education should allocate more time in this topic of human rights” (SS_{T5}). SS_{T2} contended that “Life Skills needed to be taken more seriously... [and given] more time than in other subjects”.

Participants also gave an impression that the curriculum limits them in what they want to teach when it comes to human rights topics. They believed that it does not go into sufficient depth when it comes to addressing these topics (SS_{T1}; SS_{T3}; SS_{T8}). SS_{T8} remarked that teachers fear teaching what is not in the curriculum, “we are even scared to teach about these things because it is not official to talk about them deeper”.

Some of the individual comments on the limitations that teachers experienced were shared by the participants. SS_{T1} thinks that “sex education should be more emphasised” by the curriculum and the teachers. SS_{T2} had this to say: “The department needs to ... create more ways to intervene” and that “in teacher training colleges or universities, teachers should be trained to counsel and deal with these issues that learners face”. SS_{T2} also suggested professional development workshops for in-service teachers. FG_{T5} added that, “Teaching human rights shouldn’t just be a job of a Life Skills teacher, it should be a subject taught by all teachers and be infused in every curriculum”.

Participants shared their views on the limitations in the Life Skills curriculum in terms of the time, scope and depth when it comes to teaching human rights in the classroom. The participants also shared suggestions for support that could be provided by the DBE to improve teaching Life Skills in general, and human rights in particular.

4.4 Reading the different data sets in proximity to one another

In this section, I reflect on the main findings that emanated from the different data sets. The Life Skills CAPS documents that I analysed in Section 4.2 presents curriculum content prescribed in the national written formal curriculum which is used by Life Skills teachers as a framework. Whereas in Section 4.3 represents the themes that were derived from the interviews with Life Skills teachers that depict the lived curriculum and experienced. Below I present the similarities and differences between the explicit curriculum (see Section 4.2) and the experienced curriculum (see Section 4.3).

4.4.1 Similarities that emerged when comparing the main findings of the explicit curriculum (Section 4.2) and the experienced curriculum (Section 4.3):

- Both the Life Skills CAPS documents and participants highlighted the curriculum content on the topic of “my body”. Both the participants and the Life Skills CAPS documents addressed understanding and respecting body changes (see Table 4.1; Section 4.3.2.2).
- The participants alluded to the rights and responsibilities of children or learners, which appear in the Life Skills CAPS documents (see Table 4.1; Sections 4.3.2.2 & 4.3.2.6).
- The concept discrimination was mentioned by participants and it also appears in the Life Skills CAPS documents (see Table 4.1; Sections 4.3.2.2 & 4.3.2.4).
- The Life Skills CAPS documents cover content on the violations of children’s or learners’ rights and the participants also highlighted some points on violations (see Table 4.1; Sections 4.3.2.2 & 4.3.3.4).
- The participants considered that instilling confidence in learners might be one of the ways to curb human rights violations like physical abuse, rape and other violations. This is addressed in the Life Skills CAPS documents in the curriculum content on self-esteem (see Table 4.2; Sections: 4.3.2.2, 4.3.2.3, 4.3.2.7 & 4.3.2.8)
- Respect was one of the prominent human rights values that was highlighted by the participants and also in the Life Skills CAPS documents (see Table 4.2; Section 4.3.2.6; 4.3.2.7)
- The curriculum content: how to report abuse was emphasised by the participants and is in the Life Skills CAPS documents (see Table 4.3; Sections 4.2.3.1 & 4.2.3.2)

4.4.2 Differences that emerged when comparing the main findings of the explicit curriculum (Section 4.2) and the experienced curriculum (Section 4.3):

- In the Life Skills CAPS documents some content revolves around violent situations. The participants, however, did not directly speak about violent situations, although they did refer to abusive situations (see Table 4.3 and Sections 4.3.2.1, 4.3.2.2 & 4.3.2.5)
- The participants said teachers should instil confidence in learners and this was interesting because teachers also said that some teachers are not confident about teaching some human rights concepts (see Sections 4.3.2.2, 4.3.2.3 & 4.3.2.7).

- The human right value: Non-racism and non-sexism are addressed as one human rights value. However, the participants only made mention of non-sexism and not non-racism (see Table 4.2; Section 4.3.2.4)
- The Life Skills CAPS documents address “how to show my feelings” but the participants did not mention this. However, they mentioned that sometimes they and the learners become emotional when they heard sad stories that learners shared and they also shared that learners were more vulnerable to physical and emotional abuse (see Table 4.2; Section 4.3.2.1 & 4.3.2.7)
- The participants emphasised the importance of using age and development appropriate vocabulary when teaching human rights curriculum content so that the learners would have a more informed understanding (see Section 4.3.2.3)
- Participants suggested that the teaching of human rights and responsibilities might help learners to know the South African law whilst the Life Skills CAPS documents addresses only the rules pertaining roads and traffic (see Tables 4.1 & 4.2; Section 4.3.2.1)
- The Life Skills CAPS documents address “the dignity of the person in a variety of religions in South Africa”, but all that the participants alluded to was that at times their religion as teachers can be a hindrance when it comes to teaching human rights concepts (see Table 4.2; Section 4.3.2.7)
- The Life Skills CAPS documents addressed content on cultural and religious differences in South Africa. However, this did not come up in the interviews with the teachers (see Table 4.3)
- In the Life Skills CAPS documents celebrating national days is made a priority. However, this did not come up in the interviews with the teachers (see Table 4.2)
- The Life Skills CAPS documents do not allude to anything pertaining to parental involvement, but the participants did mention this (see Section 4.3.2.3 & 4.2.3.5)
- The participants shared strategies they used to teach human rights topics; these strategies are not discussed in the Life Skills CAPS documents (see Section 4.3.2.8)
- The participants highlighted limitations that they experienced when teaching the explicit Life Skills curriculum (See Section 4.3.2.9)

- The similarities and the differences that I reflected on when I compared the CAPS Life Skills documents and the interview findings revealed the relationship between the formal curriculum and the lived curriculum.

4.5 Conclusion

This chapter addressed the second and third sub-research questions in the presentation of the main findings. More specifically, it revealed how the Life Skills curriculum makes provision for teaching human rights through the curriculum content that is prescribed. In addition, it revealed how teachers interpret and implement human rights education in their classrooms. By bringing the data sets into conversation, I was able to reflect on how the formal curriculum intersects with the lived curriculum in significant ways. This is further testimony to the importance of understanding curriculum as *currere* and the need for transformative curriculum development when teaching human rights. In Chapter 5, I draw on the main findings and the limitations of this research to make suggestions for further research.

CHAPTER 5

REFLECTING ON THE MAIN FINDINGS, LIMITATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

5.1 Introduction

In this chapter, I provide the concluding thoughts on this study. I present an overview of this research study (5.2) and then I reflect on the main findings (5.3). Next, I highlight the possible limitations of this research study (5.4) and offer suggestions for further research (5.5). I end with my concluding reflections (5.6).

5.2 Overview of the research study

Chapter One mapped the context of this research study by providing the background to this research study, highlighting the research problem and stating the research questions and aims. This chapter also provided a brief description of the research design, the methodology and the research processes which led this research study to address the research topic.

Chapter Two addressed the first sub-research question (1.3) by providing a scholarly review of literature on human rights, covering HRE perspectives both internationally and locally (in South Africa) and HRE towards a curriculum for justice. It highlighted the functions of education, their implications and explored curriculum development perspectives for HRE with a view to a curriculum for justice. I concluded this chapter by exploring the slow pedagogy theory that could be used to inform transformative curriculum development.

In Chapter Three, I provided a detailed account of how this research study was conducted. This includes how qualitative case study was employed as a methodology, how idealist interpretivism was selected as the paradigm, and how the purposeful sampling of participants was conducted. It also described the research environment. Next, I explained how data was generated through document analysis, semi-structured one-on-one interviews and a focus group interview and how content analysis was used to analyse the Foundation Phase and Intermediate Phase Life Skills CAPS documents and transcribed interviews. In this chapter, I also explained the steps I took to ensure that I met the ethics committee's requirements by obtaining ethical clearance, informed consent from the relevant people and permission from relevant departments. I also ensured that the validity, trustworthiness and ethical requirements were met throughout the research process.

Chapter Four addressed the second and third sub-research questions (1.3) by presenting the main findings based on the data generated and analysed and also by providing the interpretations

of the findings. First, the Life Skills CAPS documents were analysed. Thereafter, I gave a brief description of the research environment and the profiles of the participants who participated in the interviews. The nine themes that emerged from the participants' voices and experiences were presented next. Chapter Four concluded by reiterating the main findings that were derived from the different data sets. It highlighted the similarities and the differences between the formal curriculum and the lived curriculum.

This chapter concludes this research study by presenting the main data findings, the recommendations and limitations of this research study.

5.3 Reflections on the main findings

This section reflects on the entire research study as an attempt to address the main research question and aim. In doing so, I present the main findings that emanated from this research study as reflective statements.

5.3.1 Curriculum development revisited

Given that the literature review and the data revealed that a technical curriculum approach is not best suited for teaching human rights, I, through the scholarly review of literature, explored the possibilities of considering curriculum development as a curriculum for justice (see Section 2.6).

According to Posner (2012), curriculum developmental perspectives could be framed as technical or critical. The findings of the scholarly review of the literature suggested that a critical perspective would be the better choice as it pushes the boundaries. Unlike the technical perspective, the critical perspective takes account of the teacher and the learner, as well as their immediate context; it requires them to be very critical about the space in which they find themselves so that the curriculum they develop together may be meaningful and relevant to them. Within the critical approach, I contemplated using the perspective of a curriculum for justice as an alternative. A critical curriculum development approach holds the promise of transformation.

The findings of this study affirm that the technical perspective is limiting (Posner, 2012). This perspective is limiting in a sense that it is objective and not subjective, and, although it is systematic, scientific and research based, it does not consider the contextual factors that come into play when teaching and learning happens (Posner, 2012:245). In terms of curriculum development, teachers were more inclined to pick up on the technical aspects of the curriculum (see Section 4.3.2.9). For some of the participants, the fixed curriculum that the department prescribes does not have the flexibility to accommodate change and this often inhibits them from teaching topics beyond the formal, written curriculum. SS_{T8} remarked on this when she stated

“are even scared to teach about these things because it is not official to talk about them deeper”. Some of the participants complained about the scope of the curriculum in the Foundation Phase as shallow. This is reflected in their use of the word “deeper” to describe what they would prefer. For participants like SS_{T2} support needs to be provided by the department, evident in her suggestion that “the department needs to ... create more ways to intervene” and SS_{T1} spoke about sex education being more emphasised by the department than other aspects of human rights education. This shows the teachers’ dependence and over-reliance on the Department of Education and Training to prescribe and dictate how they should develop their curriculum. Some participants expressed their frustration with this top-down technical curriculum, in which the department dictates what should or should not be taught, (see Section 4.3.2.9), but they did not propose any bottom-up alternatives.

For more transformative curriculum development, perspectives such as a curriculum for justice as is suggested by this study could be used. However, proposing perspectives such as a curriculum for justice does not necessitate doing away with the current curriculum. The teachers’ frustrations could be a sign that curriculum development needs to be revisited to provide alternatives, such as a curriculum for justice, as suggested by the main findings of this research study.

5.3.2 Life Skills curriculum content is underpinned by the human rights values promoted by the Manifesto

South Africa is a member state of the UN. For this reason, South Africa supports and promotes UN initiatives such as its HRE on-going world programme (see Section 2.3.1). On a national level, key aspects of how the UN promotes and conceptualises HRE have insinuated themselves into many of South Africa’s policies and legislations (see Section 2.3.2). One such document is the Manifesto (Department of Education, 2001a) which puts forward ten human rights values that should be infused in the curriculum and underpin curriculum design and development.

Due to the importance placed on the ten human rights values (as expressed in the Manifesto), it seems appropriate to explore the analysis of the Life Skills curriculum and the responses of Life Skills teachers to see whether they too regard these values as noteworthy. As shown in Table 4.2, the Life Skills curriculum includes curriculum content on some human rights values. To provide some indication of which values could be regarded as most significant, I now elicit on the four most emphasised human rights values in Life Skills curriculum content. The human rights value **respect** is accorded the biggest proportion of curriculum content. It is taught in two grades in the Foundation Phase and in two grades in the Intermediate Phase. Learners are taught to respect themselves and other people. Second to **respect** is **non-racism and non-sexism**.

Although it is not explicitly addressed in the Foundation Phase, it is first taught only in grade 5, **Non-sexism** receives much more attention in the curriculum content than **non-racism** does in both grade 5 and 6. This human rights value module begins by teaching learners about gender and then moves on to gender roles (see Table 4.2). Only in grade 6 do human rights violations relating to **non-racism and non-sexism** begin to be addressed. However, **non-racism** only appears as a human right value that goes hand in hand with **non-sexism**. However, it is not addressed in the curriculum as a standalone value, meaning there is no curriculum content for it. The third most emphasised human rights value is **accountability** and the fourth is **equality** (see Table 4.2). **Accountability** is taught in grade 1 and 6 by teaching learners to care for other people through acts of kindness. While **equality** is emphasised in grade 1 and 2 when the curriculum content focuses on teaching learners that they are special and unique, that learners are the same and different from other learners, and that they should be caring for those who are different from them (see Table 4.2).

Some of the participants also mentioned some of the prominent human rights values that appear in Life Skills curriculum content. SS_{T4} highlighted the human rights value **respect** by saying “there is a topic that says ‘**respect** your own body and others’” and then she made a simple example that “when going into the toilet you have to knock before you enter, it is the right of the person inside to be **respected**” (see Section 4.3.2.6). SS_{T5} stated that they teach learners about **respect**, and that they should **respect** the privacy of other people (see Section 4.3.2.7). FG_{T1} and FG_{T4} specifically alluded to **non-sexism** as one of the most prominent human rights values that are violated in the school community and in society at large (see Section 4.3.2.4). The participants did not explicitly mention the two human rights values **accountability** and **equality**.

In addition, many of the participants highlighted topics related to human rights in general, namely: **Rule of law** (see Section 4.3.2.1), **the right to say “no”** and **freedom of speech** (see Section 4.3.2.2), **the right to education** (see Section 4.3.2.3), **non-sexism** (see Section 4.3.2.4), **respect** and **right to privacy** (see Section 4.3.2.7) and that it is crucial that learners are taught their rights (see Section 4.3). Besides this, human rights values resonated indirectly with the most prominent reason given by the participants for learners needing to know their rights, i.e. that learners should be empowered to curb or fight human rights violations (see Sections 4.3.2.1; 4.3.2.2; 4.3.2.4 & 4.3.2.7). On a different note, in Section 4.3.2.6 some of the participants emphasised that the knowledge of human rights values could help to transform learners into responsible citizens.

It can, therefore, be argued that both Life Skills curriculum content and what teachers teach in the classroom upholds the ten human rights values listed in the Manifesto (Department of Education, 2001a). While both the Life Skills curriculum and the teachers emphasise **respect** and **non-**

sexism, the Life Skills curriculum also includes curriculum content explicitly addressing **accountability** and **equality**, even though these were not explicitly mentioned by the participants. The participants were more inclined to mention **empowering and developing learners into responsible citizens** (see Section 4.3.2.2 & 4.3.2.6).

5.3.3 Teaching human rights education through slow pedagogy

Slow pedagogy emanated from the ideals driving the slow food movement and is underpinned by various elements (see Section 2.7). There are three elements that Holt (2002) mentions in the slow food movement which are applicable to the functions of education referred to by Biesta (2009:40). The participants alluded to this when they spoke about the strategies they use when teaching human rights (see Section 4.3.2.8).

As mentioned in the scholarly review of literature in Section 2.7, the first element of slow pedagogy emphasises the quality and depth of the curriculum rather than its quantity, pace and duration; it does not focus solely on curriculum coverage. Andrews (2008:30) also mentioned that the parallel theory to slow movement is the fast approach and one of its characteristics is a shallow curriculum. The participants emphasised the issue that the curriculum did not allow them to teach human rights in depth (see Section 4.3.2.1 & 4.3.2.1). SS_{T3} added that “the curriculum is just shallow”, and this view was supported by SS_{T7} and SS_{T8}.

The second element of slow pedagogy, is concerned with both theory and practice, namely what matters and what is meaningful (Holt, 2002:267; Leibowitz & Bozalek, 2018:983). The focus is on the learner’s understanding rather than on completing the curriculum. As a result, emphasis is placed on competences such as using creative thinking, scrutinising concepts, and arguing and finding resolutions (Holt, 2002:269). This resonates with the reference teachers made to teaching strategies such as reflective teaching, inquiry-based, discussion and probing methods (SS_{T2}, SS_{T4}, SS_{T5} & SS_{T6}).

With regard to the third element of slow pedagogy, Holt (2002:266) argues that teachers are required to focus on coverage of the formal curriculum and this creates less time for the lived curriculum. He suggests that there should be time left for unexpected and unpredicted learning. The participants expressed the view that the formal curriculum does indeed inform the lived curriculum (see Section 4.3.2.7). They mentioned that when teaching some human rights topics emotions of past experiences are relived; learners start sharing their own experiences and sometimes the teacher has to “intervene” (see Section 4.3.2.7).

Slow pedagogy encourages subjectivity, interaction and dialogue (Leibowitz & Bozalek, 2018:983), which resonates with the participants’ use of peer tutoring and classroom discussions

to teach human rights (see Section 4.3.2.8). Leibowitz and Bozalek (2018:984) argue that slow pedagogy does focus on the positive and not the negative and what is important and meaningful in the curriculum (see Section 2.7). In contrast, the participants seemed to focus on both the negative and the positive of the outcomes of the curriculum (see Sections 4.3.2.6 & 4.3.2.7). For some of the participants, negative outcomes include that when both learners and teachers relive traumatic experiences, they become “very emotional” (SS_{T2}). They are sometimes uncomfortable when teaching human rights topics but the “curriculum expects” them to teach these topics (FG_{T2}). They also pointed out that learners find some topics “sensitive” (see Section 4.3.2.7). The positive aspects that the participants made mention of was that teaching human rights could empower learners to recognise and combat discrimination and human rights violations (see Section 4.3.2.2) and that it could transform learners into responsible citizens (see Section 4.3.2.6). As Berg and Seeber (2016:35) argue, emotions play an important role in learning and teaching as well as reliving past traumatic experiences. In instances such as these, teachers sometimes have to intervene if learners find themselves feeling emotional so that the situation can be directed to foster transformation and healing in both learners and teachers. This could emphasise that learners are not mere observers of the curriculum, but are actively participating in it, enjoying it and benefiting from it.

This theme revealed that some participants do use the elements of slow pedagogy in their teaching and reap the potential benefits of doing so.

5.3.4 South Africa’s society is riddled with human rights injustices

Even though the Life Skills curriculum content advocates and teaches against human rights violations, these violations still persist in schools (Prinsloo, 2006:316). Mouton *et al.* (2012:1213) point out some of the inequalities that still exist in South African schools, namely the prevalence of poverty, the high rise of HIV/AIDS infected and affected people and language of instruction as a socio-economic problem that negatively influence the academic achievement of learners.

The Life Skills curriculum content is more inclined to emphasise human rights violations (see Table 4.3). In grade 1 learners are taught about human rights violations through topics such as “unsafe situations”, the “**Yes** and **No** feelings” and “practising how to say **No**”. In grade 3 learners are taught that they “are not safe with everyone”, “rules to keep my body safe”, “trusting the **Yes** and **No** feelings”, “how to say **No** to any form of abuse” and “how to report abuse”. In the Foundation Phase learners are taught about how to prevent human rights violations from happening to them and, if they do happen, they are taught how to report them.

In the Intermediate Phase learners are taught explicitly about human rights violations. The grade 4 curriculum content lists what bullying, child abuse and violent situations are, how to prevent them from happening, and how to report them if they have happened. In grade 6 bullying is emphasised when curriculum content deals with the reasons for bullying, how to stop being a bully and where to get help. From these examples mentioned here, it is evident that Life Skills curriculum content does mirror the inequalities and injustices that continue to be persistent in South African schools.

The participants also indicated that human rights injustices persist both in school and in the community, in the classroom and in the home, when these injustices are committed by learners, by teachers, by parents and by the community (see Section 4.3.2.2 & 4.3.2.4). Participants highlighted gender-related human rights injustices when they shared experiences that some learners are discriminated against by their peers, teachers and communities because of their sexuality and sexual identity (FG_{T1}). FG_{T7} spoke about learners understanding that their bodies are theirs and that no one is permitted to violate their bodies. SS_{T2} said, “they [learners] are more vulnerable to physical as well as emotional abuse”. FG_{T1} mentioned sodomy as a societal injustice that happened in one community. Parents were not aware of this and the boys who were being sodomised kept quiet about it until one boy spoke up (see Section 4.3.2.3). FG_{T7} spoke about rape in the family (see Section 4.3.2.7). The main human rights violations that were mentioned by teachers are physical and emotional abuse such as sexism and rape.

The Life Skills curriculum content and some of the participants’ experiences revealed the South African society as still riddled with human rights injustices despite the strides made to curb these injustices.

5.3.5 The curriculum-as-lived

According to Aoki (1993:257), there are two types of curriculum: the curriculum-as-planned and the curriculum-as-lived (see Section 2.4). The first is the formal curriculum given to teachers by the Department of Education as a framework and basis for planned or formal curriculum. The latter, which includes lived experience, considers context, the teacher and the learners. For Pinar (1975) the curriculum is best expressed as “*currere*” as this acknowledges the curriculum-as-lived.

From the responses of the participants, it became evident that the human rights content taught in the planned curriculum does indeed draw on teachers’ and learners’ lived experience (see Section 4.3.2.7). Some of the experiences that the participants shared include the discomfort they face when teaching some human rights topics owing to their age, religion or cultural beliefs (FG_{T2}).

SS_{T2} also said that they relive some of their past emotions when learners share their painful experiences. This means that some human rights topics that the curriculum addresses trigger a desire in some learners to share their stories. The learners' stories, in turn, trigger past experiences and/or the emotions of teachers. During the focus group interview FG_{T7} shared her own lived experience. This was triggered by the mention of what some learners went through. FG_{T4} also mentioned that learners do open-up or speak out. FG_{T7} cited that learners also relive their traumatic experiences when they speak out. Some of the experiences that the participants highlighted were learners' showing emotions such as discomfort, shyness, excitement, shock and laughter.

It is evident that a curriculum-as-lived, as *currere*, is important and should be infused with the formal curriculum when teaching human rights.

5.3.6 Making HRE curriculum content more conceptually accessible

For Life Skills to be transformative, HRE curriculum content should be more conceptually accessible to learners. In Section 1.2, the problem statement noted that the Department of Basic Education (2011a:3) preamble states that learners should be equipped with the knowledge, skills and values that are essential in developing them to participate meaningfully as citizens regardless of their "socio-economic background, race, gender, physical ability or intellectual ability". The complexity of HRE was the driving force that led this research study to focus on how teachers could make this complex HRE curriculum content more conceptually accessible to learners.

There are two possible factors that could prevent the HRE curriculum content from being conceptually accessible to learners and that is age and language as mentioned by some of the participants (see Sections 4.3.2.2 and 4.3.2.3).

With regard to age, FG_{T7} felt that "they [learners] need to be enlightened about that [human rights] ... [no matter how young they are], [and] in the language they understand best". She (FG_{T7}) and FG_{T4} emphasised that learners should be taught about human rights in the Foundation Phase and their reason was that it is mostly children in this age group who are victimised. SS_{T5} expressed that it is crucial to start teaching learners about rights at an early age so that learners grow up knowing about human rights. From this I deduce that teaching human rights topics in the classroom are very important. Learners need to be taught at a very young age as an African proverb would say "thupa ikojwa esale metsi", roughly translated as a branch can be shaped whilst it is still wet. This could be indirectly translated as you cannot teach an old dog new tricks, which emphasises the need to educate learners whilst they are still young and educable.

In terms of language, FG_{T7}'s comment "in the language they understand better", draws on what FG_{T6} argues when she says that a language could be "inferior ... to the child". FG_{T6} went on to elaborate that learners "do not know the word 'rape' but have a different child name for it, like 'silly things'". This could mean that learners can have different or alternative concepts for the formal language used in curriculum content. The participants have also mentioned the strategies they use in the classroom to ensure that HRE is more accessible to learners (see Section 4.3.2.9). The strategies they mentioned are: inquiry-based learning, discussion and probing strategies, collaborative learning strategies, presentations and role-play (see Section 2.4.3.8) Developing learners into active and responsible citizens can be achieved when learners can conceptually understand human rights. Developing a curriculum that is vested in slow pedagogy (see Section 2.7) might make it to be more accessible.

The participants mentioned age and language as two possible barriers that could prevent the HRE curriculum content from being conceptually accessible to learners. This research makes it evident that for Life Skills to be more transformative, the HRE curriculum content should be more conceptually accessible to learners. Some of the research participants emphasised that making content conceptually accessible means recognising that learners as young as Foundation Phase learners should learn about human rights. Teachers should, therefore, be more aware of the appropriate language or terminology to use to ensure that learners can relate to the concepts and thus better understand the often complex and abstract human rights education curriculum content.

5.3.7 Participants outcries for DBE support

It became evident from the main findings that some participants regard the DBE as central to providing them with support so they can address the challenges they face when teaching HRE in the Life Skills curriculum.

Some of the participants voiced the need for the department's involvement in the structure of the Life Skills curriculum content and their wish to be empowered as Life Skills teachers by the DBE (see Section 4.3.2.8). Some of the participants expressed their concerns about the time, scope and depth of the Life Skills curriculum. These participants felt that more time should be allocated to teaching human rights and that the DBE should adequately address human rights in the Life Skills curriculum and give it more depth (see Section 4.3.2.8). SS_{T2} said that "Life Skills needs to be taken more seriously", implying that the DBE does not always prioritise Life Skills as much as other subjects in the curriculum. When SS_{T8} mentioned the fear teachers who are addressing the hidden curriculum have, she implied that the department should formalise the informal curriculum. The participants mentioned the struggles they go through when addressing HRE content in the

classroom. SS_{T2} strongly believed that teachers need support from the DBE in the form of developmental workshops on how to handle sensitive, traumatic and/or personal emotions that arise when teaching HRE curriculum content.

The participants believed that it is crucial for the DBE to provide in-service professional training so Life Skills teachers can meet challenges they might experience when implementing human rights curriculum content, and that the structure of the Life Skills curriculum should be changed by the DBE.

5.4 Possible limitations of the research study

The research sample may be a limitation of this research study. There were two contributory factors. Firstly, 14 participants signed the informed consent form, seven in each school. All the grades in the Foundation and Intermediate Phase were represented. However, when the one-on-one interviews commenced the country went into the Covid-19 lockdown level 5 (see Section 3.2.4.2). To comply with Covid-19 regulations, the participants were invited to participate in a telephonic interview (instead of meeting face-to-face). At this point, only eight participants were still willing to participate. The participants who withdrew did so because of the additional responsibilities they had as a result of the move to remote online teaching and other lockdown responsibilities.

Secondly, after the process of the semi-structured one-on-one interviews, I re-approached these participants and asked if they would be willing to participate in the focus group interview. It was not possible to have two separate focus groups interviews for each school as there were only six participants (in total) who responded positively (see Section 3.2.3 & 3.2.4.3). This was a better number for a focus group interview because it avoided having to split them up into two groups. For this reason, I combined the participants from both schools into one focus group. The one group was representative of both schools and of different grades.

5.5 Suggestions for further research

Five suggestions for future research

- Firstly, I suggest that further research be done to explore how learners experience learning about human rights through the Life Skills curriculum.
- Secondly, I suggest that further research be done that involves parents. Parental involvement could (a) provide different perspectives on community-related human rights issues of relevance to learners and (b) make human rights learning extend beyond the school and formal curriculum.

- Thirdly, I suggest that further research be done with the DBE: (a) to determine why they regard the allocated time and curriculum content as sufficient to teaching HRE; (b) to explore options for training or professional development of pre-service and in-service teachers on how to interpret and implement human rights topics in their classrooms; and (c) to seek insights from the Department regarding workshops and training on how to deal with traumatic experiences that this research study has shown learners often bring with them to the classroom.
- Fourthly, I suggest that further research be done involving the analysis of teaching and learning support materials such as textbooks and/or lesson plans to investigate how such materials depict human rights curriculum content.
- Fifthly, I suggest that further research be done on how teachers can use age and development appropriate vocabulary to make human rights curriculum content epistemologically accessible to learners.

5.6 Concluding reflections

"Education is a human right with immense power to transform. On its foundation rest the cornerstones of freedom, democracy and sustainable human development."

- Kofi Annan

"Even in kindergarten, children should learn – and experience – the fundamental human rights values of respect, equality and justice. From the earliest age, human rights education should be infused throughout the program of every school – in curricula and textbooks, policies, the training of teaching personnel, pedagogical methods and the overall learning environment ... [Children] can be guided by human rights education to make informed choices in life, to approach situations with critical and independent thought, and to empathize with other points of view."

- Zeid Ra'ad Al Hussein, Jordanian UN High Commissioner for Human Rights

These quotes summarise the essence of this research study on Life Skills teachers' interpretations and experiences of human rights education and the possibility of a transformative curriculum. From the problem statement, to the review of literature, to the analysis of the CAPS documents, and, lastly but not least, the teachers' voices, HRE has been a golden thread bringing together this study to inform a transformative curriculum approach to address human rights injustices in South Africa.

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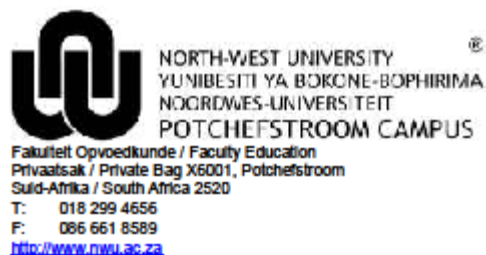
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ADDENDUM A – ETHICS CERTIFICATE



26 November 2019

To Whom It May Concern

I hereby confirm that the ethics application, as stated below, was approved at the Ethics Committee meeting of the Faculty of Education of 21 November 2019.

Ethics number: NWU-01630-19-A2

Project head: Prof SR Simmonds

Project team: P Salemane; Dr A Visser

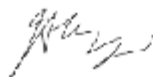
Title: Creating an awareness of human rights through the Life Skills curriculum

Period: 1 February 2020 – 1 February 2021

Risk level: Low

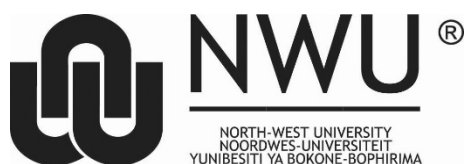
Should you have further enquiries in this regard, you are welcome to contact Prof Jako Olivier at 018 285 2078 or by email at Jako.Olivier@nwu.ac.za or Ms Erna Greyling at 018 299 4656 or by email at Erna.Greyling@nwu.ac.za.

Yours sincerely



Prof J Olivier
Chair Edu-REC

ADDENDUM B – PERMISSION FROM THE DEPARTMENT OF BASIC EDUCATION



Faculty of Education
Edu-HRight research unit
Private Bag X6001, Potchefstroom
South Africa 2520
Tel: 018 299 4764
Email: shan.simmonds@nwu.ac.za

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

Date: 04 December 2019

PERMISSION LETTER: DEPUTY DISTRICT DIRECTOR

I herewith wish to request your permission for teachers in [school name] Primary School and [school name] Primary School to participate in this Masters research study. Seven primary school teachers per school will be invited to voluntarily participate in interviews. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Creating an awareness of human rights through the Life Skills curriculum

ETHICS APPLICATION NUMBER

NWU-01630-19-A2

PROJECT SUPERVISOR: Professor S. Simmonds

CO-SUPERVISOR: Dr A. Visser

ADDRESS: North West University

CONTACT NUMBER: 018 299 4764 (Work) / 082 565 3440 (Cell phone)

MEMBER OF PROJECT TEAM MEd-Student: Pretty Salemane

ADDRESS: 759 16th street, extension 1 Jouberton

CONTACT NUMBER: 081 548 3723

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE

Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also obtained from the provincial Department of Basic Education/other relevant body.

What is this research about?

The aims of this research are:

- Indicating the extent to which the Life Skills curriculum makes provision for teaching human rights.
- Explaining how teachers interpret and implement human rights topics in the classroom.
- Exploring what curriculum development approaches could be used to create an awareness of human rights.

Participants

Seven Life Skills (Grades R-6) teachers per school.

What is expected of the participants?

To participate in semi-structured one-on-one interviews with the researcher and in focus group interviews with colleagues. By taking part in the focus group interview, the participants will also undertake not to disclose information revealed by other participants.

Benefits to the participants

The research findings may assist the participants in raising an awareness of human rights in the curriculum and may assist them in being aware of the human rights in the curriculum and how they as teachers could implement it in the classroom.

Risks involved for participants

The study to be embarked on will not cause any potential risks or discomfort to the participants.

Confidentiality and protection of identity

Any information derived in this study will remain confidential and will only be disclosed with the participant's approval or as required by law. No other party will gain access to the information for any reason whatsoever. As participants of this study, they will be able to review the transcribed data at any stage during the research process. To ensure confidentiality and protection of their identity, I will assign them a pseudonym. In addition, any personal information pertaining to them or the raw data derived from the audio recordings as well as the interview transcript will be kept confidential. As an additional safeguard, the data will be coded and presented in such a way that it will not be possible to identify them.

Dissemination of findings

The findings of this study will form part of an MEd dissertation and other research outputs making it accessible to you and the public.

If you have any further questions or enquiries regarding your participation in this research, please contact the researchers for more information.

DECLARATION BY DEPUTY DISTRICT DIRECTOR

By signing below, I agree to give permission for the research to take place with the identified participants in the study entitled:

Creating an awareness of human rights through the Life Skills curriculum

I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.

- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed, if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place)_____ on (date) ____/____/20____

Signature of the Deputy District Director

ADDENDUM C – PRINCIPAL’S PERMISSION LETTER



Faculty of Education
Edu-HRight research unit
Private Bag X6001, Potchefstroom
South Africa 2520
Tel: 018 299 4764
Email: shan.simmonds@nwu.ac.za

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

Date: 24 January 2020

PERMISSION LETTER: SCHOOL PRINCIPAL

I herewith wish to request your permission for teachers in [school name] Primary School to participate in this Masters Research study. Seven teachers in your school will be invited to voluntarily participate in interviews. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Creating an awareness of human rights through the Life Skills curriculum

ETHICS APPLICATION NUMBER

NWU-01630-19-A2

PROJECT SUPERVISOR: Professor S. Simmonds

CO-SUPERVISOR: Dr A. Visser

ADDRESS: North West University

CONTACT NUMBER: 018 299 4764 (Work) / 082 565 3440 (Cell phone)

MEMBER OF PROJECT TEAM MEd-Student: Pretty Salemane

ADDRESS: 759 16th street, extension 1 Jouberton

CONTACT NUMBER: 081 548 3723

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE

Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also obtained from the provincial Department of Basic Education/other relevant body.

What is this research about?

The aims of this research are:

- Indicating the extent to which the Life Skills curriculum makes provision for teaching human rights.
- Explaining how teachers interpret and implement human rights topics in the classroom.
- Exploring what curriculum development approaches could be used to create an awareness of human rights.

Participants

Seven Life Skills (Grades R-6) teachers.

What is expected of the participants?

To participate in semi-structured one-on-one interviews with the researcher and in focus group interviews with colleagues. By taking part in the focus group interview, the participants will also undertake not to disclose information revealed by other participants.

Benefits to the participants

The research findings may assist the participants in raising an awareness of human rights in the curriculum and may assist them in being aware of the human rights in the curriculum and how they as teachers could implement it in the classroom.

Risks involved for participants

The study to be embarked on will not cause any potential risks or discomfort to the participants.

Confidentiality and protection of identity

Any information derived in this study will remain confidential and will only be disclosed with the participant's approval or as required by law. No other party will gain access to the information for any reason whatsoever. As participants of this study, they will be able to review the transcribed data at any stage during the research process. To ensure confidentiality and protection of their identity, I will assign them a pseudonym. In addition, any personal information pertaining to them or the raw data derived from the audio recordings as well as the interview transcript will be kept confidential. As an additional safeguard, the data will be coded and presented in such a way that it will not be possible to identify them.

Dissemination of findings

The findings of this study will form part of an MEd dissertation and other research outputs making it accessible to you and the public.

If you have any further questions or enquiries regarding your participation in this research, please contact the researchers for more information.

DECLARATION BY THE PRINCIPAL OF THE SCHOOL

By signing below, I agree to give permission for the research to take place with the identified participants in the study entitled:

Creating an awareness of human rights through the Life Skills curriculum

I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.

- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place)_____ on (date) ____/____/20____

Signature of the school principal

ADDENDUM D – INFORMED CONSENT LETTER



Faculty of Education
Edu-HRight research unit
Private Bag X6001, Potchefstroom
South Africa 2520
Tel: 018 299 4764
Email: shan.simmonds@nwu.ac.za

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

Date

PARTICIPANT INFORMATION AND CONSENT FORM

I herewith wish to request your consent to participate in this research, which involves creating an awareness of human rights through the Life Skills curriculum. Before you give your consent, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Creating an awareness of human rights through the Life Skills curriculum

ETHICS APPLICATION NUMBER

NWU-01630-19-A2

PROJECT SUPERVISOR: Professor Shan Simmonds

CO-SUPERVISOR: Dr Anja Visser

ADDRESS: North West University

CONTACT NUMBER: 018 299 4764

MEMBER OF PROJECT TEAM MEd-Student: Pretty Salemane

ADDRESS: 759 16th street, Extension 1, Jouberton

CONTACT NUMBER: 081 548 3723

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE

Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also asked from the provincial Department of Basic Education as well as the school principal.

What is this research about?

The aims of this research are:

- Indicating the extent to which the Life Skills curriculum makes provision for teaching human rights.
- Explaining how teachers interpret and implement human rights topics in the classroom.
- Exploring what curriculum development approaches could be used to create an awareness of human rights.

Participants

You have been invited as a possible participant in this study because you meet the inclusion criteria.

What is expected of you as participant?

As a participant in this study, you will provide your informed consent to voluntarily participate in a one-on-one face-to-face semi-structured interview and a focus group interview. By taking part in the focus group interview, you also undertake not to disclose information revealed by other participants. You will be invited to answer questions based on your understanding and interpretations of human rights in the Life Skills curriculum. Your permission to audio record the interview will be sought before the commencement of the interview. The approximate duration of each interview will be 45 minutes. I, the researcher, will make verbatim transcriptions of the recordings to maintain the authenticity of your responses. You will not be obligated to answer any questions that you do not wish to answer. Any information gathered from you will remain confidential and your privacy will not be violated in any way. Furthermore, you will have the right to withdraw from the study at any stage, without consequence.

Benefits to you as participant

The research findings may assist you in raising an awareness of human rights through the curriculum and how you as a teacher develop your curriculum and implement it in the classroom.

Risks involved for participants

The study to be embarked on will not cause any potential risks or discomfort to you, as the participant.

Confidentiality and protection of identity

Any information derived in this study with which you can be identified, will remain confidential and will only be disclosed with your approval or as required by law. No other party will gain access to the information for any reason whatsoever. As a participant of this study, you will be able to review the transcribed data at any stage during the research process. To ensure confidentiality, I will assign you a pseudonym. In addition, any personal information pertaining to you or the raw data derived from the audio recordings as well as the interview transcript will be kept confidential. As an additional safeguard, the data will be coded and presented in such a way that it will not be possible to identify you.

Dissemination of findings

The findings of this study will form part of an MEd dissertation and other research outputs making it accessible to you and the public.

If you have any further questions or enquiries regarding your participation in this research, please contact the researcher for more information.

Yours sincerely
(Pretty Salemane)

DECLARATION BY PARTICIPANT:

By signing below, I agree to take part in a research study entitled:

[Creating an awareness of human rights through the Life Skills curriculum]

I declare that:

- I have read this information and consent form and understand what is expected of me in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the research process before it has finished if the researcher feels it is in my best interests, or if I do not follow the research procedures, as agreed to.

Signed at (place) _____ on (date) ____/____/20____

Signature of participant

Researcher

ADDENDUM E – DOCUMENT ANALYSIS QUESTIONS

Document analysis questions

The researcher will analyse the following documents:

- Foundation and Intermediate Phase (Grades R-6) Life Skills CAPS document
- The two schools' code of conduct documents if they are available

I will use content analysis as a method to analyse the verbatim content of the above-mentioned documents in order to explore the extent to which the schools' code of conduct and the Life Skills curriculum are making provision for teaching human rights. I will employ content analysis through an inductive approach of analysing data. During inductive analysis, themes and patterns emerge from the existing data and not from predetermined theory (Nieuwenhuis, 2020c:126). The following schedule will guide the document analysis:

DOCUMENTS refer to both Foundation and Intermediate Phase (Grades R-6) Life Skills CAPS documents

1. Where do the terms “human rights”, “values”, “justice”, “injustice”, “human rights violations”, “human rights discriminations”, “inequalities” and/or “equality” feature in the documents?
2. Are any of these 10 human rights values?:
 - Democracy;
 - Social justice and equity;
 - Equality;
 - Ubuntu (Human dignity);
 - Non-racism and non-sexism;
 - An open society;
 - Accountability;
 - The rule of law;
 - Respect; and

- Reconciliation

included in the documents and where (in which grade and topic)?

3. When the terms used in 1 and 2 are mentioned, what words or phrases are used?

4. Since HRE should aim at achieving the following, are these aspects (a-f) included in the documents? If so, where and in what way(s)? (UN, 2006:12):

- (a) The strengthening of respect for human rights and fundamental freedoms;
- (b) The full development of the human personality and the sense of its dignity;
- (c) The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
- (d) The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law;
- (e) The building and maintenance of peace; and
- (f) The promotion of people-centred sustainable development and social justice

5. Are there any other aspect of relevance?

ADDENDUM F – ONE-ON-ONE INTERVIEW SCHEDULE

Semi-structured one-on-one interviews

Prior to voluntarily participating in the interview, participants were purposefully sampled in order to allow for the richest and most relevant source of information to be obtained. This process will support the researcher in answering the pertinent research questions. In this proposed study 8 Life Skills teachers, at least one from each grade, from different schools have been interviewed in semi-structured, one-on-one interviews. The semi-structured one-on-one interviews took place at their respective schools or homes, most of them are my close friends and it made it easy for me to ask for their consent. I have recorded these interviews using an electronic device to transcribe accurately then after the recordings will be permanently destroyed to ensure all ethical considerations have been followed. Below are the questions I asked:

Interview questions

1. Do you think teaching human rights is important? (*If yes/no, why?)
2. Do you think human rights are adequately being addressed in the curriculum? (*Please motivate)
3. What human rights topics are addressed through the Life Skills curriculum?
4. Are there any topics that are not included that you think should be part of the Life Skills curriculum? Why?
5. Please provide examples of how you include human rights topics when you teach Life Skills?
6. What teaching and learning strategies do you think could be employed in the classroom to teach human rights topics through the Life Skills curriculum? Please provide examples.
7. Do you experience any challenges when teaching human rights topics through the Life Skills curriculum?
8. Is there anything else you would like to add?

ADDENDUM G – FOCUS GROUP INTERVIEW SCHEDULE

Focus group interview questions

The same participants who were involved in the semi-structured one-on-one interviews will be invited to participate in the focus group interviews. The purpose of these interviews is to get participants to engage with aspects that arise from the semi-structured one-on-one interviews. As a result, it is not possible to provide a complete list of questions as questions will also be formulated based on the analysis of the participants responses in semi-structured one-on-one interviews. The following prompts will be asked as initial questions in the focus group interview to engage with the second and third sub-research questions:

1. From the Life Skills curriculum the following emerged as topics to be taught under human rights in Life Skills: [Equality, Human dignity (respect), Freedom and security of the person, Privacy, social justice & equity, accountability, rule of law, reconciliation,]. Are there other topics that you teach that do not form part of this list?
2. From the interviews the following emerged as suggestions for topics that needs to be added in Life Skills: [The right to be protected from exploitative labour practices, from maltreatment, neglect, abuse and degradation, freedom of expression, freedom of bodily and psychological integrity (vaccination without consent)]. Are there other topics you think should be taught? Can you please give examples?
3. Does the Life Skill curriculum cover enough content on human rights? If yes, how so and if no what is lacking, what could be added?
4. From the interviews, the following emerged as challenges to teaching human rights topics through the Life Skills curriculum: [Limitations teaching the hidden curriculum, learners sharing sad and touching stories about their experiences, laziness and playfulness of learners, learners not understanding their human rights, age appropriateness]. Can you relate to these examples? Do other examples come to mind when you hear these examples?
5. Can you provide some examples of how you teach human rights topics in the Life Skills classroom?
6. What curriculum development approaches do you think could be used to create an awareness of human rights through the Life Skills curriculum?

ADDENDUM H – LANGUAGE EDITOR CERTIFICATE

LANGUAGE EDITING CERTIFICATE

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TO WHOM IT MAY CONCERN

This is to attest that I have edited the language of the dissertation:

**Life Skills teacher's experiences of human rights education: Possibilities for a
transformative curriculum**

by Pretty Mabhena

To be submitted for the degree of

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16 July 2021