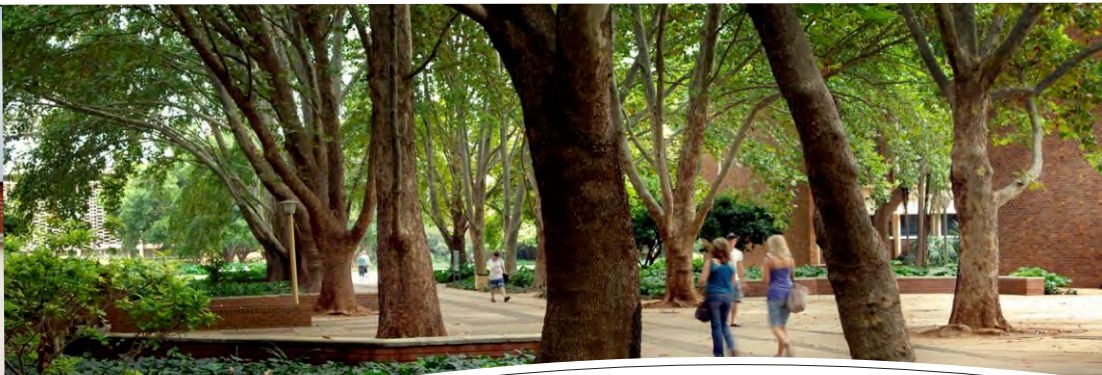




Curriculum implications for gender equity in Human Rights Education

Shan Simmonds

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Thesis submitted for the degree

Philosophiae Doctor in Curriculum Development

at the

Potchefstroom Campus of the North-West University

Supervisor

Prof Cornelia Roux

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Dr Ida Sabelis and

Dr Ina ter Avest

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September 2013

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¹ Human Rights Education in Diversity (HREiD), www.hreid.co.za

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³ Research Capacity Initiative (RCI) and Advanced Research Capacity Initiative (ARCI) are prestigious PhD programmes funded by SANPAD and awarded to approximately 35 interdisciplinary PhD students from universities in South Africa, Mozambique, Zambia, and Tanzania facilitated by South African and Dutch scholars.

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DEDICATION

I dedicate this thesis to my grandparents, Boyd and Mona Scholtz (1930 - and 1933 -), and my mother, Jacqui Simmonds (1960 -), without whom this journey would not have been possible.

DECLARATION

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

Handwritten signature

Signature

Date: April 2013

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ABSTRACT

The Gender Equity Task Team's (1997) report, *Gender Equity in Education*, recommends that further research be done to identify the practices perpetuating inequitable gender relations in classrooms and to provide guidelines for teachers and learners to understand the meaning of the gender issues presented in the curriculum (South Africa, 1997:14&16). This research study echoes some of the desires of The Gender Equity Task Team through an exploration that engages with the extent to which gender equity is enacted in Human Rights Education curricula.

In particular, the aims of this research study were to;

- contest and deconstruct the notion 'gender equity' from scholarly perspectives as well as from explicit curriculum, female teachers' and schoolgirls' narratives, so as to create an awareness of gender equity in society and curriculum; and
- engage with Human Rights Education pedagogical approaches so as to consider the promotion of gender equity through Human Rights Education curricula.

The aims of the study were explored through a theoretical framework that engaged with Human Rights Education -, curriculum -, feminist - and gender studies theories. The methodological framework was that of qualitative narrative inquiry. A purposeful sample consisting of South African national curriculum policy documents as well as secondary school female teachers and Grade 9 schoolgirls in semi-rural and inner-city environments was selected. Document research, semi-structured one-on-one interviews and narrative-photovoice were the data collection methods, and critical discourse analysis the analytical framework. These theoretical and methodological stances were purposefully selected juxtaposed to the interests of the international SANPAD (South Africa Netherlands Research Programme on Alternatives in Development) project in which this research study resides, entitled: 'Human Rights Education in diversity: Empowering girls in rural and metropolitan school environments' (Roux, 2009).

The findings and interpretations derived from the empirical data reveal that the formal Human Rights Education curriculum portrays gender and gender equity nuances as health, social and wellbeing dilemmas that have detrimental and destructive consequences on individuals and on society as a whole. The female teachers and schoolgirls experience gender equity primarily in terms of sameness and 'being equal'. The elusive, complex nature of gender equity was not prevalent. However, the lived experiences of some female teachers and schoolgirls demonstrated the situatedness of their gender identity through the hidden curriculum and reinforced the notion of gender equity as a social construct.

The findings of this research study have refined my understanding of the nuances of gender and gender equity, creating in me a deeper awareness of these concepts. This awareness permeates my vision of the curriculum in particular and the education system and society in general, and makes me want to strive toward fostering transformative curriculum spaces. Another contribution of this research study emerged from the desire to elicit schoolgirls' narratives with the aid of photographs. By disrupting the boundaries between narrative and photovoice as data collection methods, narrative-photovoice was coined as a methodological contribution to this research study. The value of narrative-photovoice for and within gender studies research is also revealed. The third contribution of this research study emerged in response to the need to enrich the concept of gender equity within Human Rights Education. In effect, critical human rights literacy (HRLit) was conceptualized as a developing normative theory to deconstruct the discursive spaces emerging in Human Rights Education and to critically engage with their meanings.

Key concepts: Human Rights Education, curriculum, gender equity, critical human rights literacy (HRLit), narrative-photovoice

OPSOMMING

Die Geslagsgelykheid Taakspan (1997) se verslag, *Gender Equity in Education* beveel aan dat verdere navorsing gedoen moet word om die praktyke wat ongelyke geslagsverhoudinge in die klaskamers laat voortbestaan te identifiseer en om riglyne aan onderwysers en leerders te gee vir die verstaan van die betekenis van die geslagskwessies wat voorkom in die kurrikulum (South Africa, 1997:14&16). Hierdie navorsingstudie eggo sekere van die behoeftes van die Geslagsgelykheid Taakspan deur 'n eksplorاسie met betrekking tot die mate waartoe geslagsgelykheid voorgeskryf word in die Menseregte Opvoeding kurrikula.

Hierdie navorsingstudie het spesifiek ten doel gehad om;

- die konsep 'geslagsgelykheid' vanuit akademiese perspektiewe sowel as van eksplisiete kurrikulum, vroulike onderwysers en skoolmeisies se narratiewe te bevraagteken en te dekonstrueer, ten einde 'n bewustheid van geslagsgelykheid in die gemeenskap en kurrikulum te skep;
- Menseregte Opvoeding se pedagogiese benaderings te betrek ten einde die bevordering van geslagsgelykheid deur Menseregte Opvoeding kurrikula te oorweeg.

Die doelwitte van die studie is ondersoek deur 'n teoretiese raamwerk met betrekking tot Menseregte Opvoeding-, kurrikulum-, feministiese- en geslagstudies teorieë. Kwalitatiewe narratiewe navorsing is gebruik as metodologiese raamwerk. 'n Doelbewuste steekproef bestaande uit Suid-Afrikaanse nasionale kurrikulum beleidsdokumente, sekondêre skool vroulike onderwysers en Graad 9 skoolmeisies in semi-plattelandse en middestad omgewings is geselekteer. Data is ingesamel deur dokument navorsing, semi-gestruktureerde een-tot-een onderhoude en narratiewe-photovoice, en kritiese diskoers analise was die analitiese raamwerk. Hierdie teoretiese en metodologiese standpunte is doelbewus geselekteer, geplaas langs die belange van die internasionale SANPAD (*South Africa Netherlands Research Programme on Alternatives in Development*) projek waarvan hierdie navorsingstudie deel vorm, naamlik: '*Human Rights Education in diversity: Empowering girls in rural and metropolitan school environments*' (Roux, 2009).

Die bevindings en interpretasies afgelei van die empiriese data toon dat die formele Menseregte Opvoeding kurrikulum geslag en geslagsgelykheid nuanses uitbeeld as gesondheids-, sosiale- en welstand dilemmas wat nadelige en vernietigende gevolge toon op beide individue en die samelewing as geheel. Die vroulike onderwysers en skoolmeisies ervaar geslagsgelykheid hoofsaaklik in terme van eendersheid en 'om gelyk te wees'. Die ontwykende, komplekse aard van geslagsgelykheid het nie voorgekom nie. Die beleefde ervarings van sekere vroulike onderwysers en skoolmeisies het egter die gesitueerdheid van hulle geslagsidentiteit

gedemonstreer deur die verskuilde kurrikulum en die idee van geslagsgelykheid as 'n sosiale konstruk versterk.

Die bevindinge van hierdie navorsingstudie het my begrip van die nuanses van geslag en geslagsgelykheid verfyn en 'n dieper bewustheid van hierdie konsepte by my gekweek. Hierdie bewustheid deurdring my visie van spesifiek die kurrikulum, en die onderwysstelsel en samelewing in die algemeen en maak my wil strewe na die bevordering van transformatiewe kurrikulum ruimtes. Nog 'n bydrae van hierdie navorsingstudie het na vore gekom uit die behoefte om skoolmeisies se narratiewe met behulp van foto's te ontlok. Deur die ontwrigting van die grense tussen narratiewe en photovoice as dataversamelingsmetodes is narratief-photovoice daargestel as 'n metodologiese bydrae tot hierdie navorsingstudie. Die waarde van narratief-photovoice vir en binne navorsing in geslagstudies is ook onbloot. Die derde bydrae van hierdie navorsingstudie het na vore gekom in reaksie op die behoefte om die konsep van geslagsgelykheid in Menseregte Opvoeding te verryk. In effek is kritiese menseregte geletterdheid (HRLit) gekonseptualiseer as 'n ontwikkelende normatiewe teorie om die diskursiewe ruimtes in Menseregte Opvoeding te dekonstrueer en om krities met hul betekenis om te gaan.

Sleutelwoorde: Menseregte Opvoeding, kurrikulum, geslagsgelykheid, kritiese menseregte geletterdheid (HRLit), narratief-photovoice

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PRE-SCRIPT:

PRE REFLECTIONS OF MY PHD

As the sun reflects on the water on a mid-summer afternoon, the reflection presents a mirage of the images surrounding this setting and nestled within it. It imprints in my mind this sanctuary during this season of the year, at this time of day and in this very moment. In this study I will listen to the narratives shared by female teachers and schoolgirls. In this venture I think of the reflection that they see on the water at a specific time and in a specific space and thus of how they depict their own experiences and lives. As this study gives adoration to how people reflect on their own lives and how this shapes their worldview, culture and opinions with regards to gender and equity, it seems only fitting for me to reflect on my own life as a means of providing a setting for all the other reflections and lives that will soon be sparkling on this stretch of water. With the intent to consciously reflect on and question my being a researcher, I provide a snapshot of my life.

Spending the twelve years of my school career in boarding school taught me to be 'street-wise'. My adoration for literature (especially reading) and my creative imagination developed later in my life, as it was not as high a priority at that time as the need to fend for myself. This upbringing has taught me to stand up for myself and state my opinions. However, this attribute has also often got me into trouble with my seniors and more conservative school teachers and peers. I channeled this energy for reason and argument into debating by joining the debating society at my secondary school. This was unusual in my family of entrepreneurs and financial book keepers, who encouraged me to think rationally and in a 'business-like' manner. Completing my secondary school years at a highly competitive all girls' school (competitive in academics, leadership and sport) in a big city encouraged me to embrace my 'being a young woman'. My selection as Head Girl of one of the largest and most ethnically diverse secondary schools in the city provided opportunities for me to explore being a leader as well as some of the complexities of 'power' juxtaposed to diversity. Imagination and fantasy were not probed and I often envied those who took piano lessons, enjoyed reading and seeing the other (less serious) side to life. Although this is no longer an envy of mine, I consciously have to tell myself to think creatively and have since (to my surprise, almost unconsciously) developed my creative spirit through abstract photography – which is probably why I have developed such an interest in narrative-photovoice as a research method.

As I grew up the influential people in my life, for whom I still have unlimited admiration include my grandfather, mother, grandmother, sister and my mother's life partner. Memories of them and the impressions that they made on my life are hard to forget. My grandfather, Boykie,

taught me that men should not be trusted. In the same breath, quite paradoxically, he wants me to be happy with a companion who can comfort, care for and support me. He also prizes his three granddaughters (my sister, my cousin and I) by rewarding and praising our successes. For example, during my school years, for every A on our reports we would receive financial rewards. My mother, Jacqui, emphasized the importance of my egocentric identity in terms of teaching me that only I can determine my destiny and that no man can. A key lesson that she taught me was that I should empower myself through education so that I could be financially independent. She yearns for me to be a liberated woman who could stand on her two feet without relying on anyone else. The one thing that still stays with me today is the diary that my grandmother, Mona, always carries with her. In her diary she is meticulous about significant dates, whether they are someone's birthday or even the events of the day. If I were to retrieve her diary from 2001 I would be able to remind myself of the month and day that I was elected Head Girl. Her ability to stop and take the time to record and reflect on the joyous and unfortunate events around her is something that I still admire about her. Although she has been happily married for 60 years, one of the things she often says in my company is "men are for the birds," implying that women can survive without men. My older sister, Candice, has been a leading example to me for many years (and still is). Her optimistic attitude towards life breathes through her very being and optimistic aura. No challenge is too great for her and there is no obstacle that she cannot overcome. She believes that love, care and compassion will prevail. She has qualified with a degree at a well-known Australian university and has a husband and twins. Unbelievable, I would have said 12 years ago, when my only sister sold her car, packed her boxes and flew 20 hours across the ocean. But not for my sister! The world is her oyster. My mother's life partner, Thinus, had a philosophy of life similar to my mother's. He urged me to forget about men when I was in that last year of my undergraduate studies and to spread my wings. He did not dream of my doing postgraduate studies at a South African university but prompted me to apply at international universities. He recognized my passion for knowledge and encouraged me to foster it in as many places and through as many avenues as possible. He reasoned that there are still many years for me to find a man and settle down.

Only once I had reread this section (after first drafting it) did I realize the hierarchical nature of my thinking. Why was my grandfather the point of departure in my narrative? Upon further reflection I considered that people do not influence your life in the order of their status in the family. Rather, all of them present a unique piece of the puzzle of one's life. No piece looks the same or can be positioned in more than one place in the puzzle. Together the puzzle pieces create some form of artwork, which is the mosaic of their very being. Just as a mosaic can change and take form, so does one's identity. This is only a snap-shot of my mosaic in this time of my life story.

It has been said that we should not judge others until we have walked a mile in their shoes. I believe that we cannot begin to judge others until we understand what it means to be ourselves; creating the desire for one to embrace who they are so that they may come to understand and respect others for who they are.

With this background I can begin to comprehend my passion for feminist thinking not only to liberate me as a scholar but also in the development of my unique identity. Coming to know and understand myself involves reflecting on who I am as a middle-class, white, single, heterosexual woman, and involves reflecting on where I have come from. My reflections on who I am as a researcher and how that influences my research can then also manifest themselves.

Shadows from the mid-summer's afternoon sun accentuate colours, pronounced in some areas and opaque in others. It is within this mystery of complex, contrasting and contradictory colours that true beauty is revealed. It is here, in this beauty, that my imagination beings to thrive, and I yearn to make meaning of the pronounced and opaqueness of gender and gender equity in its multiple and intertwined layers.

It is here that my journey begins.

18 June 2011

CHAPTER ONE

MAPPING THE RESEARCH STUDY

To map a research study involves conceptualising the landscapes embraced by the study and outlining how these will be explored in the thesis. In this chapter of the thesis, landscapes mapping the research study are encapsulated in the:

- Background of the study (see 1.1)
- Research problems (see 1.2)
- Aims (see 1.3)
- Research question (see 1.4)
- Outline of chapters (see 1.5)

1.1 BACKGROUND OF THE STUDY

Equality between women and men has been “an international legal principle since the 1948 Universal Declaration of Human Rights” (Connell, 2011:7). Women placed gender on policy agendas for what Connell (*ibid.*) regards as an “obvious” reason, namely that “it is women who are disadvantaged by the main patterns of gender inequality and who therefore have to claim for redress.” In South Africa, gender was placed on education policy agendas by the Gender Equity Task Team (South Africa, 1997). The Task Team stated, “women have been subordinated for centuries” and regarded it a prerogative to make these gender injustices transparent (South Africa, 1997:4). At the same time, other researchers have examined the democratic ethos in South Africa and explored how and to what extent South Africa has made progress towards gender equity in social, economic and political spheres since 1994 onwards (Asmal & James, 2002; Chisholm & September, 2005; Gouws, 2010).

Pre-1994 in South Africa, there was a deafening silence on issues of gender, racial and class inequity (Chisholm & September, 2005). In those years, there was a distinct separation in the public and private sphere between the roles and positions played by women and those played by men. Education underpinned the inferiority of women in multiple ways, mainly through both the explicit and the hidden curriculum, as well as access to educational opportunities (Botha, 2002:361; Chisholm & September, 2005:1). However, since the introduction of the 1996 Constitution and 1996 South African Schools Act, there has been a strong desire to address gender inequities, socially, economically and politically. This includes gender inclusivity, gender equity and non-sexism in government and civil society organisations (see the Commission for Gender Equality, for example).

In education systems in South Africa, human rights have purposefully been introduced in curricula, school policies and classrooms nationwide in line with post-1994 democratic principles such as inclusivity, human dignity and equality (see South Africa, 1997; 2001; 2007). As a result of the culture of democracy that has been promoted in South Africa since 1994, classrooms have become increasingly ethnically diverse (Simmonds, 2010). Teachers have found themselves having to deal with ethnic and human rights tensions more frequently. This has required far-reaching change in the mind-set of teachers and learners (Botha, 2002:361; Van Staden & Alston, 2000:298). Radstake (2009:12) argues that the reality of ethnic diversity in schools and classrooms has demanded “intercultural sensitivity of teachers” who have to take the contributions made by ethnically diverse schoolgirls and boys into consideration during teaching-learning of the curriculum. This notion of “intercultural sensitivity of teachers” (*ibid.*) forms an integral component in discourse on gender equity because it is embedded in ethnicity, class and gender (hooks, 2000:16).

Exploring gender equity issues is vital as gender is a highly contested area in education (cf. Brown, Ginsberg & Shapiro, 2004; Francis, Skelton & Smulyan, 2006). Numerous research studies⁶ have been done in this realm. Seminal research on gender equity includes the study conducted in Britain from 2005 to 2007 to investigate why issues relating to schoolgirls’ schooling and femininities are side-lined in education agendas (Jackson, Paechter & Renold, 2010). In addition, UNESCO conducted global research in 2003 and 2004 on equality which focused specifically on “gender and education for all” (UNESCO, 2003). As already stated, a Gender Equity Task Team (GETT) was appointed in 1996 to conduct in-depth investigations and establish a permanent Gender Equity Unit in the South African National Department of Education (South Africa, 1997:1). In its report (*Gender Equity in Education*) submitted in 1997, the GETT recommended that the Gender Equity Unit be established outside existing departmental structures but work in co-operation with them and be responsible to the Director-General. This was accepted in July 1997 (South Africa, 1997:5). This report considered multi-levels of gender inequities in educational provision from early childhood education to higher and adult education.

The 1997 GETT report also recommended that further research be done to identify practices perpetuating inequitable gender relations in classrooms and to provide guidelines for teachers and learners to understand the meaning of gender issues presented in the curriculum (South Africa, 1997:14 &16). This study is a response to this. The research domain chosen is one which has not been adequately explored in the field of human rights education: female teachers’

⁶ These studies provide an indication of similar research studies that have been conducted nationally and internationally and are not used as the theoretical or analytical lens of this research study.

interpretation and schoolgirls' experiences of gender equity. An exploration of this nature is necessary as it will determine how gender equity is being implemented and perceived in teaching-learning and what its implications for schoolgirls are. Primary goals for education post-1994 in South Africa include "increasing democratic participation in decision-making, creating an equitable system of education and improving the quality of educational provision" (Karlsson, McPherson & Pampallis, 2001:143). Gender equity is embedded within each of these goals because democratic participation and provision of equal education can be achieved when belief, culture, class, ability, religion, ethnicity, race or gender are taken into account. However, it is evident from research (UNESCO, 2003:15) that schools need to embrace diversity and be places of learning, growth and empowerment. Many schools are still sites of intolerance, discrimination and violence. There were two reasons for this finding. First, gender issues are not confronted by teachers in the education realm, which makes it more difficult to close the "gender gap" (*ibid.*). Secondly, developing gender awareness is not a priority in teacher training, which makes it difficult for teachers to know how to handle gender issues during teaching-learning (*ibid.*).

In South Africa's democratic society, girls and women are said to be living in an era in which they are treated with equity in education and society (South Africa, 1996). This ideal is mooted in the *Manifesto on Values, Education and Democracy* (South Africa, 2001) (from here on Manifesto) which promotes non-sexism or the notion that girls and boys should have equal opportunities. However, I would argue that merely offering girls and boys equal opportunities is not enough; the problem lies deeper than this. Research needs to critically reflect on and deconstruct the embedded discourses of policy and official documents which grant gender equity 'rights' to explore whether and to what extent girls are being empowered experientially.

The World Education Forum held in Dakar in April 2000 provides an example of gender equity discourse. During this forum, the Dakar Framework for Action (UNESCO, 2000) and the Millennium Declaration (United Nations, 2000) were adopted. These documents urge the international community to commit itself to eliminating gender disparities in primary and secondary schools by 2005 as well as to achieve equality in education ten years later (namely, in 2015) (UNESCO, 2003:3). The question is whether the initiatives of the United Nations (2000) and/or UNESCO (2003) have had any impact on gender equity for schoolgirls in South African. What is happening in our own classrooms needs to be explored before assumptions on the teaching-learning opportunities there are for schoolgirls and what constitutes best praxis in ethnically diverse classrooms can be explored (cf. Nkomo & Vandeyar, 2008). Gender equity and the implications it has for teaching-learning for schoolgirls in education present challenges. These challenges need to be interrogated so that a conscious awareness can be created through a culture of gender equity in which just pedagogies thrive.

1.2 RESEARCH PROBLEMS

Gender equity is interwoven in the broader frame of social, economical and political contexts. The embedded nature of gender equity in society has implications for education. As an educator with an inquiring mind I have become aware of the pressing need to investigate gender equity in education. Reasons for me to pursue this study and follow my line of inquiry include:

- Firstly, the South African education system regards human rights values such as; inclusivity, non-sexism, equality, equity and social justice mandatory to the principles it upholds (South Africa, 2001). Gender equity is thus embedded within and across these values often resulting in an opaque representation thereof. Misconceptions of gender equity result from the tendency to infer that gender equity is the equal treatment of all genders and at the same time to use it as an umbrella term to define gender related notions. The misconceptions of gender equity are a hindrance to creating a just education and so the term, gender equity, needs to be contested and deconstructed.
- Secondly, gender equity is an under researched area within South African curricula. I have identified two gaps. On the one hand, because of the implicit nature of gender equity, it is often neglected or its complexity under-estimated. To demonstrate gender equity as an active part of the curriculum, I will consider the enactment of gender equity in Human Rights Education. On the other hand, there is a pressing need to do research on schoolgirls because of their vulnerability and previously socio-historical disadvantaged status in education and society as a whole. This research will give a voice to schoolgirls to illustrate the interrelated and multifaceted nuances of gender equity and schoolgirls within a curriculum context.

The research problems explored by this study are in themselves problematic as they give preference to and engage with certain related debates and not others. As with any research study, it is not feasible to include any and all dimensions directly and indirectly related to the study and for this reason I choose not to include schoolboy participants even though their contributions might have generated yet another perspective of what gender equity connotes for schoolgirls. Furthermore, the focus on schoolgirls is because this thesis is situated within an international SANPAD⁷ research project entitled 'Human Rights Education in diversity: Empowering schoolgirls in rural and metropolitan school environments' (Roux, 2009).

⁷ SANPAD is the acronym for the international collaboration and research partnership for alternative development namely; South Africa Netherlands Research Programme on Alternatives in Development

1.3 AIMS

The narratives of ethnically diverse female teachers and schoolgirls provide the platform for this study to critically explore gender equity. More specifically, this study endeavours to depict the extent to which gender equity is enacted in the explicit curriculum, displayed by female teachers and experienced by schoolgirls. It presents a tripartite perspective of gender equity in education and reflects on the emanating trends and/or contrasts. Embedded in this overarching aim is the desire for this study to:

- contest and deconstruct the notion, 'gender equity' from scholarly perspectives as well as from explicit curriculum, female teachers and schoolgirls narratives, so as to create an awareness of gender equity in society and curriculum; and
- engage with Human Rights Education pedagogical approaches in order to explore the promotion of gender equity through Human Rights Education curriculum.

1.4 RESEARCH QUESTION

With the research problems and aims outlined above in mind, the following normative and exploratory research question and subsequent objectives were established.

Research question:

To what extent is gender equity enacted in Human Rights Education curricula?

Research Objectives:

- To engage with scholarly literature pertaining to Human Rights Education and gender equity.
- To provide an in-depth analysis of what gender equity connotes in Life Orientation national curriculum policy documents.
- To investigate how secondary school female Life Orientation teachers portray gender equity in Human Rights Education.
- To investigate how Grade 9 schoolgirls experience gender equity in Human Rights Education.

1.5 OUTLINE OF THE CHAPTERS

The scholarly literature of this thesis is presented in Chapter Two and Chapter Three so as to adequately engage with the complexities of the two theoretical frameworks of this research study, namely, Human Rights Education and gender equity. Within these chapters, curriculum theory is also drawn on so as to contextualise and theorize Human Rights Education and gender equity in the field in which this research study is situated, the field of Curriculum Development.

Chapter Two: Human rights education: Pedagogical perspectives

The chapter begins by mapping the prevailing discourse which navigated human rights into the education realm. As a result of the global confusion and controversy surrounding the embedded and underlying foundations of Human Rights Education (HRE), its properties are not transparent. Contentious areas include what HRE should be referred to as (for example, citizenship education, peace education etc.), what it should teach (epistemology), how its content should be taught (methodology) and why it should or should not be part of education (ontology). Consequently, the terrain of HRE is engaged with by positioning HRE in political, social and education domains.

This chapter draws on the United Nations Decade for Human Rights Education 1995-2004 (UN, 1997) as well as the second phase (2010-2014) of the World Programme for Human Rights Education (UN, 2010) in addressing contested areas in HRE. In particular it uses the UN (2010) definition of HRE and deconstructs it through a pedagogical lens. Before this is done, the concept of pedagogy advocated by this study and underpinned by curriculum theory is clarified (Crabtree, Sapp & Licona, 2009; Graham-Jolly, 2009; Lather, 1991; Lusted, 1986; Munzel, 2003). Thereafter, the three dimensions encompassing the UN definition of HRE are discussed and contested from the perspective of human rights theories and pedagogy theories (see Table 2.1). Although the focus of this section of the chapter is to consider the pedagogical perspectives of the UN's HRE dimensions, grounding the HRE dimensions in human rights theory juxtaposed with pedagogical theories proved valuable for embracing the 'human rights' and the 'education' syntax and semantics of HRE. Dembour's (2010) human rights schools of thought primarily informed the etymology of human rights for this study and facilitated the choice of pedagogical theories. In brief, the pedagogical theories embraced are: integrated pedagogy informed by Bernstein's (1996; 2003; 2009) theories, moral pedagogy as employed by Barrow (2007), Curren (2008) and Noddings (2002; 2003) as well as feminist pedagogy subsumed by a vast body of feminist theory (for example, Butler, 2004; Collins, 2000; Enns & Forrest, 2005; hooks, 2000; Luke & Gore, 1992; Weiler, 1995; Weiner, 1994).

Before this chapter draws to a close, the concept 'human rights literacy' (HRLit) is introduced. The concept HRLit is a response to HRE and new thinking about the three dimensions of the UN's definition of HRE in interaction with each other. In addition, HRLit is also the response to the call by Keet (2012) and Roux (2011) for the renewal of HRE beyond a conservative and tautologous presentation of human rights in the curriculum. Applying Janks's (2010) theories of literacy within the realm of HRE enabled a deconstruction and reconstruction of what this study regards as appropriate tenets of HRLit. Finally, the value of HRLit for HRE curricula is highlighted.

Chapter Three: Feminist and gender theories: Mapping canon gender equity landscapes

Gender equity can take a variety of shapes depending on the mould that is used or the conceptual and theoretical frameworks it is positioned in. This research study engages with gender equity from feminist and gender theory perspectives. More specifically, it draws on various ways of thinking within feminist and gender theories and recognises the evocative embeddedness of different forms of oppression and injustices in terms of class, race and gender.

With the above mentioned in mind, the chapter commences with a synopsis of feminist movements that have evolved and developed in feminist theory and activism. A substantial body of knowledge is explored to highlight the social, economic and political factors that had a profound impact on feminist movements. Defining features of the feminist movements was a discourse pertaining to 'feminisms' which recognised the ebb and flow in the diversity of what the movement represented and advocated. Alternatively, feminist movements cannot be regarded as linear or dogmatic but rather as situated and personal. In contrast, feminist movements of post-feminism accentuate another dimension to such movements (Gamble, 2001; Lorber, 2012). One of the pertinent nuances within feminisms is the controversy between the constituencies, sex and gender. Other nuances include race, ethnicity and class, for example (hooks, 2000). This chapter engages with sex and gender from feminist theory perspectives because of my desire to clarify the concept, gender equity. Analytical categories emerging in feminist debates namely; patriarchy and sexism (3.3.1) and oppression (3.3.2) are then interrogated as these bring forth meta-theoretical discourses for understanding sex and gender.

In further exploration of the concept, 'gender' account is taken of gender theories that encompass doing gender and undoing/redoing gender (Butler, 2004; Connell, 2010; Deutsch, 2007; Risman, 2009; West & Zimmerman, 1987; 2009). Emerging from these theories is the

possibility for a doing- and undoing/redoing gender stance (see 3.4.1.2). Intersectionality theory (Crenshaw, 1989; 1991) manifests within this possibility and highlights gender inequities on multiple axes. The next section of the chapter (3.5) extends this discourse by deconstructing the nomenclature, gender equity. Two avenues are presented in this quest. Firstly, understanding gender equity within difference/sameness discourses (3.5.1) and secondly, within pedagogy discourse (3.5.2). This section concludes by asking, how the interests of gender equity might manifest. Critical HRLit forms the last section of the chapter and serves as a response to the question posed namely, critical HRLit can foster the notion of gender equity as a normative ideal. In addition, critical HRLit is an extension of the theory of HRLit (2.4) and a proposed pedagogical approach to enrich HRE curriculum.

Chapter Four: Research design, methodology, methods and process

The research design is a means of positioning the research and showing how the research question/s will be connected to the data (Punch, 2006:48). In this chapter, the qualitative research design informed by a poststructuralist feminist paradigm with a critical knowledge interest is discoursed (Weedon, 2000:397). In addition, narrative inquiry forms the methodology of this research study. Employing qualitative narrative inquiry made it possible to present non-universal, differing and sometimes contradictory layers of meaning which are beneficial when considering gender equity (as the research domain) which explores the personal as political. The participants lived experiences and points of view are unlocked and explored through narrative inquiry (Creswell, 2012:514).

Data collection methods employed were document research, semi-structured one-on-one interviews and narrative-photovoice. Each of these data collection methods played important roles and the motivation for employing them in this research study are stated in this chapter. Embedded within each of these methods is the toolkit which enables multiple meanings to emerge from stories told, situations observed and interpretations made. Some of the methods are more indirect, such as document research. Document research proved valuable in this study as it made it possible to analyse national curriculum policy documents to ascertain what gender nuances are advocated within and through the curriculum. Although it has to be acknowledged that the documents being analysed do reveal narratives, they are collective narratives with political incentives to present the normative ideal for practice in education.

Research methods which directly engage with the stories and voices of the research participants include semi-structured one-on-one interviews and narrative-photovoice. Each of these data collection methods elicit the lived experiences and viewpoints of participants but take on different approaches in doing so. Firstly, semi-structured interviews gave participants the

space to share their perceptions and to voice their concerns and in turn be reflective while creating meaning. The participants of this study include female teachers and schoolgirls and both these participants engaged in semi-structured one-on-one interviews. The interviews explored female teachers' pedagogical stance(s) toward gender equity in the curriculum, while the interviews done with schoolgirls inquired into their experiences of gender equity as shaped by the curriculum and their everyday life. Secondly, narrative-photovoice was used with the schoolgirls; it is a participatory, non-domineering method that involves creating and viewing visual data in a manner that offers alternative approaches to understanding gender related issues (Taylor, De Lange, Dlamini, Nyawo & Sathiparsad, 2007:55).

The sample of participants and the research site in which the research data collection methods will be used are also presented in this chapter. The main interest of this study is the female gender's perspectives on gender equity and thus a purposeful sample of 10 female Life Orientation teachers and ten Grade 9 schoolgirls was identified. These participants were at two secondary schools in South Africa. One school is in the semi-rural area of the Potchefstroom region of the North West Province. The other school is in the inner-city area of the Benoni region of the Gauteng Province. The research environments were chosen because of their diversity in terms of socio-economic, religious and cultural factors. Conducting the research study in these environments made it possible to engage with an ethnically diverse community with unique experiences and narratives.

To explore the efficiency and effectiveness of the empirical research data collection methods, a pilot study was conducted. The incentives, processes and findings of the pilot study are discussed in this chapter. The analytical framework employed critical discourse analysis (CDA) with specific reference to Fairclough's (1992) three-dimensional conception of discourse (discourse-as-text, discourse-as-discursive-practice and discourse-as-social-practice). In this chapter, how and why Fairclough's (1992) CDA method was employed, are discussed. In conjunction with CDA, the analytical framework of this research study takes into account the theoretical frameworks and highlights the core aspects in the empirical data that relate to these theoretical frameworks.

Chapter Five: Document research: gender equity perspectives and stances

This chapter commences by stipulating how the selected national curriculum policy documents were analysed and which documents were analysed. For the purpose of this study the documents selected were the policy documents in use during the data collection. In the light of the current curriculum changes, the national curriculum policy documents that were

implemented after the data collection took place were also analysed. Documents consulted by this study include;

Life Orientation National Curriculum Statement (NCS) in use when the research was conducted:

- Life Orientation NCS document: GET (General Education and Training). Grade R-9 (South Africa, 2002b)
- Life Orientation NCS document: FET (Further Education and Training). Grade 10-12 (South Africa, 2003)

Life Skills / Life Orientation Curriculum and Assessment Policy Statement (CAPS) documents for implementation in 2012 - 2014:

- Life Skills CAPS document: Foundation Phase (Grade R-3) (South Africa, 2011a)
- Life Skills CAPS document: Intermediate Phase (Grade 4-6) (South Africa, 2011b)
- Life Orientation CAPS document: Senior Phase (Grade 7-9) (South Africa, 2011c)
- Life Orientation CAPS document: FET (Further Education and Training) (Grade 10-12) (South Africa, 2011d)

The socio-historical framework of these documents is discussed, with special attention to their origin and philosophy. Thereafter, the data retrieved from the document research are analysed, critically interpreted and discussed. Discussion of the explicit and implicit nature of gender equity discourses in the selected national curriculum policy documents are used to develop primary arguments which address the objectives of this study.

Chapter Six: Exploring the narratives of female teachers and schoolgirls

This chapter is divided into two sections. Section A presents the data collected through semi-structured one-on-one interviews held with female teachers. Section B presents data collected from schoolgirls through one-on-one semi-structured interviews and narrative-photovoice. In both sections, the data are presented, findings are highlighted and interpretations are made in the light of the research aims and questions. More detail on each section is given below.

Section A: Female teachers' narratives

A portrait of each of the female teachers is presented to highlight the general social, economic and cultural contexts. These profiles also emphasise the diversity amongst the participants and their environments. Data gathered from the female Life Orientation teachers are presented verbatim using InVivo coding. Thereafter analysis and interpretation are done using axial and

selective coding (4.7.1). Reference is made to the literature review in Chapters 2 and 3 to ground the perceptions of female teachers in scholarly literature.

Section B: Schoolgirls narratives

A portrait of each schoolgirl participant is presented to display the narratives of gender equity. The portraits comprise data collected from the semi-structured one-on-one interviews and narrative-photovoice. The data retrieved from schoolgirls are analysed with the main objective of the study in mind, namely to explore the schoolgirls' experiences of gender equity. By revealing and echoing the experiences of the schoolgirls in this chapter, interpretations of the way gender equity is enacted by schoolgirls are highlighted. The literature study in previous chapters is used to support the arguments presented.

Chapter Seven: Conclusions: The scholarly quest to disrupt lacunae

In the concluding chapter of the thesis different voices (national curriculum documents, female teachers and schoolgirls) converse and generate their own narrative. Interpretations directly related to the research question, aims and objects are drawn. This is the chapter that mirrors the innovative work of the thesis and illustrates its methodological, contextual and theoretical contribution. This chapter also identifies the limitations of the study and makes suggestions for further research.

This chapter concludes with Figure 1.1. This figure provides an overview of the thesis in relation to the theoretical, conceptual, methodological and analytical frameworks in which it is situated, demonstrating the internal coherence of the thesis.

Overview of the thesis: theoretically, conceptually, methodologically and analytically. A display of internal coherence

Human Rights Education: Pedagogical perspectives (Chapter 2)

- The nomenclature of Human Rights Education
- Curriculum interests for Human Rights Education
- Proposing a Human Rights Literacy (HRL) theory approach

Feminist and gender theories: Mapping canon gender equity landscapes (Chapter 3)

- Gender meanings from feminist theory
- Demystifying the concept of gender equity
- Gender equity in HRL

Research design, methodology, methods and process (Chapter 4)

- Poststructuralist feminist paradigm with a critical knowledge interest
- Narrative inquiry
- Qualitative research
- Research environment and process
- Critical discourse analysis

Document Research: gender equity perspectives and stances (Chapter 5)

- Representation, analysis and interpretation of Life Orientation national curriculum policy documents

Exploring narratives of female teachers and schoolgirls (Chapter 6)

- Representation, analysis and interpretation of narrative experiences

Conclusions: The scholarly quest to disrupt lacunae (Chapter 7)

- Reflection of analytical statements, contribution to new knowledge, recommendations for further research and limitations of the study

INTERNAL COHERENCE

Congruent with the:

Title of the study: Curriculum implications for gender equity in Human Rights Education

Research question: To what extent is gender equity enacted in Human Rights Education curricula?

Objectives:

- To engage with scholarly literature pertaining to Human Rights Education and gender equity.
- To provide an in-depth analysis of what gender equity connotes in Life Orientation national curriculum policy documents.
- To investigate how secondary school female Life Orientation teachers portray gender equity in Human Rights Education.
- To investigate how Grade 9 schoolgirls experience gender equity in Human Rights Education.

Theoretical framework:

- Curriculum theory
- Feminist theory
- Gender education theory
- Human Rights Education theory

Conceptual framework:

- Human Rights Education
- Gender equity
- Feminism
- Curriculum, pedagogy and literacy

Methodological framework:

- Poststructuralist feminist paradigm with a critical knowledge interest
- Narrative inquiry

Analytical framework:

- Critical discourse analysis of empirical data
- Reflexivity as an orientation across the study

Contribution of the thesis to knowledge

Enrich HRE curriculum from a normative HRL theory perspective with a deeper awareness of gender and gender equity nuances.

Figure 1.1: Overview of the thesis. A display of internal coherence

CHAPTER TWO

HUMAN RIGHTS EDUCATION: PEDAGOGICAL PERSPECTIVES

2.1 INTRODUCTION

One of the aims of this research study (see 1.3) is to reflect on Human Rights Education (HRE) as a precursor to considering possible HRE pedagogical approaches to curriculum. In this chapter, HRE is explored to identify its trends, contestations and nuances. An exploration of this nature includes taking account of how HRE came to be part of the field of education and how scholars define it. Next there is an engagement with what the United Nations Decade for Human Rights Education, second phase (2010-2014) of the World Programme for Human rights Education (UN, 2010), defines as the three principal dimensions of pedagogical approaches to HRE. In weaving together the elements of this chapter, the theory underlying 'human rights literacy' and how it could foster a different disposition towards HRE are presented. The intention is to use human rights literacy (HRLit) to trouble the notion of HRE and then, in the light of this, propose other ways to pursue inquiry and scholarship in HRE. Finally, the chapter draws conclusions and highlights primary discourses in accordance with the research focus of this study, namely, gender equity.

In effect, this chapter presents the following sections:

- The nomenclature of HRE: what is in a name? (see 2.2)
- Pedagogical approaches towards HRE (see 2.3)
- Human rights literacy (HRLit) (see 2.4)

2.2 THE NOMENCLATURE OF HRE: WHAT IS IN A NAME?

Before engaging with the nomenclature of HRE, it is necessary to briefly mention the origins of HRE and how it has come into the realm of education.

Keet (2007:50-52) refers to HRE movements in a three-phase model. This model comprises a pre-1947 HRE phase, the formalization of HRE phase and the proliferation of HRE phase. These phases illustrate that HRE is not a new concept as "educational efforts and teachings that center around civic, civic-mindedness, democracy, justice and governance; and law, human rights, duties and responsibilities" have been part of education systems directly or indirectly, even before the 1948 Universal Declaration of Human Rights (UDHR) (Keet, 2007:51). The shifts in HRE post-1947 demonstrate how HRE became part of the formal curriculum, in some countries sooner than others, through different interpretations and methods. For Flowers

(2003:1), Mihr (2009:179) and Tibbitts (2002:160), HRE was a response in the late 1980s to the end of the Cold War. Others see HRE as emanating from joint endeavours of the United Nations Organization (UNO) and nongovernmental organizations (NGOs) to develop a tool to promote anti-nuclear, peace, moral and citizenship movements (Keet, 2007:64; Nieuwenhuis, 2007:30). The decade after the Cold War resulted in the negotiation and ratification of numerous international and national human rights treaties, government policies and private initiatives, which are reflected in the formalization and proliferation of HRE phases (Keet, 2007). Since this time HRE has had various ‘face lifts’ as part of its continuous development (Simmonds, 2012a). Mihr (2004:9) further elaborates:

...HRE is more sustainable than all preceding peace, tolerance and anti-bias teaching concepts and...we should learn from the misinterpretation and short term impact of re-education, civic-education and peace-education in the past, giving HRE its own notion. HRE is more that it aims to teach all people, regardless of their citizenship, ethnic background, legal status or if they have been former enemies and combatants.

As Mihr (2004:9) points out, HRE as a means of sustainability further highlights its ability to change and adapt to the current, prominent and/or relevant situations at any particular time and or in any context. In addition, the underlying desire for HRE to “teach all people” underlines its association with the UDHR 1948 and related constitutions. These are manifest reasons for the integration and infusion of human rights into education.

Another point that has been made is that HRE has provoked a “rights revolution” (Keet, 2009:216) in education institutions that has impelled educational thinking in South Africa, and globally, towards a different interpretation of HRE, namely education as a right, or, a rights-based approach to education, HRE and human rights in education in particular. Invested in each of the priorities mentioned by Keet (2009) lies the central aim of the 1948 Universal Declaration of Human Rights (UDHR), namely to protect the integrity and dignity of human beings. It is vital for the various HRE stances to be understood as a means of clarifying the dimensions of HRE, positions that are adopted, meanings that are constructed and/or arguments that are made. This requires an engagement with the different perspectives on HRE. In the remainder of this section, an important question is explored: What has influenced the formation and configuration of the name HRE?

HRE is a rhizome so stems from different domains. This chapter will highlight the political, social and education domains from which HRE originates. Although these domains are discussed separately, this study is *au courant* with their interconnectedness. Mihr (2004:2) refers to “a linkage and transmission function” between these domains. This function may be described as

the potential of the political domain to create the space in the formal curriculum for the education domain to embrace HRE and the potential for collaboration between the various stakeholders in the social domain. These domains and the interrelatedness between them feature in the discourse on the nomenclature of HRE.

2.2.1 HRE IN POLITICAL, SOCIAL AND EDUCATION DOMAINS

Political Domain

HRE sources its “currency from the rights endorsements articulated in international instruments” (Keet, 2007:45). Mihr (2004:4) maps the political landscape of HRE with reference to the “dozens of international legal and political binding human rights frameworks”. These human rights frameworks have been informed by the various covenants and treaties of the United Nations (UN), the Organization of American States (OAS), the African Union (AU), the Council of Europe (CoE) and the Organization for Security and Cooperation in Europe (OSCE) (Mihr, 2004). HRE was shaped by the United Nations Decade for Human Rights Education 1995-2004 (UN, 1997) and the World Programme for Human Rights Education with its first phase from 2005-2007 (UN, 2006) and its second phase from 2010-2014 (UN, 2010). The overall desire of such covenants and treaties is to “influence political and social behaviour” (Mihr, 2004:5). However, Mihr (2004:4-5) stresses that the “international legal and political frameworks and declarations neither define the details of HRE nor its potential and societal long term impact”. Keet (2007:219) elaborates on this stance by drawing attention to “HRE as an instrument of human rights colonialism” that has been “pre-packaged for delivery across vast and diverse cultural, political and economic spaces”. In turn, “the dominant construction and practical implementation of HRE has...contributed to the cultural arrogance that accompanies a western construction of human rights instead of developing a culture of human rights and respect for diversity” (*ibid*). This underlines the need for the living and learning environments in which HRE is integrated and infused to be target group specific (Lohrenscheit, 2002; Simmonds, 2012a). In addition, “situated knowledges” (Haraway, 1991) need to be incorporated as do the universal, global and prescriptive concepts of HRE in political policy.

From a national, South African stance, HRE came into the political domain post-1994 as one of the ways of promoting the values of the South African Constitution (South Africa, 1996). The decision to implement a formal HRE curriculum was based on the desire to heal the divisions of the apartheid past and create conditions for realizing the ideals of human dignity, social justice and equity amongst all citizens (Asmal & James, 2002; Du Preez, Simmonds & Roux, 2012). Policy documents such as the *Manifesto on Values, Education and Democracy* (South Africa, 2001) were introduced into schools by the Department of Education to facilitate the infusion of human rights values into the curriculum. This Manifesto emphasises ten fundamental values

emanating from the Constitution (South Africa, 1996), namely: democracy, social justice and equity, equality, non-racism and non-sexism, Ubuntu (human dignity), an open society, accountability, the rule of law, respect and reconciliation (Department of Education, 2001). Although the political policies regarding HRE have been eloquently drafted to echo a South African democracy and are fully in place, they have also been contested. In one particular contestation articulated in Curriculum Studies, the primary discourse centred on “policy as political symbolism” (Jansen, 1999a; 2000). The central argument was that the national curriculum policy documents that were developed brought about symbolic change in that they prioritised the politics of transition rather than social change in itself (see 5.2 for further discussion of these statements).

In a developing democracy such as South Africa, there will be constant engagement with the political domain of HRE. In a sense, these debates will never end because democratic South Africa still has much to experience to shape its political identity (Jansen, 2009).

Social Domain

Flowers (2003:2) and Tibbitts (2002:160) posit the view that most attempts to define HRE have been made by three distinct groupings: governmental bodies (including United Nations agencies), nongovernmental organizations (NGOs) and academics and educational thinkers. From these three distinct groupings multiple and sometimes conflicting definitions of HRE have emerged. These make the nomenclature of HRE even more complex.

The stance of Flowers (2003) is that governmental bodies accentuate the ‘rights’ in HRE, NGOs stress the ‘education’ in HRE and academics and educational thinkers stress the ‘human’ in HRE. In other words, she argues that governmental bodies are chiefly concerned with “goals and outcomes, especially those that preserve the order and the state itself” (Flowers, 2003:2). In many instances, the governmental bodies who give meanings to HRE are “diplomats and legal experts for whom education is usually auxiliary and popular education totally unfamiliar” (Flowers, 2003:3). These bodies influence the place of HRE in formal education and thus what reaches the formal education sector is dependent on and decided by these bodies (Mihr, 2004). Account also needs to be taken of the political domain since it too contributes to the discourses of governmental bodies.

Some NGOs, on the other hand, represent a group of professionals, experts, activists and teachers who endeavour to create HRE programmes that will create awareness of human rights, empower people and combat human rights violations (Mihr, 2009:181). Examples of such organizations include Amnesty International (AI), Peoples’ Decade for Human Rights Education (PDHRE), Human Rights Education Associates (HRAE), and the International Centre for Human Rights Education in Montreal (EQUITAS). Learning and teaching from grassroots level

is infused with the desire for HRE to bring about transformative social change (Flowers, 2003:4). For Mihr (2004:10), “NGOs take the biggest share in teaching human rights” through developing and implementing HRE teaching material, resources and courses as well as promoting human rights through campaigns and being committed to HRE reaching diverse populations for instance. These NGOs also oppose preservative efforts of HRE which regard HRE as a means to “limit state power, to protect people from state power and in some cases, to enable people to seize state power” (Flowers, 2003:4). These stances are not indicative of their opposition to governmental bodies or other sources of power but rather of their different priorities, meanings and the audiences they have in mind.

Academics and educational scholars represent yet another division that gives meaning to HRE through emphasis on values that “create and inform” HRE (Flowers, 2003:8). Concepts such as “principles, norms, standards, values and moral choices” form the basis for a “conception of HRE as an ethical framework for universal application” (*ibid*). These thinkers thus adopt abstract and reflective scholarly approaches towards what the governmental bodies would regard as ‘responsibilities’ within human rights. These are reflected in notions such as: an ethics of justice (Noddings & Slote, 2003:348), care ethics (Noddings, 2007; Tronto, 2005), and moral pluralism (Strike, 1999). However, this scholarly inquiry is often on an abstract and normative level, evoking the criticism that these meanings of HRE “usually lack the experience in political realities of the diplomats and legal experts or the rough and tumble ‘street smarts’ of the activists” (Flowers, 2003:8-9). In effect, as long as HRE remains conceptual, philosophical and theoretical, it will not emerge into the pragmatic and authentic realm of everyday life.

The discussion above generalises distinct stances on HRE (Flowers, 2003:2; Tibbitts, 2002:160). It is important to acknowledge that there could be individuals or groups that conceptualise HRE from within more than one of these groupings or who adopt different stances within their particular groupings. This is a further indication of the multiple meanings and knowledges that underpin HRE as a concept.

Education Domain

HRE emerges from and finds association with education domains such as: Democracy Education, Peace Education, Conflict Resolution Education, Civic Education, Citizenship Education, Political Education, International Education, Global Education, World Education, Moral Education, Environmental Education, Development Education, Multicultural Education and Anti-racism Education (Keet, 2007:188; Kiwan, 2005; Kusy, 1994:386; Lohrenscheit, 2002:179; Mihr, 2009:181; Tibbitts, 2002:162). HRE thus sources meaning from broader concepts such as human rights, democracy, morality, social justice, peace, politics, equity, economics and citizenship. Within these broader concepts, there are specific concepts such as

religion, class, gender, race, values and age. Keet (2007:47) states that “the multitude of topics to be covered by HRE...is probably the primary reason why HRE has taken on so many different related forms, each informed by particular theoretical assumptions about the conceptual structure of HRE”.

Fritzsche (2008), Gearon (2012), Keet (2007), Lynch, Modgil and Modgil (1992), Osler (2005), Suarez and Ramirez (2004), Tibbitts and Fernekes (2011) and Tibbitts and Kirchsclaeger (2010) provide in-depth and descriptive accounts of the definitions of the education domains in relation to HRE. These accounts reflect the view that although education domains “are disciplines with their own histories and conceptual configurations” (Keet, 2007:211), they are often regarded as “shar[ing] many common features” (UNESCO, 2011a:43), in “close relationship” (Fritzsche, 2008:40) and synonymous with HRE.

It is a universal phenomenon that within these education domains HRE is a “central, core or important pedagogical configuration” (Keet, 2007:188). However, within each of these conceptual frameworks, there is a particular understanding of HRE (UNESCO, 2011a; Simmonds, 2012a). Thus HRE has epistemological foundations in many different frameworks and is faced with the possibility of having no specialised epistemology. Tibbitts (2002:169) elaborates on this stance, arguing that HRE faces the possibility of being regarded as a collection of interesting and discrete programmes and not an established field. It can also be argued that HRE becomes diluted in education contexts because it is ‘spread across and between’ all conceptual frameworks to the extent that its ontological and epistemological foundations are absent, superficial and/or limited. However, the multiplicity and complexity of HRE may also be seen as a strength rather than a limitation.

Concerted attempts to define HRE have been made in the political, social and education domains to little avail. As Flowers (2003:1) explains, “a definition is elusive because today such a variety and quantity of activity is taking place in the name of HRE”. Moreover, “HRE defies definitions because its creative potential is far greater than we can imagine” (Flowers, 2003:17). For the present, it may be more valuable to embrace its diverse meanings. Rather than become overwhelmed with questions pertaining to ‘What is in the name of HRE?’, questions such as ‘How can HRE be approached and applied to embrace its diversity?’ and ‘What are the pedagogical implications for HRE?’ become the central features of the conversation.

The next section of the chapter (2.3) engages with the multiple dimensions of HRE by grappling with the pedagogical approaches to HRE in all its complexity and elusiveness.

2.3 PEDAGOGICAL APPROACHES TOWARDS HRE

This research study takes account of the multiple perspectives on and meanings of HRE as explored in section 2.2. The primary interest in this section of the chapter is the explicit emphasis on pedagogy as the lens through which HRE is seen. In this study, pedagogy forms part of what Graham-Jolly (2009:247) regards as a “broad” perspective on curriculum. A broad perspective views curriculum as interrelated and inclusive of elements such as teaching-learning, pedagogy, assessment, development, design and evaluation for example. It seems that this broad perspective on curriculum emerged in response to critiques of a “narrow” perspective on curriculum during the 1970s and 1980s (Graham-Jolly, 2009). A narrow curriculum perspective engages with the elements of curriculum as distinct and isolated components of curriculum. Moreover, within a narrow perspective, curriculum is viewed as a product to be “examined” or measured, while from a broad perspective, curriculum is perceived as a process influenced by “its socio-political context” (Graham-Jolly, 2009:249).

Taking a broad perspective on curriculum, Crabtree, Sapp and Licona (2009:1) regard pedagogy as the art, craft and science of teaching. As an art, “education must be based on a plan, on principles aimed at developing human nature in such a way that human destiny (or vocation) is realized” instead of purely experimental grounds of incidental discovery (Munzel, 2003:116). Pedagogy derives from, amongst others, Lusted’s (1986:3) notion of pedagogy as addressing “the transformation of consciousness that takes place in the intersection of three agencies – the teacher, the learner and the knowledge they produce”. In this way, pedagogy does not instrumentalize the three agencies mentioned by Lusted (1986) nor does it diminish their interactivity or value one over another. Instead, pedagogy emphasises the conditions and means through which knowledge is produced, shared and interpreted (Lather, 1991:15). *Bildung* is referred to in etymological discourses of pedagogy and alludes to “enlightenment”, “culture or cultivation” and is “closely allied with the notion of the beautiful soul” (Munzel, 2003:116).

At this juncture, a prominent distinction that could be made to enhance the arguments in and around pedagogy is to define the notions, pedagogics and instruction. Pedagogics refers to the systematic study of teaching and education from the perspective of empirical science and with the desire to understand educational phenomena as an objective observer (Null, 2010:633): pedagogics is an independent science in its own right, distinct from politics, ethics and economics, for example (Du Plooy, Griessel & Oberholzer, 1982). On the other hand, instruction is regarded as a “technical process that can be applied relatively context-free” with a focus on assessment and “achievement” as the central aim of education (Breault, 2010:634). As opposed to pedagogics and instruction, pedagogy retains an emphasis on the “humanistic disciplines within the teaching profession” (Null, 2010:633) and is consciously and intentionally aware of

the “nuances, flows and tensions” embedded within pedagogy as the art and science of teaching (Breault, 2010:634). This view of pedagogy is used to engage with the statement made by Keet (2007):

...it is the inability within the HRE field to reflect on the conceptual assumptions that underpin its pedagogical practices that renders HRE theoretically and pedagogically uncritical (Keet, 2007:206).

Keet's (2007) statement echoes the need to embrace the stances invested in pedagogical practices and to grapple with the implications for HRE as a way of thinking laterally about HRE. In response to this challenge, I will consider pertinent pedagogical approaches towards what the United Nations regards as primary to HRE. The UN Decade for Human Rights Education, 1995-2004 (UN, 1997) was one of the principle initiatives to encourage the elaboration and implementation of comprehensive, effective and sustainable strategies for HRE at the national level (UN, 2010). Since this Decade (UN, 1997), the UN has proposed a World Programme for Human Rights of which the first phase (2005-2009) has already been implemented. The second phase of the World Programme for Human Rights Education (2010-2014) is currently being implemented and focuses on HRE for higher education and for human rights training of teachers and educators, civil servants, law enforcement officials and military personnel (UN, 2010). Drawing on this Programme as one of the UN's (2010) initiatives in practice, this chapter will present its view of HRE.

The World Programme for Human Rights (2010-2014) regards HRE as encompassing three dimensions: (1) Knowledge and skills, (2) Values, belief and attitudes and (3) Action (UN, 2010:4-5). It is of direct interest to this research study to explore these dimensions from pedagogical and human rights stances. Integrated, moral and feminist pedagogical approaches as well as natural, deliberative, protest and dialogic human rights stances will be explored as possible (not the only) avenues to explore the UN's (2010) three dimensions of human rights that are promoted in education. The rationale for exploring the identified pedagogical stances does not ignore the dynamic nature of HRE perspectives. However, to avoid a superficial representation of all possible pedagogical stances, it is necessary to engage rigorously and substantially with particular pedagogical stances (Keet, 2012). Other pedagogical approaches to the human rights dimension of 'knowledge and skills' in education are: fundamental pedagogics (Du Plooy, Griessel & Oberholzer, 1982; Landman, 2005), traditionalist pedagogy (Bobbit, 1918; Taba, 1962; Tyler, 1949) and social constructivist pedagogy (Beck & Kosnik, 2006; Brooks & Brooks, 1993; Bruner, 1996). Similarly, other pedagogical approaches to 'values, beliefs and attitudes' could include multicultural pedagogy (Banks and McGee Banks, 2004; Bennett, 2007; Nieto, 2010) and value pedagogy (Cairns, Gardner & Lawton, 2001; Pandey, 2005).

Furthermore, other pedagogical approaches to ‘action’ might include, for example, critical pedagogy (Apple, Au & Armando, 2009; Freire, 2008; Giroux, 1988; Lather, 1998; Luke & Gore, 1992). The pedagogical stances adopted in this chapter (namely, integrated, moral and feminist pedagogical approaches) will be informed by human rights stances so that they can be positioned within a human rights context (see Table 2.1). This chapter could have also have included other human rights stances such as liberal natural rights, traditional communitarianism, communitarian pragmatism and cosmopolitan pragmatism (Dunne & Wheeler, 1999), for example. However, Dembour’s (2010) conception of human rights schools of thought (namely, natural, deliberative, protested and discourse) seemed the most pertinent to the pedagogical stances adopted here. Engagement with the chosen stances is now done in the light of the UN’s (2010) three dimensions of HRE.

Table 2.1: The UN’s (2010) three dimensions of HRE juxtaposed to pedagogical and human rights stances

	<i>UN’s (2010) three dimensions of HRE</i>		
	Knowledge and Skills 2.3.1.	Values, Beliefs and Attitudes 2.3.2.	Action 2.3.3.
Pedagogical stance	Integrated pedagogy	Moral pedagogy	Feminist pedagogy
Human rights stance	Natural	Deliberative	Protest

2.3.1 KNOWLEDGE AND SKILLS AS A DIMENSION OF HRE

The UN (2010:4) defines knowledge and skills as “learning about human rights and mechanisms as well as acquiring skills to apply them in a practical way in daily life”. Learning ‘about’ human rights assumes that knowledge is to be shared. This section of the chapter has identified the natural school of human rights as a possible avenue to introduce the knowledge of human rights. An integrated pedagogy will be considered next as appropriate for the South African curriculum.

2.3.1.1 Natural human rights stance

Dembour (2010) refers to the natural school of human rights as rights people possess because they are human beings. Scholars of the natural school of human rights “see human rights law [as] in direct continuation with...human rights [as a] concept” (Dembour, 2010:6). Tibbitts and Fernekes (2011) posit the view that within the realm of HRE, human rights are expressed

through legal and normative dimensions. The legal dimension contributes to the underlying tenets of natural rights. It is primarily concerned with providing knowledge and content “about international human rights standards as embodied in the UDHR and other treaties and covenants to which countries subscribe” (Tibbitts & Fernekes, 2010:93). Within HRE, the natural school is thus reoccupied with knowledge about human rights as a legal construct and with the rights that citizens are entitled to simply because they are human beings.

The need for natural rights stems, for example, from a desire to provide a shield against different forms of despotism. At the same time, the human rights movement has the potential to become “absolutist” by “insisting on a list – and a constant growing list – of human rights as the sole and sufficient justification for all political action” (Scruton, 2012:120). A human rights stance such as this could initiate “political literacy” and a “compliance approach” towards human rights (Keet, 2007). Political literacy and compliance approaches construe human rights as the knowledge one has of the legal obligations of the state to the people and of the people to be accountable and responsible towards the rights they are accorded by the state (Keet, 2007:216). People cannot exercise their rights if they do not have knowledge of the legal obligations of the state and of their own rights in relation to such obligations. In addition to the exclusion of participation in domains such as social, political and economic rights through a lack of knowledge, a further dilemma that could emerge is a partial, selective or superficial knowledge of one’s rights (Simmonds, 2010). Such a stance might lead to political illiteracy and incompletion. A human rights knowledge paradox could emerge in which a lack of human rights knowledge could result in the exclusion of participation, and partial, selective or superficial human rights knowledge could result in restricted participation. It is important to be aware that the promotion of universal human rights is (to a lesser or greater extent) dependent on the citizens’ awareness of their rights as well as their exercising their rights.

The national curriculum of South Africa adopts an integrated pedagogical approach (South Africa, 2002a; Hoadley & Jansen, 2009), which proposes particular ways in which the natural school of human rights is engaged pedagogically. In particular, it emphasises what human rights knowledge is learnt and taught, how and in what contexts. To explore this issue further, it is necessary to examine human rights knowledge and skills from an integrated pedagogy perspective.

2.3.1.2 Integrated pedagogy

Integration can be considered as an “organizing principle” of the pedagogical content knowledge of the curriculum (Bernstein, 2009:290). Within the context of pedagogy, integration includes the knowledge that is taught in the curriculum, how it is arranged, who chooses it and

who teaches it. Drake (2007) further elaborates on this stance when she outlines nature of integrated pedagogy. In her view, an integrated pedagogy is based on the stance that:

- It can be implemented uniquely in any context;
- Teachers and learners can be creative;
- Pedagogy can be crafted around the needs of the learners; and
- Knowledge is learner-centred, as learners are involved actively throughout and at all stages of the pedagogical process (Drake, 2007:25).

In addition to these constituencies of an integrated pedagogy, Bernstein (2009:290) posits that an integrated pedagogy emphasises “education in breadth” as opposed to “depth” in the sense that there is “content openness”. More specifically, pedagogy will stress “ways of knowing” because of a desire to teach people to think within and across disciplines rather than only to develop a deep understanding of a discipline (Bernstein, 2009:290). The focus is thus not on didactical pedagogical theories of “carefully defined...disciplines” but on acknowledging that knowledge in disciplines “overlap[s] into a messy, interconnected and interdependent blur” (Drake, 2007:26).

Bernstein (1996; 2003; 2009), Drake (2007), Drake and Burns (2004) and Young (2009; 2010) are some of the scholars who have been influential in the theoretical and conceptual development of the notion of integration in the context of pedagogy in particular and curriculum in general. I argue that Drake (2007) holds a conservative view of the introduction of integrated pedagogy in the curriculum in the 1980s and 1990s. Her point of departure is that “schools were not preparing students well enough to be productive citizens of the twenty-first century” and so turned to integrated pedagogy to make the curriculum relevant, context specific and to recognise teachers and learners as intellectual agents of education (Drake, 2007:26). The underlying economic, social and political directive of such a viewpoint is the desire to prepare learners for the world of work and to participate as citizens in diverse societies. However, what is more appealing in Bernstein’s (1996) and Young’s (2009) stances is that they have taken into account hegemonic issues such as power, authority, control and order. Young (2009:13) makes reference to what he terms, “powerful knowledge” and “knowledge of the powerful”. The former relates to the argument that strong discipline-based knowledge is pertinent as it provides learners with access to positions of power and privilege in society; the latter concept inquires about who decides what counts as knowledge and who has access to it. Bernstein (2003) provides another stance on this argument using the terms he coined, “classification” and “framing”. Classification and framing within integrated pedagogy investigate the ways in which disciplines are related and looks beyond only ‘what’ knowledge is to be taught to question, for example, who develops the knowledge and who decides what will form part of pedagogy. Bernstein (2003:84) sums up this position in his statement; “How a society selects, classifies,

distributes, transmits and evaluates the educational knowledge it considers to be public, reflects both the distribution of power and the principles of social control".

Using the hegemonic rigour of Bernstein's (1990; 1996; 2003) conception of knowledge, this section of the chapter will outline his two curriculum theories, namely, competence and performance curricula and what these entail for pedagogy. Bernstein's approaches are a fruitful way to "review the current curriculum debate in South Africa" (Hoadley & Jansen, 2009:175). The national curriculum transitions in South Africa since the democratic election in 1994 have led to a shift in how knowledge is organised in the curriculum. Hoadley and Jansen (2009:173) illustrate these changes by describing the pre-1994 curriculum as:

- content-led, with the content organised according to separate subject disciplines;
- often abstract and theoretical and unrelated to most learners' experiences of the real world or the development of their competence to deal with the world;
- focusing on the ability of learners to recall content and, in some cases, to understand the subject;
- largely developed by experts and imposed on teachers and learners from 'above'; teachers and learners had very little say in what they taught and learnt;
- largely teacher-centred, with a focus (in the best classes) on good explanations, question-and-answer sessions and individual writing by learners; and
- containing content that was largely biased towards those who held political power offering a white, male point of view and thus tending to serve those who were already privileged.

Since the democratic election of 1994 in South Africa and the introduction of Curriculum 2005 (1997), the National Curriculum Statement (2002a) and Curriculum and Assessment Policy Statement (2011e), knowledge has been organised substantively differently in the curriculum. In effect, pedagogically these changes led to (Hoadley & Jansen, 2009:173-174):

- a focus on Outcomes-Based Education⁸ with knowledge organised so that the curriculum is competence based and links theory and practice to make learning relevant to learners lives and world of work;
- teachers and learners actively involved at all levels of pedagogy;
- knowledge being underpinned by the human rights values of the South African Constitution (1996) to eliminate the dominance of the previously white, male dominated curriculum and to embrace diversity; and
- a move away from separate subject disciplines to integrated subject disciplines.

⁸ William Spady (1995) can be referred to as the father of Outcomes-Based Education. Spady initiated Outcomes-Based Education in countries such as America and Australia, and South Africa adopted this approach in 1997.

Using the terms of Bernstein's (1996) curriculum theories, it can be said that over the last two decades, the national curriculum in South Africa has intended and attempted to shift from a "performance" curriculum to a "competence" curriculum. Engagement with the theories underlying these two types of curriculum will be used to elaborate on this statement.

a. Performance and Competence Curricula

Bernstein (1996) distinguishes between two distinct 'pedagogic models', which he terms performance curriculum and competence curriculum. He further characterises performance curriculum as a collection type curriculum while competence curriculum is characterised as an integrated type of curriculum. These curricula demonstrate two ways in which knowledge could be arranged in the curriculum and pedagogy as well as the paradigmatic positions that these curricula assume (Hoadley & Jansen, 2009:171).

Performance-collection curricula place the emphasis on "a specific output of the acquirer, upon a particular text the acquirer is expected to construct and upon the specialised skills necessary for the production of this specific output, text or product" (Bernstein, 1996:57-58). The pedagogical components such as knowledge organization as well as teacher and learner relations are thus rigid, differentiating, abstract and hierarchical in nature. In contrast, competence-integrated curricula have "an in-built procedural democracy, an in-built creativity [and] and in-built self-regulation" attitude towards pedagogy (Bernstein, 1996:56). As a result, these curricula promote an anti-positivist stance that has "divorced, even opposed, epistemological roots" (Bernstein, 1996:57). The notion of a recontextualized and reconceptualised curriculum comes to the fore, as the impetus is to move beyond specialised discipline-specific knowledge to a broader, more encompassing and more authentic pedagogy.

The constituencies embedded in each of these curriculum approaches can be distinctly recognized in the South African national curriculum (South Africa, 2002a; Hoadley & Jansen, 2009). What is of interest to this chapter is the desire to explore the grey areas and/or fuzzy generalisations that disrupt how one demonstrates knowledge of and participates in these different types of curricula. In this respect, Bernstein (1996:57-67) has identified the concepts 'classification' and 'framing' that engage with notions of power and control. These concepts are outlined in the table below (see Table 2.2) within the contexts of performance-collected and competence-integrated curricula.

Table 2.2: Framing and classification in collection and competence curricula

	Framing (control)	Classification (power)
Characteristics (Bernstein, 1996:19-27)	Control constructs relations within given forms of interaction. Framing is the form of control that regulates and legitimises communication in pedagogical relations. For example, the nature of talk and kinds of spaces constructed in the pedagogical and interactional relations between teachers and learners. Framing regulates the realisation rules for the production of the discourse in terms of; how meanings are put together, the forms by which they are to be made public and the nature of social relations that go with it. Regulates relations within a context by referring to relations between transmitters (for example, teachers) and acquires (for example, learners) and determines who controls what.	Power constructs relations between given forms of interaction. Classification refers to a defining attribute not of a category but of the relations between categories. For example, in a pedagogical context categories could refer to subjects such as History and Mathematics. It is the space between categories that creates the level of specialisation of that category. In another way, the degree of 'insulation' in the space between categories determines the strength of the classification of the categories. Strong insulation creates strong classification and weak insulation, weak classification.
Collection-performance curriculum	Framing is mostly strong in this context as the transmitter (for example, teacher, principle or Department of Basic Education) has explicit and even complete control over the selection, pacing, criteria and social space (Bernstein, 1996:27). Control is hierarchical and thus in a classroom context, for example, pedagogy is teacher-centred and discipline specific.	Classification is commonly strong within this type of curriculum. As a result, the categories (or for example, curricula subjects) have unique identities and unique voice as they have specialised rules of internal relations (Bernstein, 1996:21). The categories are kept apart from other categories and there is internal cohesion within categories because of their intrinsic function(s) that are specialised or hierarchical

		and not open to public discussion or challenge (Bernstein, 1996:25-26).
Competence-integrated curriculum	In this curriculum context, framing is predominantly weak as the acquirer (for example, learner or teacher) has more control with regard to selection, pacing, criteria and social space (Bernstein, 1996:27). In the classroom context, control is learner-centred as well as teacher-centred and emphasis is placed on applied knowledge into everyday situations.	Weak classification is most often the premise in this curriculum. Weak classification refers to pedagogy that is less specialised in terms of discourse, identity and voice (Bernstein, 1996:21). The insulation or space between categories has permeable boundaries making categories highly vulnerable to other categories. Thus, power lines are more complex and involve the reordering of specialised differentiation, which provides a new social basis for consensus of interest and opposition (Bernstein, 1996:25). Weak classification between categories could be in terms of horizontal integration (for example, within a particular subject) and/or vertical integration (for example, across particular subjects).
General considerations	It is important to note that in some pedagogical instances weak and strong framing can be present. For example, the acquirer (learner) might have more control over the pace of teaching-learning but at the same time have less control over the selection of content within teaching-learning.	As depicted above, the notion of classification is a power dimension and thus it is of pivotal importance to ask in whose interest are weak and/or strong classifications, who decides and how. For example, on what grounds (who decides and for whom) could Mathematics have strong classifications and Life Orientation have weak classifications?

It is evident that taking into consideration the notions of framing and classification are valuable for conceptualizing pedagogy. I question, however, to what extent there might be both curricula in play at any time, space and/or context. My inquiry stems from the South African schooling system in which the shift away from a collection-performance curriculum and the desire for a competence-integrated curriculum are still in the early stages (Ensor & Galant, 2005). Thus it might be the case that pedagogical aspects of both a competence-integrated curriculum as well as a collection-performance curriculum feature implicitly and/or explicitly. In a pedagogical context such as this, one might have four different scenarios:

1. Collection-performed curriculum (strong classification and strong framing)
2. Competence-integrated curriculum (weak classification and weak framing)
3. Collection-performance / competence-integrated curriculum (strong classification and weak framing)
4. Competence-integrated / collection-performance curriculum (weak classification and strong framing)

I will illustrate (see Figure 2.1) the four scenarios mentioned within the framework of HRE (see also Carrim & Keet (2005)). Certain aspects have to be noted before reading the illustration:

- In the South African national curriculum HRE is a component of the Life Orientation subject (for detailed information regarding this see 5.2.1.1) and thus reference will be made to Life Orientation;
- In the illustration, serrated or dashed lines represent weak framing and classification, while solid lines represent strong framing and classification;
- The illustration can be read as a classroom context with the acquirers being teachers and/or learners and the transmitters being teachers and/or learners; and
- The key to the abbreviations on randomly selected examples of subjects is as follows: LO represents Life Orientation, H represents History, L represents Language and A&C represents Arts and Culture.

The illustration depicts different scenarios of pedagogy in terms of control and power. Moreover, the complexities of an integrated pedagogy are revealed as is the necessity for an integrated pedagogy to acknowledge power and control.

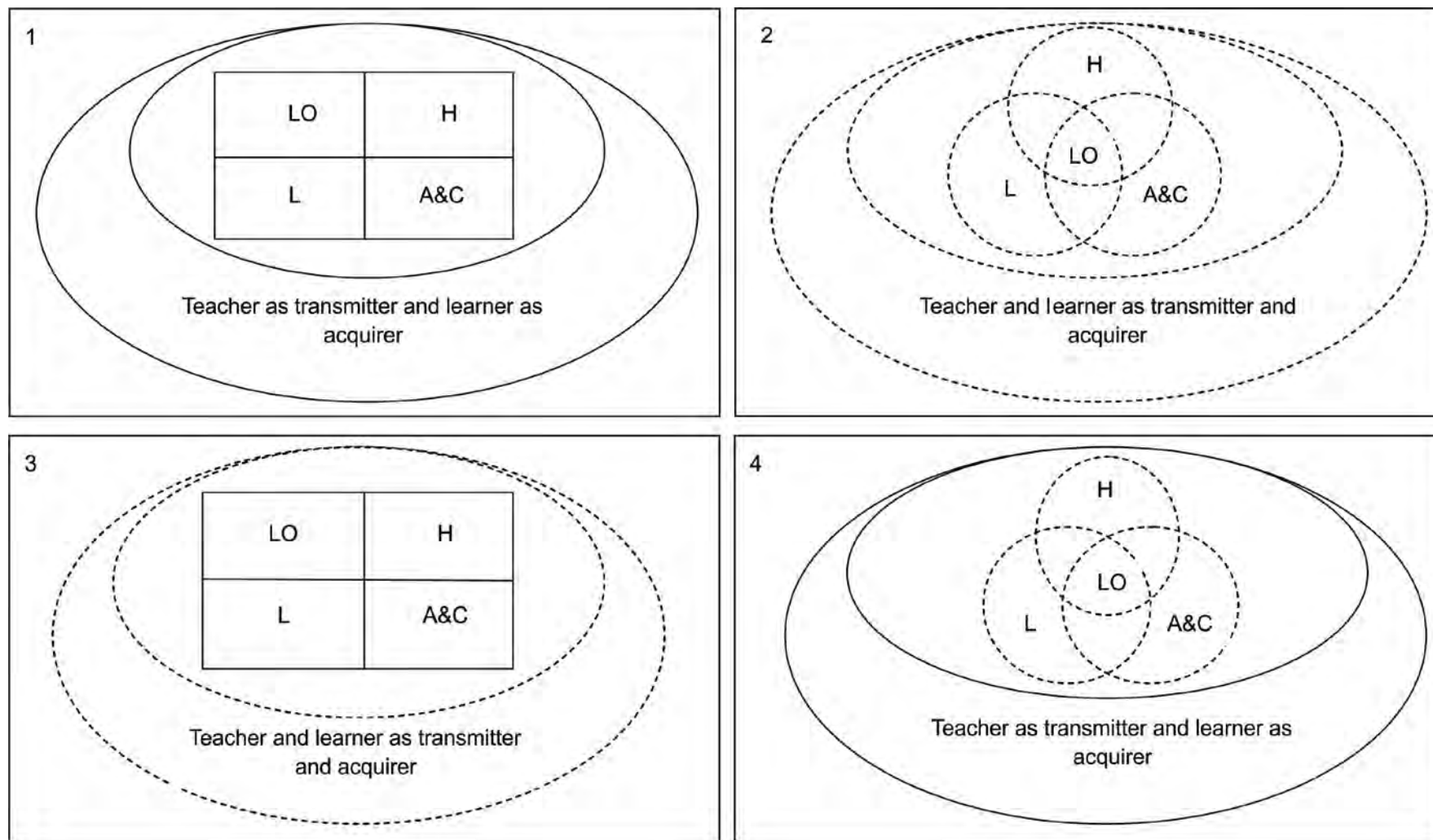


Figure 2.1: Different scenarios of collection-performed and competence-integrated curricula within a HRE framework

[Key: LO: Life Orientation; H: History; L: Language; A&C: Arts and Culture]

b. Degrees of integration

As displayed in section 2.3.1.2, integration takes into account notions of power and control. In another way, one could magnify the competence-integrated curriculum approach of Bernstein (1996) through the lens of different integration stances. Drake (2007) refers to different 'degrees of integration'. Three prominent degrees of integrating content in the curriculum include multidisciplinary, interdisciplinary and transdisciplinary integration (Drake, 2007; Drake & Burns, 2004).

Multidisciplinary integration alludes to the desire for a discipline (or in this context, a subject in the curriculum) to remain "very distinct" and at the same time make deliberate connections within and/or among subjects (Drake, 2007:32). Different methods can be used for multidisciplinary integration to occur. One such method could be an "intradisciplinary" method that employs multidisciplinary integration by identifying a sub discipline within a discipline (Drake & Burns, 2004:8). This might be done, for example, by integrating 'human rights' as a discipline with sub disciplines such as democracy, diversity and social justice. Another method could be a "parallel" method where a central theme(s) is addressed through the lenses of several different subject areas (Drake & Burns, 2004:10). An example of this method could be to study the theme, 'gender' from subject areas such as History, Biology, Language and Life Orientation. These methods of multidisciplinary integration create opportunities for different subject specific perspectives on the same theme(s).

Alternatively, in an interdisciplinary integration approach the disciplines are not as discrete as they are in the multidisciplinary approach (Drake, 2007:37). Emphasis is placed on "common learnings across disciplines" through different themes, concepts and/or skills (Drake & Burn, 2004:12). Through this integration approach, learners are not only exposed to different perspectives presented by the content across subjects, they are also exposed to different skills (for example, research skills, thinking skills, reading skills) and they have an opportunity to exercise these skills. Thus mastering the content of a theme across subjects is only one dimension, the other dimension is exercising and mastering the skills in order to master the subject content (Drake & Burns, 2004:13). For example, the theme might be 'peer relations' and the learners could engage with this theme by role-playing a scene from a Shakespearean poem involving peer relations or doing research in groups to create a poster about peer relations in the work place. In this example, learners will apply generic skills related to creative thinking, design, collaborative work, research skills and reading skills.

Transdisciplinary integration, on the other hand, is situated in a real-life context and/or the interest(s) and concern(s) of learners rather than a discipline or subject area (Drake, 2007:37).

Embedded in this approach is the attribute that learners “develop life skills as they apply interdisciplinary and disciplinary skills in a real-life context” (Drake & Burns, 2004:13). The focus is thus that learners make meaning of an interest or concern that they have identified in ways that are informative for them and use approaches that generate skills and knowledge that they can relate to. Another feature is that learners teach other learners as well as their teachers through collaborative learning and/or learners take leadership roles in the production of learning materials (Drake, 2007:41). The way I see it, this is related to a poststructuralist stance to pedagogy in which there are various forms of knowledge and ways of creating knowledge. Each learner involved in transdisciplinary integrated pedagogy is given the opportunity to have a unique conception of knowledge, how it is organised and how it is created.

Table 2.3 below illustrates the primary tenets of each approach to integration. An inherent feature of these tenets is the normative ideal of integrated pedagogy to be “an appreciative inquiry approach” (Drake, 2007). An appreciative inquiry approach advocates a focus on “positive energy” and “an alignment of strengths to make the weaknesses irrelevant” and uses strategies such as the “4-D technique” that includes (Drake, 2007:150):

1. *Discover* the best of what is
2. *Dream* what might be
3. *Design* what should be
4. Create a *destiny* based on what will be.

I acknowledge the value of an appreciate inquiry approach such as this for integrated pedagogy. However, I believe that another ‘D’ should be included to make this the 5-D technique. This D could be:

5. *Delegate* and *deliberate* whose discovery, dream, design and destiny this will be.

The 4-D technique inquiry addresses only *what* is and *will/might/should be*. The questions ‘for whom’ and ‘by whom’ need to feature as they determine what knowledge is addressed, how knowledge is organised in pedagogy and the interest(s) of which role player(s) are addressed.

Table 2.3: Three approaches to integration (adapted from Drake & Burns, 2004:17)

		<i>Three approaches to integration</i>		
<i>Pedagogical aspects of integration</i>		Multidisciplinary	Interdisciplinary	Transdisciplinary
	Organization of content	Within a theme	Across disciplines	From a real-world context and/or interest of the learner
	Conception of knowledge	Knowledge best learnt through the structure of the disciplines. A rights answer. One truth.	Disciplines are connected by common concepts and skills. Knowledge considered to be socially constructed. Many right answers.	All knowledge is interconnected and interdependent. Many right answers. Knowledge is considered to be indeterminate and ambiguous.
	Role of the learner	Active participant	Active participant. Co-constructor of existing or prescribed knowledge.	Dictates what knowledge will be learnt. Active participant. Constructor of new knowledge.
	Role of the teacher	Facilitator Specialist	Facilitator Specialist/generalist	Co-planner Co-learner Generalist/specialist
	Degree of integration	Moderate	Medium/intense	Paradigm shift

c. Integration, infusion and progression

As explained in sections 2.3.1.2, integration is not impervious to aspects such as power and control. In this section of the chapter, the argument is made that pedagogical dimensions such as infusion and progression need to be included if integration is to be grasped in its entirety and complexity.

Carrim and Keet (2005:101) see infusion as referring “to a technique of curriculum design that aims at integration” and “by which integration is facilitated”. In addition, infusion is concerned with infusing all dimensions of the school environment with particular ideals and not only content in the formal curriculum, thus the notion of infusing a “culture” (cf Du Preez, 2008). The national curriculum is underpinned with the desire for “human rights”, “inclusivity” and “civic education” to be infused “throughout the curriculum and indeed across the entire environment of education” (South Africa, 2001:25). These ideals, which are embedded in the South African Constitution (1996), are aimed at “young people learn[ing] basic political literacy, peace education, environment education, democracy education and anti-discrimination education” (South Africa, 2001:26).

Infusion can be applied through different modes, explicitly and/or implicitly. The work of Carrim and Keet (2005) and Du Preez (2008) on infusing the curriculum with a culture of human rights is particularly useful in this regard. Their theories of maximum and minimum infusion (Carrim & Keet, 2005:100-103) as well as overt and covert infusion of human rights (Du Preez, 2008:111-113) explore the use of a variety of modes and the implications for pedagogy. These are tabulated in Table 2.4.

Table 2.4: Modes of infusing human rights (adapted from Carrim & Keet, 2005:102 and Du Preez, 2008:111)

<i>Modes of infusing human rights</i>	
Explicit infusion	Implicit infusion
Maximum infusion: • Uses human rights knowledge content directly • Goes beyond access to and application of human rights knowledge • Approaches human rights holistically and personally • Develops knowledge, skills, values and attitudes holistically and consistently	Minimum infusion: • Uses human rights knowledge content indirectly and by way of reference and implication • Is concerned with access to and application of human rights knowledge • Emphasises one or more, but not all dimensions of human rights namely; knowledge only, skills only, values only and/or attitudes only and/or separately
Overt infusion: • Provides an opportunity to transform a practical situation (whether curriculum related or not) into an explicit learning	Covert infusion: • Implicitly refers to a specific principle or value that could be linked to human rights • Uses human rights implicitly as a

opportunity • A space is created for learners to engage in dialogue pertaining to human rights	corrective technique (for instance, punishment)

Progression, on the other hand, recognises the importance of taking into consideration the “way a learners’ knowledge, skills and understanding are deepened in a given knowledge area” (Beets & Le Grange, 2008:68). One of the fundamental pedagogical principles that underpin the national curriculum in South African schools is namely, the progression and integration of knowledge (South Africa, 1997). This fundamental pedagogical principle stems from the focus on “transformational Outcomes-Based Education” and “the most radical form of an integrated curriculum” where there is not only integration “across disciplines into Learning Areas ... but [also] across all eight Learning Areas in all educational activities” (South Africa, 1997:32). Progression, therefore, was embedded in integration “to balance radical integration” in the national curriculum (Naidoo, 2009:8). In particular, “conceptual progression” was seen as desirable since it facilitates “progressively more complex, deeper and broader knowledge, skills and attitudes for learners to acquire from grade to grade” (Naidoo, 2009:7). In turn, it reinserted “greater specification of content knowledge to varying degrees” within and across subject disciplines (Naidoo, 2009:6).

Integration and progression, the Department of Education (1997:32) argues, will foster the transferability of knowledge in real life contexts. Thus, the principles of integration and progression are intertwined with principles such as relevance and learner-centeredness (Ensor & Galant, 2005:285). This resonates with Bernstein’s (1996) theories of academic knowledge and everyday knowledge. Academic knowledge (also referred to as vertical discourse) takes the form of a “coherent, explicit, systematically principled structure, hierarchically organized” (Bernstein, 1996:171). Pedagogically, academic knowledge can be regarded as the pedagogical content knowledge that is subject specific consisting of “specialized, explicitly assembled, symbolic structures” (Bernstein, 1996:172). Conversely, everyday knowledge (also referred to as horizontal discourse) “consists of local, segmentally organized, context-specific and dependent strategies for maximizing encounters with persons and habitat” (Bernstein, 1996:171). Pedagogically, everyday knowledge takes into consideration knowledge from real life contexts and applies it to academic knowledge. According to Bernstein (1996:172), everyday knowledge is thus “an outcome of a cultural specialization and its modes of acquisition and production are embedded in that specialization”. Fostering a disposition of transferability (as proposed by the Department of Education, 1997), blurs the boundaries between everyday and academic knowledge. This blurring of boundaries is aimed at promoting the tenets of integration. However, if only one form of knowledge dominates, learners are disadvantaged as they acquire only certain skill and knowledge (Naidoo, 2009:23). Another problem is that the

blurring of knowledge boundaries is often unattainable due to lack of resources and qualified teachers, for example (Ensor & Galant, 2005:291; Naidoo, 2009:7). Section 2.3.1.2.d will provide a more detailed critique of an integrated pedagogy.

As Hoadley and Jansen (2009) reason, progression can be vertical and/or horizontal in everyday and academic knowledge acquisition. Vertical progression involves the “development of concepts and knowledge within a subject over time”, in the sense that “new work builds on old work and becomes increasingly difficult” (Hoadley & Jansen, 2009:174-175). Beets and Le Grange (2008:74) acknowledge that in vertical progression the notion of “continuity” is paramount as learners have the benefit of “using and building on their previous learning...in a structured way”. On the other hand, horizontal progression “organizes teaching around one theme and then moves to another theme that may not be connected in any way with the first” (Hoadley & Jansen, 2009:176). This form of progression employs thematic contexts to explore different perspectives in different degrees of complexity. Conceptual progression can be achieved in both approaches as the directive is to deepen learners’ knowledge, skills, attitudes and values in a knowledge area.

Figure 2.2 illustrates the interrelatedness of integration with infusion, progression (2.3.1.2.d) as well as power and control (2.3.1.2.a). I have chosen to display the complex nature of an integrated pedagogy as a means of creating a lens to view the organisation of knowledge and (non)involvement of role players in pedagogy. The metaphor of a kaleidoscope is valuable for this purpose as it highlights the multiple layers of interpretation involved in interpreting integrated pedagogy. The serrated line between the different principles illustrates their fluidity and potential to blur boundaries.

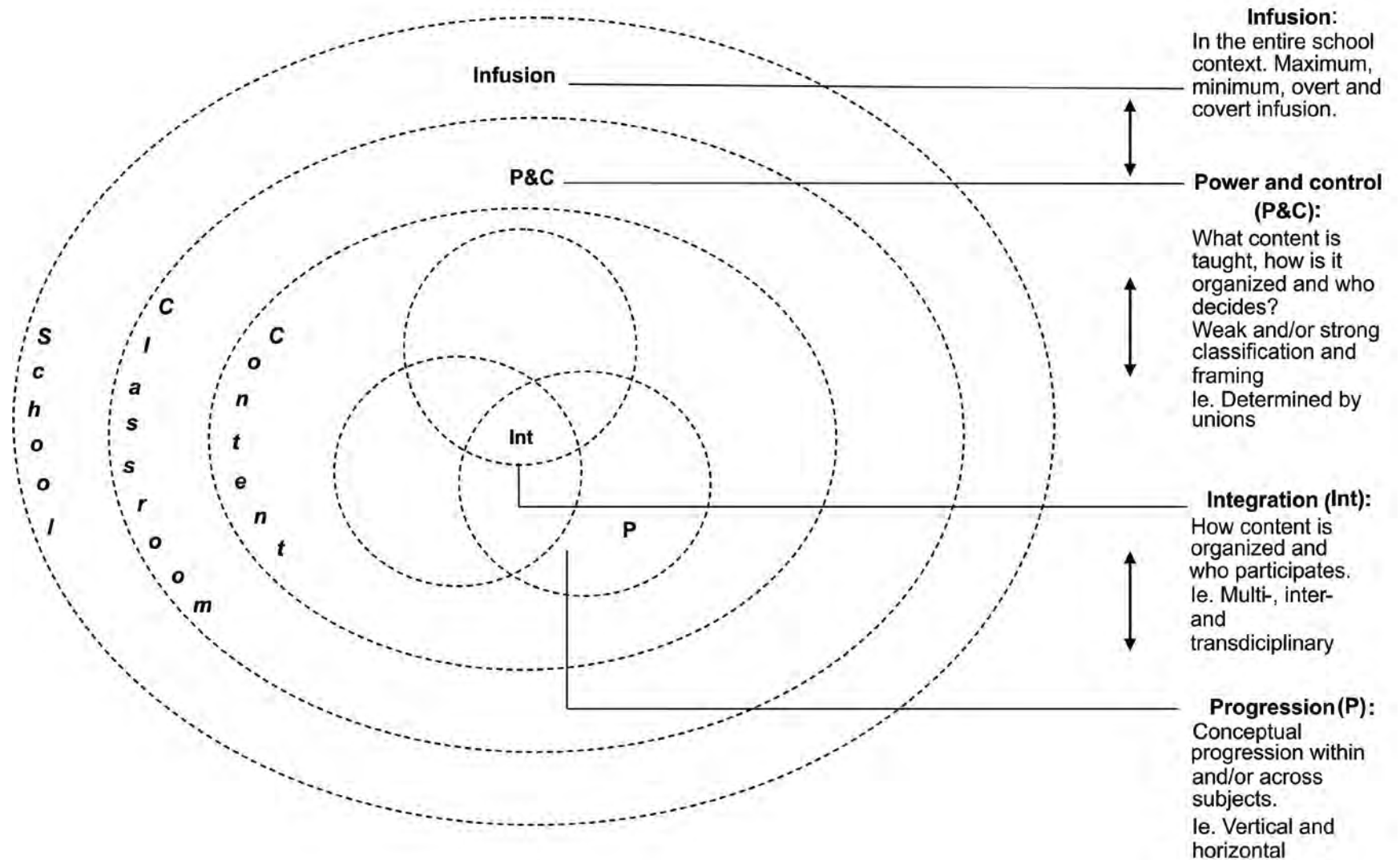


Figure 2.2: The kaleidoscope of integration, infusion, progression, power and control

d. Criticism of integrated pedagogy

Integration has evoked a great deal of criticism as there are various considerations that must be taken into account for its successful implementation. Bernstein (2009:290-291) argues that compared to a collection type of curriculum, different patterns of authority and different concepts of order and control feature because an integrated curriculum rests on the following assumptions:

- There must be consensus among role players for idea of integration to work at all.
- The idea must be made explicit.
- Teachers must be competent in disciplines other than their own.
- School relations and management structures must be rearranged.
- Pedagogical and assessment processes need to be negotiated.
- There must be a radical altering of the status (power) and range (control) of knowledge content as well as teacher and learner relationships.

Moreover, “closed” pedagogy becomes “open” as the outside and everyday knowledge of learners penetrate pedagogy and influences “the moral basis of our educational choices [to] become explicit and...[thus] considerable conflict of values” must be expected (Bernstein, 2009:291). For Drake (2007:25) a further criticism is that an integrated curriculum is unique to each pedagogical context and thus it “cannot be standardized or rarely even replicated by another set of teachers” who wish to address the same content through the same approach. Furthermore, an integrated pedagogy strives for relevance and to take account of what is applicable to learners in a particular space, place and time. This could prove to be exhausting for and unattractive to teachers as it requires knowing their learners in-depth, being competent in disciplines other than their own and generating creative and innovative pedagogical opportunities, which is time consuming. Another problematic aspect highlighted by Drake (2007:42) is that most national curricula require learners to write “standardized tests”. An integrated pedagogy that focuses on context makes it difficult for teachers to prepare learners for tests and/or examinations.

What needs to be added to these criticisms, especially in developing countries like South Africa, is that an integrated pedagogy is not only time and creativity intensive, it is also economically intensive. An integrated approach requires extensive knowledge of various subjects. Therefore, in order to adequately implement an integrated pedagogy there needs to be access to academic and economic resources (Chisholm, 2004; Naidoo, 2009).

2.3.1.3 Summary: Implications for HRE

One of the aims of the South African national curriculum in schools is to infuse human rights into the curriculum by “teach[ing] human rights knowledge” (Carrim & Keet, 2005:102). Achieving this intended aim is not as simple as it might sound. As has been demonstrated in this section of the chapter, an integrated pedagogy has different faces and is thus a complex issue. These faces are influenced by the way human rights knowledge is organised in pedagogy and by the (non)involvement of role players. It could be argued that pedagogy based on natural human rights (Dembour, 2010) would result in a very limited and superficial depiction of human rights. Alternatively, natural rights might be preoccupied with human rights knowledge and content (Tibbitts & Fernekes, 2010) however, this does not presume that “despotism” and or “absolutism” must occur (cf. Scruton, 2012:120). From this stance, an integrated pedagogy that takes account of the natural school of human rights is also subsumed in the complexities of power and control in terms of what human rights knowledge is included and who decides what is included and who is involved in designing the pedagogy.

2.3.2 VALUES, BELIEFS AND ATTITUDES AS A DIMENSION OF HRE

The UN's World Programme for Human Rights Education (2010:4) values, beliefs and attitudes aims at “developing values and reinforcing attitudes and behaviour which uphold human rights”. The national curriculum of South African schools shares this desire. This is reflected in its “attempts to infuse human rights into the curriculum” and emphasise “skills and attitudes that lead to the positive development and appreciation of human rights” as well as “values that underpin human rights” (Carrim & Keet, 2005:102). In the exploration of this stance that follows, deliberative human rights and moral pedagogy perspectives are considered.

2.3.2.1 Deliberative human rights stance

Dembour's (2010) deliberative school of human rights thought deems values, beliefs and attitudes as significant for consideration within the realm of the HRE dimension. This school of thought depicts human rights as political values that societies choose to adopt. Human rights thus “come into existence through societal agreement”; this occurs “only when and if everybody around the globe becomes convinced that human rights are the best possible legal and political standards that can rule society” (Dembour, 2010:3). This school also stresses that the limits of human rights are that they could exclusively govern the state as a political entity and underestimate moral and social human life (Dembour, 2010:3). In effect, human rights are only possible if they are agreed upon by individuals in society, in such a way that people ‘buy into’ them or are convinced of their value. In discussing this aspect, Keet (2007:215) refers to the

notion of “social cohesion” and argues that when human rights emerge from societal agreement, societies unite to promote respect for human rights, human dignity and diversity.

The “normative dimension” of deliberative schools of human rights thought makes a significant contribution to shaping HRE. This strives to transform the lives and realities of individuals and societies so that they are “more consistent with human rights norms and values” (Tibbitts & Fernekes, 2010:93). The next section, which engages with moral pedagogy, develops this point.

2.3.2.2 Moral pedagogy

For Barrow (2007:180) one’s moral self should be seen as both the product of and the interplay between morality as innate, given by nature as well as morality developed through nurture or ones surroundings. From the viewpoint of nurture, developing morality is a “community-wide enterprise and not a task exclusively reserved for home, church or school” (Noddings, 2003:171). In contrast, Rubin (as cited in Noddings, 2003:175) argues:

Ethical behaviour arises neither out of psychological predisposition nor instinct. Rather, moral quality stems from the cumulative development of appropriate beliefs regarding proper human conduct. The capacity and desire to make ethical decisions...are therefore the product of commitment coupled with choice; one takes certain ideals as moral imperatives and chooses actions that are most likely to fit.

This statement is developed by Barrow (2007:181) who takes the view that there are three distinct elements that make up the moral person: (i) an understanding of the nature of morality as a matter of mind or intellect, (ii) a commitment to morality as a matter of attitude or will and (iii) the ability to act on the commitment, which is a combination of character, intellect and practical wisdom.

Morality as nurture is consistent with the assumptions of this field of this study, namely education. Broadly speaking, “all education is in a sense moral education” as “all education is aimed ultimately at the realization of the Good” (Haydon, 2003:320). More specifically, Noddings (2003) contends that moral education has a dual meaning. One refers to an education that is morally justified as it requires a moral climate for education while the other refers to “enhanc[ing] the ethical ideal of those being educated so that they will continue to meet other morally” (Noddings, 2003:171). In addition, there is the view that one might ask moral questions in education and/or the questions of moral education (Barrow, 2007). Asking moral questions in education involves having a particular school climate and activities within the school that do not form part of the formal school curricula. In this sense, asking questions forms part of the null

curriculum in which there is an exploration of issues such as whether corporal punishment in schools is morally acceptable. Moral education is concerned with what defines moral education in terms of the formal or taught curriculum. In this respect one might reflect on what is involved in educating one to be a morally educated person, for example.

The stances adopted by Barrow (2007) and Noddings (2003) lead to questions that are fundamental to the ontology of moral education. However, this chapter is concerned only with the pedagogical stances of moral education. This pedagogical focus speaks directly to the desire expressed by the UN (2010) for HRE to develop values and reinforce attitudes and behaviour, which uphold human rights. In response, this chapter turns to three forms of moral pedagogy to illustrate possible discourses that morality can adopt in pedagogy. Noddings and Slote (2003:349) refer to these forms of moral pedagogy as “three main philosophical theories of morality ... that could potentially influence current understanding of moral education”. They are: (a) moral pedagogy as moral habituation, (b) moral pedagogy as rationality and (c) moral pedagogy as care.

a. Moral pedagogy as moral habituation

In its simplest form, pedagogy as moral habituation presupposes a disposition of “inculcating a list of dos and donts and demand[ing] practice in accordance with these precepts” (Barrow: 2007:181). Johnson and Johnson (2008:204) take the stance that inculcation derives from “socialization” through “group members” and “interpersonal relationships”. Barrow (2007:45) refers to “moral codes” which he argues “are determinate lists of specific prescriptions and prohibitions” such as religions and beliefs principles of behaviour, for example. Moral codes through socialization provoke the inculcation of “habitual virtues” (Noddings & Slote, 2003:349) in a “moral character” (Johnson & Johnson, 2008:204).

Character education (as a form of moral pedagogy) is the pedagogical approach most often associated with moral habituation in Western and Eastern cultures (Noddings & Slote, 2003; Wren, 2008). Character education is based on the conviction that “schooling can shape the behaviour of young people by inculcating in them...proper virtues” (Joseph & Efron, 2005:525). These ‘proper’ virtues could be modelled or taught implicitly and/or explicitly. Authors such as Bennett (1993) go so far as to prescribe “six pillars of character”: honesty, respect, correct conduct, following rules, kindness and improving one’s school and community. The prescription of character traits leads to the conception of a set of rules to be followed. An aim of such rules is underpinned by the mind-set that “a society should engage in [rules] for the sake of the general social good – for its own protection, in effect” (Haydon, 2003:322). Noddings and Slote (2003:355) caution that there is “superficiality and inconsistency associated with character

education” as character education is not always associated with habituation. This is the reason that the term ‘moral habituation’ is preferred.

Moral habituation can also come from beyond the school context through parents, community, and religious and cultural domains. In some cases of fundamentalist religious groups and ideological totalitarian regimes, fanaticism features strongly (Barrow, 2007:181). Dogmatic habits take the form of “mindless conformity” in the way that moral virtues are developed as “second nature” (Wren, 2008:20). Moral virtues just “happen rather than something consciously aimed at” (Haydon, 2003:321). In another way, moral virtues are habits that “regulate the ‘irrational’ parts of the soul” and “are acquired in children by means of external pressures such as discipline, good example and above all by the repetition of good acts” (Wren, 2008:20). Du Preez (2012:97) suggests that this leads to the rise of “an uncritical mass” reflected in conscious and/or unconscious conformity to “a knowledge of one unquestionable narrative”.

The consequence of imposed moral conformity are far-reaching:

...drilling a set of moral rules into the young unwarranted, leads to certain kinds of immorality or amorality in so far as it succeeds, and generally won’t work anyway, even on its own terms (Barrow, 2007:182).

A dogmatic stance such as this proves counterproductive and incompatible with “genuine morality”, a morality that “requires freely chosen activity rather than activity that is rule-bound or the outcome of indoctrination” (*ibid.*). Noddings (2007:167-168) makes three profound statements on the risks of moral habituation. First, when virtues are identified within a particular society, their relativism could discourage critical examination. Second, there is no empirical evidence that children raised by character education methods actually exercise the prescribed virtues. Third, the dependence of moral habituation on tradition and authority undervalues diversity. Curren (2008:510-511) presents further criticisms of moral habituation. He warns against learners’ uncritical acceptance of moral virtues, their right to open inquiry being prohibited or limited, a lack of rational persuasion by learners, and scepticism in terms of logicity and rationality. He also identifies the lack of provision for evaluation or revision of the virtues imposed on learners.

I propose that Noddings’s (2002:118) theory of “immortal conversation” be employed as a pedagogical lens from which to view moral habituation. Her theory identifies the following problem areas: morals are taught and presented dogmatically, what is taught and how is severely constrained, pedagogy is reduced or reverts to a specific type of dialogue instruction, and the teacher holds considerable power in guiding the personal habits of learners (Noddings,

2002:122-123). In a pedagogy subsumed by immortal conversation, learners are discouraged from engaging with heretical possibilities. The emphasis is predominantly on transmitting moral virtues, encouraging moral behaviour and developing learners into 'moral characters' (Noddings, 2002:123). Pedagogy is thus "truncated and compartmentalized" giving rise to learners as "distorted 'characters'...devoid of real selves" (Nodding, 2002:123 & 125). Not only does an uncritical moral pedagogy result but also the development of the unique moral identity of each individual is hindered. Identity defines who people are and their moral identity adds an ethical quality to their identity (Johnson & Johnson, 2008:211). Pedagogy as immortal conversation positions the learner's moral identity as one of prescribed behaviour rather than self-discovery. Self-discovery creates the 'safe space' for learners to define who they are, in an undistorted fashion that reveals their real selves. Their moral identity not only influences how individuals perceive themselves but also how they are perceived by others (Du Preez & Roux, 2010).

Key questions to be asked within pedagogy as moral habituation include: Whose moral virtues are prioritised during pedagogy? For what and/or whose benefits are morals prescribed and indoctrinated in pedagogy? How does one embrace the morals of diverse learners in the classroom?

b. Moral pedagogy as rationality

In contrast to moral habituation, rationality subsumes morality in a liberalist paradigm of Kantian/Rawlsian ethics and Kohlbergian theory of moral development (Noddings & Slote, 2003:341). Kohlberg's model is grounded in liberal-democratic ideals of justice and involved 20 years of longitudinal research to arrive at six stages of cognitively structured moral reasoning (Snarey & Samuelson, 2008). These stages lead one to progress morally from (i) a pre-conventional moral realm embedded in the egotistical moral actions of avoiding punishment (stage one) and maximizing own gains (stage two). (ii) Thereafter one progresses to a conventional moral realm where the focus is on mutual interpersonal relationships (stage three) and being a good citizen that advocates social order (stage four) and finally, (iii) one progresses to a post-conventional moral realm where one can uphold a social contract that preserves one's own rights and the rights of others (stage five) and reason that what is moral is guided by universal ethical principles (stage six) (Snarey & Samuelson, 2008:59). Kohlberg's theory echoes Kantian/Rawlsian ethics and is rooted in Enlightenment as it "focuses on individual growth and sees moral differences as relating chiefly to how individuals reason about (hypothetical or actual) moral issues" (Noddings & Slote, 2003:350).

Criticisms of Kohlberg's moral development theory have been made by character educationalists who argue that this theory concentrates exclusively on moral processes (stages of cognitive moral reasoning and development) to the detriment of moral content (specific moral virtues and values) (Noddings & Slote, 2003:351). The question that comes to the fore is, "What is the relation between moral reasoning and moral behaviour?" (Noddings & Slote, 2003:351). Secondly, feminist critics such as Carol Gilligan (1982) have emphasised that Kohlberg's theory is based on an all-male sample thus poorly representing females. The assumption that "the average women [is] 'stuck' at Stage 3, whereas the average man attained Stage 4" (Noddings & Slote, 2003:352) led feminist researchers, in particular Carol Gilligan (1982), to express a "different moral voice" – the voice of women.

Tied to a moral development theory such as Kohlberg's that "seeks to locate definable stages, to label them and to relate them to chronological age", pedagogy as rationality also includes constituencies such as "innate maturation" and "external factors" (Barrow, 2007:184). External factors within an education context include Bridges and Jonathan's (2003:140) contention that:

...egalitarian impetus informing the post-war educational settlement [that] are clearly analogous to – and politically significant instantiations of – the general individualistic or neoliberal turn whose political movement came in the 1980s.

The individualistic and neoliberal turn foregrounded an education sector underpinned by "marketisation" with the desire to infuse "education and the market place" (Bridges & Jonathan, 2003:136 & 140). Moral pedagogy as rationality becomes a significant factor as it reinforces neoliberalist ideals of universalism, competitiveness, impersonalise and personal rights by means of by urging the necessity to educate learners to be individual agents of moral autonomy and critical thinkers (Haydon, 2003). In particular, moral pedagogy could be regarded as part of "the education of reason" leading to a "person rationally holding certain principles and rationally deciding on the basis of these principles what to do in particular circumstances" (Haydon, 2003:322). This enables moral pedagogy to deliberately develop "rational moral autonomy" so that individuals are agents of "their own thinking" and can "make up their own minds on moral issues" (Haydon, 2003:322). This form of moral pedagogy is not tantamount to moral habituation as it rejects the indoctrination of reason, the moulding of behaviour as well as the transmission of the values of society (Haydon, 2003:322-323). Instead, the emphasis falls on "equipping people with the knowledge and understanding to enable them to think for themselves" (Haydon, 2003:323).

Rationality requires that one justify one's moral judgments in a reasoned manner and not merely employ explanation. Barrow (2007:183) argues that explanation and justification

represent different aspects of reasoning and it is “part of basic moral understanding to recognize and appreciate the difference”. While explanation provides reason through explaining why one does hold a particular moral stance, justification provides reason through justifying why one should or why one should not hold a particular moral stance (Barrow, 2007:183). Further complicating this stance of moral pedagogy is the recognition that morality is often a grey area making it “more difficult to arrive at clear-cut arguments for definitive specific judgments” (Barrow, 2007:185). Although “individual liberty” and “freedom of thought” (Haydon, 2003:322) are encouraged, rationality cannot amount to “a matter of opinion”; a “degree of reasonableness” needs to be exercised justifying “both the facts of the matter and the moral argument” (Barrow, 2007:185). In addition, reasonableness involves explicitly making choices about how to express oneself and assess the reasoning of others and thus “there can be no choice that does not involve the operation of rationality at some level” (Bonnett & Cuypers, 2003:331).

Noddings's (2002:118) reference to “formal conversation” as a pedagogical approach describes rationality in a moral pedagogy context. During formal conversation “something very like philosophical conversation” is desired as “logical” argumentation and “rigorous description of competence” must be displayed and employed to judge “the force of an argument” (Noddings, 2002:118-119). Individuals who reason with “emotional rhetoric” and strive for “an exchange of facts are unable to engage adequately in formal conversation” (Noddings, 2002:133). Those who participate in formal conversation argue that people “need more than procedural conventions to guide [their] lives” and acknowledge the importance of formal conversation for “civil public life” as people “must communicate with one another and come to agreement on the norms that will govern their lives” (Noddings, 2002:136). Even though consensus is not always possible and some “postmodern thinker’s advise that it is often not even desirable,” this form of pedagogy stresses, “that there are political and social uses for this form of conversation” (Noddings, 2002:136).

Since moral pedagogy as rationality is fixated with reasonableness, rigorous justification and logical argumentation, it promotes the notion that particular skills that promote rationality be taught to learners, such as critical thinking. Noddings (2003:172) posits that when rationality is viewed as “trained intelligence” within pedagogy, it could assume that school trains the intelligence and “home and school train for morality and emotional wellbeing”. Furthermore, a conception of morality as rationality “might be problematic as it rationalizes complex moral issues to simplistic matters – matters devoid of humanity and based on the survival of the privileged” (Du Preez, 2012:101). On the one hand, a simplistic view could emanate from the “false idea that all that matters is that you hold your views sincerely, regardless of what they are, how you acquired them or what good reasons there may be to support them” (Barrow,

2007:183). On the other hand, “a narrow view of the scope of morality” becomes apparent when “moral thinking is something for specific occasions” and amounts to “the deductive move from general principles to their application to a particular instance” (Haydon, 2003:323).

Viewed from a different angle, rationality raises concerns for authenticity. Bonnet and Cuypers (2003:333) argue that rationality seen as “living from the head through ideas and conceptions ... would mechanize and empty thought, removing us from the realm of more direct experience and spontaneity that vitalizes life and is a truer expression of ourselves”. This emphasises my concern with moral habituation, namely that an individual's moral identity and that of others is omitted. From another stance, moral pedagogy as rationality omits “the role of feeling”, “motivation” and “behaviour” as it is “thought not to be the concern of moral education as such” (Haydon, 2003:323-324). In effect, emphasis is placed on how learners should think and less so on how they should act. A perspective such as this could be detrimental to the affective dimension(s) of moral pedagogy.

c. Moral pedagogy as care

As opposed to moral pedagogy as rationality, Ruiz (2004:283) posits the view that morality, as reason, is an idealist morality whilst a moral pedagogy as care is infused with

...feeling, ‘pathos’, [and] solidarity with other human beings who deserve happiness and recognition. It is not the faculty of reason which moves us to act without duty, but neither is it a mere irrational feeling. Rather, it is an *affection* (feeling affected, suffering) in our conscience for the recognition for others in certain circumstances.

Recognising the affective base of morality does not dismiss the role of cognitive activity but minimises it (Noddings, 2003:171). Noddings (2003) prizes the view of moral care as caring and the memory of being cared for rather than as an altruism acquired by the application of rule and principle. Without a specified list of virtues, care theorists want children to learn to care through emphasis “on how children are treated and on the practice provided – what is modelled, discussed and confirmed in daily interaction” (Noddings & Slote, 2003:353). “Care theorists rely more heavily on establishing conditions likely to encourage goodness than on the direct teaching of virtues” (Noddings & Slote, 2003:355). In effect, this is the antithesis of the dogmatic approach in that it recognises diversity and differences of opinion through moral understanding and moral sentiment (Barrow, 2007:182 & 186). Moral pedagogy is thus a continuous process, “cultivat[ing] a moral imagination” that fosters the disposition to “put ourselves in the place of others” (Barrow, 2007:186).

With regard to the affective base of morality, Joseph and Efron (2005:527-528) refer to a “caring community”. A caring community is epitomised by “empathetic actions” such as “nurturing, closeness, emotional attachment and respectful, mutually supportive relations” (Joseph & Efron, 2005:527). Moreover, constituencies such as genuine concern, interpersonal and intercultural understanding, dialogue, cooperative learning as well as social and emotional well-being are features of a caring community (Joseph & Efron, 2005:257-258). The caring that takes place within a caring community can take different forms. Various tenets of care include: care-for vs. care-about, the one-caring vs. the cared-for, aesthetical caring vs. women and care as well as an ethic of care (cf. Noddings, 2002; 2003). My use of ‘vs.’ should not be seen as depicting dualism or hegemony but rather a means of taking account of the multifaceted nature invested in the notion of ‘care’. I regard care as a complex feminist hybrid embrative to pedagogy of alterity, ethics and affection. In the discussion of this stance, I take account of the various tenets mentioned above.

Care-for vs. care-about

The desire is for caring-about to eventuate into caring-for under the pretence that caring-about amounts to “benign neglect” because one is “attentive just so far”, “one acknowledges”, “one affirms” and “one contributes five dollars and goes on to other things” (Noddings, 2003:112). In such a manner that caring-about “can deteriorate to political self-righteousness and to forms of intervention that do more harm than good” (Noddings, 2002:86). Alternatively, caring-about could form the foundation of justice in that it strives to care for “all of humanity” and thus feeling impelled to “do something for any people who are suffering” and “trying to solve moral problems completely and universally in abstract and codified schemes” (Noddings, 2002:86). Janks (2010) distinguishes between Politics (with a upper case *P*) and politics (with a lower case *p*). When referring to *Politics*, focus is placed on the macro-politics such as globalization and world trade agreements whilst *politics* relates to everyday life choices and decisions of desire, fear, identity and place as well as taking seriously the feminist perspective that the personal is political, for example (Janks, 2010:188). Caring-about manifests a *Political* view in so much as one busies themselves with “faraway and unknown others that they do not even see the misery or joy” of and “they fail almost entirely to care for those close to them” (Noddings, 2001:86). One should not suppose that caring-about is caring-for because caring-for requires “engrossment, commitment [and] displacement of motivation” (Noddings, 2003:112). However, caring-about can “establish the conditions under which caring-for can flourish” thus while practically a balance is desired, “theoretically it is vital to place caring-for over caring-about” (Noddings, 2002:86).

Aesthetic caring vs. women and care

Aesthetic caring as well as women and caring are by no means synonymous, however; they both disrupt the nomenclature of care and thus the desire to mention them as examples of tenets that entice one to think differently about the nature of care. Noddings (2003:21) argues that aesthetic caring refers to caring for and/or about “things and ideas...as a sort of passionate involvement with form and nonpersonal content”. More generally, aesthetics “was an eighteenth-century neologism” that captured experience, the sort of experience that is unlocked upon “exposure to beautiful prospects in nature or in response to successful artworks” (Carroll, 2003:367). What is highlighted is that aesthetic experience is not only cognitive but also affective as “the imprint it leaves on its consumers is deeply embedded in their being” (Carroll, 2003:366). In addition, aesthetic experience is “valued for [its] own sake” and “construed to be its own reward” (Carroll, 2003:367). Aesthetical caring disrupts conceptions of caring as it presupposes that one becomes too busy caring for things and distracted from caring about people (Noddings, 2003:21). “Even though the receptivity characteristic of artistic creation resembles that of caring,” there are important difference between artistic receptivity and the receptivity of caring (Noddings, 2003:22). One such example could be “artistic monsters” such as the regimes which love music and art, yet perform grotesque cruelty towards the other (Noddings, 2003:23). Aesthetic caring is insufficient for a moral pedagogy as care as it cannot guard against egotistical, autocratic, uncaring individuals.

Another aspect that disrupts how one thinks about care is the notion that care is innate and natural for women. Noddings (2002:37-38) cautions against “claiming that women are inherently more caring than men or that all women are, by nature, inclined to care. Not all women have participated in the care tradition – any more than all men have participated in the military tradition”. It could be the very “lack of explication” that has lead women to be labelled as deficient in abstract reasoning, capricious in behaviour and emotional reaction (Noddings, 2003:44). Alternatively, being inattentive to the many faces of caring, what it means to care and be cared-for, might be reason for a superficial view that caring is innate to women. Another concern is the tendency to ascribe the many faces of caring to all men and all women. This ignores the diversity within and amongst men and women. Inclusivity in this form is problematic as it undervalues the elusiveness embracing gender roles within the context of care.

The one-caring vs. the cared-for

The one-caring “receives what is there in the cared-for and responds to the needs expressed” whilst the cared-for “acknowledges the efforts of the carer” to their needs (Noddings & Slote, 2003:346). The acknowledgement(s) expressed by the cared-for “need not be overt expressions

of gratitude” and can be covert in the form of a smile or confidence in the task at hand, for example (Noddings & Slote, 2003:346). A caring relationship emerges through “moral interdependence” and not “self righteousness” as well as “feeling and desire” to be the one-caring and to be cared-for, “over pure reason” (Noddings & Slote, 2003:346-347).

From a pedagogical stance, learning to care and be cared for should be at the heart of school curricula considering that, “[h]umankind has not yet learned how to avoid war [and] [p]erhaps worse we have not learned to give and receive...joy and emotional support...” (Noddings, 2002:32). However, “violence has many roots, but it seems obvious that people who feel cared for and who have learned to care for others will be less likely to engage in violent acts” (Noddings, 2002:38). For this type of care to transpire, curricula must engage with “the subject of human life and love holistically” instead of employing “drug education, sex education and violence prevention courses” to respond to the crises faced by the world (Noddings, 2002:33). In addition, Noddings (2002:32 & 35) stresses that “one must be taught to be cared-for and to care for oneself before learning to care for others”, and in this regard schools should strive for “the pursuit of self-knowledge – knowledge of the self as an individual”. Curricula that invests in self-knowledge provides a climate of care and trust wherein cooperative learning, non-competitive grading, service learning and dialogue transpire in “part of a dedicated drive to produce caring, competent” individuals that are both loving (to be the one-caring of oneself and others) and lovable (to be cared-for by oneself and others) (Noddings, 2002:35). Allied to this stance is the view that some constituencies must be adhered to by the one-caring and the cared-for if optimal caring is to emanate. These are (in no particular order): receptivity by way of attentiveness and engrossment, attitude and a motivational shift, reciprocity, socio-cultural context considerations, dialogue, and negotiated meaning (Lather, 1991; Noddings, 2002; 2003).

An ethic of care

An ethic of care is a kaleidoscopic, intertwined representation of the one-caring and the cared-for. Within this representation, care is abstracted from natural to ethical caring (Noddings, 2003). Arguably, an ethic of care is dependent on and not superior to natural caring. Caring as ethical is identified as a duty striving for the ideal “vision of best self” and not necessarily an action performed out of love (Noddings, 2003:80). In one way, an ethic of care is constrained, as it is limited by what one has already done and by what one is capable of. In another way, it is attainable, as it does not “idealize the impossible so that we may escape into ideal abstraction” (Noddings, 2003:80). In yet another way, an ethic of care doubly emphasises connection as:

It regards our obligations not a voluntarily contracted for (*à la* Rawls) or as a function of our individual autonomy, but rather as deriving from our situation vis-à-vis others, from facts about how we are connected to others, and about our ability to help or hurt them – facts that are at least partly independent of our own choice (Noddings & Slote, 2003:345).

Thus an ethic of care strives to “find ways in which to establish, maintain and enhance relations of care” (Noddings & Slote, 2003:347). Within moral pedagogy, emphasis is on “children’s coming to an intellectual emotional understanding of the good or harmful effects of their actions on the lives of other people as well as deepening understanding of defensible ways to live their own lives” (Noddings & Slote, 2003:349). The desire for moral pedagogy as care is to make learners aware that care involves caring for oneself and others as well as being receptive to being cared-for.

Reflecting on the above-mentioned tenets, originality and own stance comes to the fore. In this respect, the significance of “stories” emerges and provides a pedagogical approach to “share and to invite discussion” in and around caring (Noddings & Slote, 2003:354). A curriculum conducive to stories of this nature can be what Du Preez (2012:106-108) refers to as “a web-like bond” and “an enmeshed, disciplinary fusion”. The former acknowledges the need for pedagogy to engage in Socratic dialogue, critical thinking, discovery learning and autobiographical forms of learning (Du Preez, 2012:106; Slattery, 2006:109). The latter speaks to the knowledge component of pedagogy and promotes “an affective-reflective space where autobiographical learning is equally acceptable with other forms of learning-teaching” (Du Preez, 2012:107). Examples of such knowledge are “intuitive knowledge” (Du Preez, 2012:107) and “indirect knowledge” (Jansen, 2009:260) that learners draw on unconsciously to construct and conduct caring. These knowledge forms disrupt traditional forms of thinking, “in order to open pathways to alternative ways of knowing” and thinking about moral pedagogy as care (Du Preez, 2012:108). Similarly, Cary (2007:1) states that “the way we know what we know is a curriculum issue – a curriculum space”.

A curriculum space such as this echoes Noddings’s (2002) pedagogical approach towards care, “ordinary conversation”. Ordinary conversation lies at “the very heart of moral education” advocating “real conversation in which all parties speak, listen and respond to one another” (Noddings, 2002:126-127). Furthermore, it acknowledges that the conversation is more important than the topic of conversation or the competitiveness to win the argument. Opportunities for “telling personal stories” are promoted to “reveal care, promote trust and invite remembrance” through a wide repertoire of narratives that engage with teachers and learners as “real people” with authentic, relevant, real-life points of conversation (Noddings, 2002:144). Moreover, teachers and learners “learn about one another” and “from one another” and enrich

pedagogy through affective, intuitive conversation (Noddings, 2002:142). Together teachers and learners embark on a constructive and mutual search for the truth through “constructive conflict” that is not “morally neutral” (Noddings, 2002:128). Ordinary conversation is “essential to moral life” as it fosters a disposition towards “how to meet and treat one another” and “such exchanges with other people are essential to the good life” (Noddings, 2002:146).

However, moral pedagogy as care invested in affective, reflexive narrative necessitates the integration and infusion of morality and humaneness in a holistic curriculum (Du Preez, 2012). Joseph and Efron (2005:528) contend that a holistic curriculum of this nature is not possible in hostile school environments where the school culture (lack of resources, non-involvement from parents, caregivers and community) thwarts the establishment or nurturing of a caring community. Certain aspects of moral pedagogy as care may be more conducive to particular environments but its underlying précis of care for oneself and others is achievable in all pedagogical settings in explicit and implicit ways.

2.3.2.3 Summary: Implications for HRE

Carrim and Keet (2005:105) make the point that human rights are addressed through knowledge (through abstract and cognitive levels) but not affectively (by way of emotional and personal levels). This section of the chapter has highlighted the need for HRE to engage with the many faces of moral pedagogy in the way that morality can be innate and/or nurtured through habituation, rationality and/or care. Given its complexity, the problem lies not only in whether moral pedagogy is addressed but how it is addressed through HRE. Caution must be exercised against embracing human rights values, beliefs and attitudes as a “quick fix”, “add-on approach” that does not address morality “head-on” (Cross, 2004:403). Pedagogy of this nature results in short-term efforts to address morality that often amount to moral paralysis. Alternatively, an “affirmative approach” towards moral pedagogy challenges the “Eurocentric canon of knowledge” by acknowledging the value of affective-reflective autobiographies, for example (Cross, 2004:403). In effect, it develops “inclusive curricula” that take account of, does not necessarily dismantle and deconstruct, experience and voice among diverse learners (Cross, 2004:403-404), investing confidence in the normative ideal that morality will emerge inevitably within and across curricula. At the same time it conceptualising moral pedagogy as a “transformative approach”

...not only challenges the canon, the basic structures and assumptions of...[moral] curricula, but it also provides a paradigm shift the enables students to view [moral] concepts, issues, themes and problems from different perspectives (Cross, 2004:404).

A paradigm shift such as this requires creating the space for meta-morality through the consideration of the hegemonic and social issues that disrupt conceptions of morality. Therefore moral pedagogy as an add-on or affirmative approach has achieved little success in achieving the rich potential of HRE.

In addition to the first two dimensions of HRE, the next section of the chapter presents the third and final dimension of HRE namely, action (UN, 2010).

2.3.3 ACTION AS A DIMENSION OF HRE

Within the UN's World Programme for Human Rights Education (2010) 'action' meaning "taking action to defend and promote human rights" (2010:5) is the third and final dimension. A term like this is open to ambiguous and abstruse interpretations. The interpretation used in this chapter is tied to protest human rights and feminist pedagogy stances. These are elaborated on next.

2.3.3.1 Protest human rights stance

For Dembour (2010:1) protest scholars regard human rights as "fought for" rather than given, agreed upon or talked about. There is thus a shift away from human rights as entitlements to human rights as "claims and aspirations that allow the status quo to be contested in favour of the oppressed" (Dembour, 2010:3). Inquiry into power and privilege characterise the struggles for authentic change and challenge of dominance. As Dembour (2010:3) notes, the ultimate desire resides in "the concrete source of human rights in social struggles" for "redressing injustice". From this stance, Keet (2007:215) refers to a human rights "resistance approach" that internalises "human rights as a form of resistance against human rights violations". Thus for protest scholars, human rights beget human rights injustice and therefore human rights are embraced as the premise to challenge, combat and disrupt injustice. In doing so, there is a tendency to "view human rights law with suspicion" in the pretence that human rights orthodoxy promotes a "process that tends to favour the elite and thus may be far from embodying the true human rights idea" (Dembour, 2010:3). Rather, protest scholars (who view human rights on a metaphysical and not an instinctive basis) advocate the internalisation of human rights with regard to oneself as well as others (Dembour, 2010:7). This underlines their desire for HRE to be used as an avenue to explicitly and implicitly engage with human rights violations and thus bring about greater awareness of human rights injustices.

Feminist pedagogy takes a similar view. Although it could be argued that feminist pedagogy primarily focuses on the human rights injustice, gender injustice, in essence it engages with the

notion of power and privilege in diverse contexts. In the following elaboration of this stance, some of the theories within and amongst feminist pedagogy are presented.

2.3.3.2 Feminist pedagogy

In the 1970s and early 1980s feminist pedagogy emerged for reasons such as a growing discontent with the patriarchy of schooling as well as the absence of gender as a category of interest or analysis in most pedagogical theory (Luke & Gore, 1992:8). Taking a different angle, Weiler (1995:23) emphasises that feminist pedagogy emerged at a level of practice and theory. In terms of practice, excluded and silenced groups challenged dominant approaches to learning and definitions of knowledge. In terms of theory, modernist claims of universal truth were called in question. Since then feminist pedagogy has evolved into a body of scholarship comprising various meanings, interpretations and connotations.

Feminist pedagogy is regarded as a particular philosophy that is informed by feminist theory and grounded in the principles of feminisms (Crabtree *et al.*, 2009:1). This statement predominantly acknowledges that the nature of feminist pedagogy stems from “a movement against hegemonic educational practices that tactically accept, or more forcefully, reproduce an oppressively gendered, classed, racialised and androcentric social order” (Crabtree *et al.*, 2009:1). Feminist pedagogy informs knowledge, knowing, approaches to content, teaching objectives and strategies, classroom practices and instructional relationships (Crabtree *et al.*, 2009:2).

It should be noted that feminist pedagogy is more than a set of instructional strategies and involves social hierarchies, political standpoints, ideological dimensions and personal practice (Crabtree *et al.*, 2009:1; Perumal, 2004:31). According to Crabtree (2009:4-6), some of the prominent features of feminist pedagogy are:

- Its goals are consciousness-raising, social action and social transformation and are rooted in the desire to transform thought into action
- It is predicated on ideas of empowering individuals within a larger project of social change
- There is an emphasis on the epistemological validity of personal experience, often connected to notions of voice and authority and acknowledges the personal, communal and subjective ways of knowing as valid forms of inquiry and knowledge production – from the perspective that the personal is political
- There is a strong emphasis on an ethic of care (Gilligan, 1982; Nodding, 1984; Tronto, 2005). Feminist pedagogy displays sincere concern for teachers and learners, takes into

account the personal life of individuals, consciously improving educational experiences, professional opportunities and daily life.

- There is a critical attitude to educational environments in which teaching takes place, encouraging the development of non-hierarchical relationships among teachers and students and reflexivity of power relations
- Active engagement that stems from an awareness that who is teaching-learning in the classroom is seen as influencing what and how teaching-learning takes place. The intersections of gender, race, ethnicity, class and sexuality in the discipline content and the dynamics of the classroom are thus taken into account.
- The development of teaching strategies that resist re-inscribing dominant cultural notions about gender, race, sexuality and class and deliberately problematise essentialist terms and constructs
- Classroom-based teaching is linked with opportunities for application in communities through social action, reflecting a vision of egalitarian and empowering communities that share a sense of mutual and social responsibility
- An environment is created where teachers and learners can examine relationships of power in culture, where dichotomies of either-or can be rejected and replaced with the ability to problematise common sense viewpoints, discover similarities within difference, and learn to understand phenomena through multiple lenses

The discourse of Paulo Freire (1970; 2004; 2008) which speaks directly to this stance of feminist pedagogy is used because of its influence in critical and liberation education. Feminist theories of education have common and scaffolding ideals with Freire's pedagogy in a number of ways because Freire's philosophies come closest to the approach and goals of feminist pedagogy (Maher, 1985; Maher & Tetreault, 1994). Within both feminist pedagogy (as defined above) and Freirean pedagogy, the underlying vision is social transformation and concerns pertaining to oppression and a consciousness of how people are oppressed (Weiler, 1995:24). Of particular interest to the work of Freire are oppression, conscientization, dialogue and striving towards new ways of being or humanisation (Freire, 1970; 2004; 2008). Of interest to this chapter is Weiler's (1995) critique of Freire's work especially his book *Pedagogy of the Oppressed* (Freire, 1970). It is important to take note of the context in which Freire arguments were posited. Freire's works stems from the situation of peasants in Brazil, Chile and Guinea-Bissau. In particular, he focused on the historical and political circumstances of neocolonialism and imperialism. I engage with Freire's work from a feminist perspective to consider its implications for feminist pedagogy. My aim is to enrich and re-envision feminist pedagogy, rather than to critique his philosophies.

I consider some of the main critiques of Freire in order to view feminist pedagogy from different lenses. Before this discussion begins, it is worth noting that critical pedagogy (including elements of Freire's philosophies) and feminist pedagogy share certain tenets. Their central claims reveal a shared concern for democratic schools and societies and their pedagogical discourses emphasise the teacher's authority and the contradictions inherent in the notion of authority for emancipation, student experience and voice as well as self and social empowerment towards achieving broader social transformation (Perumal, 2004:30).

Drawing on critical pedagogy, I will engage with Weiler's (1995) critiques of Freire's (1970) *Pedagogy of the Oppressed*. Once more, it is important to note that attention given to Freire's work is purely for its value for enriching and re-envisioning feminist pedagogy.

- Critique one (Weiler, 1995:27): Freire's (1970) position that 'struggling against oppression – the oppressed will move towards true humanity' poses problems for feminist thinking. The forms of oppression experienced by different actors are left unaddressed and could present the view that humanisation is universal. Failure to recognise this misconception could mean that the various pragmatic implications the notion of humanization has for different groups of people are missed.
- Critique two (Weiler, 1995:27): Freire's (1970) abstract use of the term oppressor implies the employer as oppressor over the employee, for example. Speculating that the employer is the only oppressor might underestimate the possibility of "simultaneous contradictory positions of oppression and dominance" (Weiler, 1995:27). For example, a man who is oppressed by his boss at work could be the oppressor in his home who oppresses his wife. It is therefore important for feminist pedagogy to acknowledge that overlapping forms of oppression exist and need to be engaged with.
- Critique three (Weiler, 1995:27-28): Central to Freire's pedagogy (1970) is the practice of conscientization. Simply stated, one must be conscious of oppression and be committed to ending oppression. One way of achieving conscientization is through dialogue. Authority and power within dialogue comes into question particularly when the subjects' positions of class, race, gender, ethnicity and so are analysed. Freire (1970) does not elaborate on the dynamics of a subject's position which could presume that through dialogue, in a classroom situation, teachers and learners will arrive at the same oppression, reality and liberation. In feminist pedagogy, conscientization is echoed in the need to recognise implicit and explicit power and limitations of teachers and the conflicting interests and histories with different kinds of knowledge and power that might emerge among teachers and learners.

Weiler's (1995:28) critiques are partnered with unanswered questions: How are we situating ourselves in relation to the struggles of others? How are we addressing contradictory positions as oppressors and oppressed? Where are we to look for liberation when our collective "reading of the world" reveals contradictory and conflicting experiences and struggles? These could be seen as only some of the challenges faced by feminist pedagogy which need constant reflection and conceptualisation. At this point, consideration will be given to different feminist perspectives on education.

2.3.3.3 Feminist perspectives on education

How feminist perspectives interpret education informs feminist pedagogy; schools, teachers and learners may adopt different feminist stances. The interaction of these feminisms in education could initiate pertinent discussions about feminist pedagogy in that feminist pedagogy can take various forms. Engaging in these various forms, will create the space for inquiry into how feminist pedagogy might be applied into the HRE dimension, action (UN, 2010). In addition, acknowledging feminisms and how these feminisms influence pedagogy is of particular interest to this section.

The intention is not to be dogmatic but instead to capture the essence of feminist perspectives on education, so feminisms will be discussed as separate entities. Weiner's (1994:67-73) theory of feminisms in educational understanding and educational research foci will serve as a frame of reference in which to present the arguments in and around feminist perspectives in education. The review of liberal, radical, Marxist and socialist, race and ethnicity as well as postmodernist and poststructuralist feminisms will provide different analyses of feminist pedagogy.

Liberal feminist stance

Liberal feminist thinking is invested in the proposition that ignorance is the main cause of sexual inequality and thus knowledge dissemination and awareness-raising as well as the passing of legislation to eradicate sexual inequalities is key (Weiner, 1994:71). A major goal for liberalist feminist pedagogy is thus gaining "access to educational resources" previously denied and helping "women overcome socialization experiences that have limited their aspirations" (Enns & Sinacore, 2005:27). In this feminist terrain focus is on campaigning for change in order to address girls' failure or underachievement in the schooling system, sex-stereotyping in subjects (mathematics and science) and in careers, bias in learner assessment and sex-differences in school staffing and management systems, for example (Weiner, 1994:67). Juxtaposed to access, liberal feminism has "its roots in liberal enlightenment thought" such as rationalism,

holding the premise that solutions are sought through “engagement in rational argument” (Enns & Sinacore, 2005:26-27). Rational argument also presupposes that women and men can both be critical thinkers and have the same capacity to make productive individual choices (Enns & Sinacore, 2005:26). There is a danger, however, that a ‘liberalist feminist pedagogy’ obsessed with sameness and equal opportunities, will create pedagogical environments where individuals are regarded as universal subjects. Failing to acknowledge and engage in diversity (of gender, ability for example) could undermine constituencies such as pertinent power dynamics and social justice issues.

Radical feminist stance

The patriarchal forces and male-dominated power relations in the schooling system are what radical feminist perspectives see as the result of inequalities (Weiner, 1994:71). To address these inequalities transformative shifts in pedagogy, curriculum, school knowledge, educational culture and every level of society need to move away from male baseline thinking (Weiner, 1994:67). Thus the responsibility and solution of inequalities does not only reside in the schooling system, but needs to be considered on different levels. From another perspective, “social activism” and “dramatic alternation of cultural values” that uncover, illuminate and question the ways in which “patriarchy dominates virtually all aspects of human experience at both conscious and unconscious level” can lead to social transformation (Enns & Sinacore, 2005:32). Specific consideration is given to power relations and patriarchal processes by prioritising the role of sexuality in the oppression of girls and women in the schooling process (Weiner, 1994:68). Pedagogical foci include the role of single-sex schooling and questioning whether all girls and women will experience oppression in the same way(s). Moreover, they explore whether the suggested ‘transformative shifts’ are only theoretical and/or how will they be implemented. Enns and Sinacore (200:33) advocate that the radical feminist teacher must bring “radical critique to the teaching-learning environment and design methods to disrupt the ways in which patriarchal values infuse classroom dynamics, educational content, and the outcomes of education”.

Marxist and socialist feminist stances

Marxist and socialist feminisms tend to regard school systems as the terrains upon which sex and class struggles are performed rather than where social change takes place (Weiner, 1994:72). This is because of the role of education systems in preparing learners for the world of work and the profound influence this has on how learners “accept their assigned roles as paid and unpaid workers as well as fulfil roles that are consistent with their gender, class and racial backgrounds” (Enns & Sinacore, 2005:36). Thus, of interest to scholars in this domain, is the

relationship between family, schooling and the labour market in marinating dominant class and gender relationships (Weiner, 1994:68). For the pedagogy agenda, inequalities become more than just political but personal, social and economic also. Moreover, the hidden curriculum needs to be given attention to see how pedagogy “reinforces inequities” so that hidden problems can be made explicit so they can be challenged and changed (Enns & Sinacore, 2005:36). Hidden problems might include: stigmatisation, affirmative action, victimisation, stereotyping, exclusion, tokenisation and gender absence. Feminist pedagogies that adopt this stance of explicit reaction to hidden problems will extend beyond the immediate school system to terrains such as teacher unions. In this way, avenues such as teacher unions, male hierarchies and capitalist inequalities can be challenged.

Race and ethnicity feminist stances

Legislation and policy, has been a defining force for eradicating race and ethnicity injustices. In response race and ethnicity feminists have turned to highlighting patterns of institutionalised and individual injustices with the intention of “re-educat[ing] ideologically more sympathetic colleagues into more consciously egalitarian practices” (Weiner, 1994: 72). Sexism and racism are often high on the agenda. More specifically, for women of colour, “the personal experience of racism is far more visible, virulent and commonplace than is the experience of sexism” (Sinacore & Enns, 2005a:48). Feminist pedagogy, which invests in a race and ethnicity feminist stance, is critical of the tendency for ethnically diverse girls to be treated as a homogenous group on the account of the colour of their skin, and thus reject false homogenizing (Sinacroe & Enns, 2005a:48; Weiner, 1994:72). Such a stance is pertinent for pedagogy as it embraces the notion that girls cannot be a homogenous group because their perception and experiences will differ substantially because of their cultural, social and economic backgrounds. Race and ethnicity feminists acknowledge that women are exposed to double or even more forms of oppression because they are women and of colour. Knowledge of the “multiple oppressions of women of colour” might form part of pedagogy to “directly challenge racist, sexist and classist notions” (Sinacore & Enns, 2005a:49).

Postmodern and poststructuralist feminist stances

Postmodernist and poststructuralist feminism acknowledges how knowledge and power manifest and opens up the ability for counter-discourses to emerge. Jones (as cited in Weiner, 1994:69) refers to the notion of “positive uncertainty” that feminist pedagogy bestows in a shift away from emphasising disadvantage to a space which engages with unevenness of power. A primary tenet is promoting critical awareness of the position of teachers and learners in educational discourses and being alert to possibilities for feminist action as they occur (Weiner,

1994:73). In addition, by taking note that “reality is created” and does not exist as a “natural or true state”, these feminists consider all meaning systems and truths to be: (i) socially constructed, (ii) mediated and modified by specific contexts, (iii) influenced by power structures, and (iv) fallible (Sinacore & Enns, 2005a:44). Tenets such as the autonomy of the teacher, the underpinnings of progressive pedagogy in the liberation of teachers and learners as well as the ways in which sex and gender are constituted through discursive practices are deconstructed (Weiner, 1994:69). These stances are deconstructed to challenge “bipolar or binary definitions of constructs” juxtaposed with making connections between meaning and power and unlocking the power invested in language to represent ideas and concepts (Sinacore & Enns, 2005a:44). Complexities arise, however, when employing deconstruction to consider how to create a critical consciousness “without implying an ideological correctness or clashing with the complex subjectivities and loyalties of female (and male) students” (Weiner, 1994:73). Although arguments made for poststructuralist feminist pedagogy are not necessarily transparent, the positions they presented provide the space for counter discourses that engage with the complexities of diversity and contradicting differences. They thus illuminate and deconstruct the many shades of grey.

With these feminist perspectives in mind, feminist pedagogy can unfold in various ways with different priorities and incentives. Thus feminist pedagogy should in fact be termed feminist pedagogies to account for the differing focal points and embedded principle discourses that could be displayed in and with school systems (including social, political and economic facets), classrooms, teachers and learners. Taking account of critical tenets enacted in feminist pedagogies is a taxing task considering the magnitude of differing feminist pedagogies mentioned above. The purpose of the section that follows is to highlight three of the principle concerns for feminist pedagogies as a means of examining the main issues in feminist pedagogies.

2.3.3.4 Areas of concern for feminist pedagogies

Central assumptions in feminist pedagogies reside in and around power, knowledge, political action and/or consciousness-raising. Feminist pedagogies have significantly challenged traditional androcentric knowledge on various levels in the interests of the goal of transformation through feminist teaching-learning. However, these endeavours have raised questions for liberatory pedagogies including the unitary and universal approach of Freire’s (1970) *Pedagogy of the Oppressed* (Weiler, 1995:31). In order to engage with feminist pedagogies the following domains of interest are explored; the role and authority of the teacher, personal experiences as a source of knowledge and truth and the question of difference (Weiler, 1995). These

explorations foreground the principles of feminist pedagogy as well as the challenges of these principles (Kimmel, 1999; Weiler, 1995).

a. The role and authority of the teacher

Bauer (2009:23) argues that feminists question the positions of authority because of the association of authority with domination. In response to this, feminist teachers are more inclined to exercise authority-with their learners rather than authority-over their learners with the intent to empower their learners and themselves (Gore, 1993:63). In addition, the concepts 'empower' and 'power' feature prominently when the notion of authority is discoursed.

Within feminist pedagogy Gore (1993) gives different perspectives of authority when she considers authority from the positions of nurturance, power and authorship. Authority and nurturance refer to the contradictory nature of feminist pedagogy with regard to the construction of authority (Gore, 1993:68-69). On the one hand, authority is perceived to encapsulate particular forms of reason-based modes of cognition, which are viewed as embodying male-directed attributes. On the other hand, authority expects teachers to display 'paternal' actions such as offering unconditional maternal support. In feminist discourse authority and nurturance become juxtaposed-as-contradiction because the teacher is perceived to be in a difficult position, trying to reconcile her/his own and his/her students' desires within a patriarchal construction (Gore, 1993:69).

Authority and power are also constituencies within feminist pedagogy discourse (Gore, 1993:69-70). Within this frame of reasoning, power is regarded as the "monopoly of men" and is "connected to vice" (Gore, 1993:69). This implies that if patriarchal modes of authority are exercised, power-over students results through emphasis on characteristics such as hierarchy, competition and control. Gore (1993:70) cautions that when power is viewed as vice within authority and power, a "bipolar logic" results: teachers are caught between an option of exercising power or falling silent. In turn, a feminist pedagogy that merely nurtures and does not challenge oneself, could amount to learners and peers not valuing the potential invested in oneself and others. Weiler (1995) makes two arguments for authority and power in feminist pedagogy. One aspect is institutionalised authority. The nature of institutionalised authority resides in the institutionally imposed authority of the teacher in a hierarchical structure (Gouws, 2010). This position implicitly suggests that the hierarchical structure of an institution conditions teachers into carrying out roles of grading, administration, responsibility and academic growth. Not only is this anticipated of teachers but learners expect this of educators also. Learners regard teachers as dispensers of wisdom, a very different role from the one required by the collective goals of feminist pedagogy. A second element of institutionalised authority is the need

for women to claim authority from societies that deny it to them (Weiler, 1995:33). Learners and colleagues deny a woman teacher authority and power precisely because she is a woman. Constituencies such as class, ethnicity, race and gender also present a power dynamic that influences how institutionalised authority is practised and experienced. “Educators of diversity” or “members who are not from a dominant group” often face dilemmas pertaining to authority, respect, competence and power-sharing and they could be devalued, questioned or denied by learners and institutions (Enns & Forrest, 2005:12; Ng, 1995:144). For feminist teachers to be aware of the effects of authority is liberating for them and their learners. Moreover perceiving authority “in a positive sense, both in terms of women asserting authority as women, and in terms of valuing intellectual work and the creation of theory as a means of understanding and, thus, of changing the world” (Weiler, 1995:34).

Feminist pedagogy also considers authority in the contexts of authorship as well as authenticity (Gore, 1993:70-71). Key to this position of authority is acknowledging that authorship recognises the experiences and perceptions invested in any individual. Gore (1993:71) highlights that the authenticity of ethnicity, race, class, gender and sexuality within individuals is where the authority of any individual resides. Feminist teachers can use their own narratives to display an authority that represents the reality signifying that person. Enns and Forrest (2005:12) argue that “educators self-disclosure” could decrease power differentials and establish one’s authenticity when the teacher reveals her own views and identity as it could encourage students to do the same. These disclosures could bring these identities into dialogue. However, self-disclosure must meet the needs of the learners and teachers and must not lead to resistance. Thus self-discourse could be complicated because of the potential impact and consequences of self-disclosure for both the educator and student (Enns & Forrest, 2005:12). From another perspective, authority and authorship can also strive towards making students theorists of their own lives through interrogating and analyzing their own experiences (Weiler, 1995:34). Through a process such as this, learners are moved “beyond the naming or sharing of experience to the creation of a critical understanding of the forces that have shaped that experience” (Weiler, 1995:34). To mature this type of authority is to be cautious of authoritarianism because such an approach will undermine the teacher’s potential to guide learners and teachers to become theorists of their own lives.

The different positions of authority serve true to the underpinnings of feminist pedagogy and are intertwined with the reasoning that (Enns & Forrest, 2005:11-13; Gore, 1993:72-73):

- The feminist teacher has to, will be expected to, or needs to exercise some form of authority but that authority must embrace the ontological ideologies of feminist pedagogy for instance, recognizing power as a two-way, shared experience

- To reclaim the notion of authority in feminist pedagogy the differentiation between power as domination and power as creative energy becomes pressing. Differentiating kinds of power spares feminist pedagogy the immobilizing bipolar logic of binaries such as power versus powerless. However this is not to assume that authority is always empowering and not criticised

Considering that feminist teachers use authority to empower themselves and their learners, initiates an exploration of what empowerment entails. Gore (1992:56-60) invests in the argument that empowerment is dependent of three principles. The first principle is that an agent in the form of someone or something is doing the empowering. Property is the second principle because to em-power implies that power is given or conferred. The third principle considers that empowerment envisions what it is to be empowered and the possibility of a desired end state of empowerment. The question of 'empowering for what / who' is laden with ahistorical and depoliticised abstractions which include empowerment for human betterment, human agency and democratic community (Ellsworth, 1992:99). However, Ellsworth (1992:98) cautions that as a strategy, empowerment "treats the symptoms but leaves the disease untouched". This statement connotes that strategies such as learner empowerment give the illusion of equality while the authoritarian nature of the learner/teacher relationship remains evident. Lather (1991: 4) takes the stance that empowerment should be used to analyse ideas about the "causes of powerlessness, recognizing systemic oppressive forces, and acting both individually and collectively to change the conditions of [ones] life". In effect considering that empowerment could enhance or denounce the notion of authority in feminist pedagogy. Moreover, authority is central in discussions in and around feminist pedagogy as it directly interrogates the goals of collectivity and hierarchies of knowledge (Weiler, 1995:35). The notion of authority in feminist pedagogy asserts that power should be a two-way, shared experience within classroom environments that emphasise participatory and interactive learning. However, how teachers and learners deal with and interpret power on interactional, individual and institutional levels will inform the practice of authority.

b. Personal experience as a source of knowledge and truth

Experience became central to the movements of feminist activism and consciousness-raising groups. Originally feminists employed the concept of experience in reaction to the tendency of radical groups to employ crude and incorrect versions of Marxist theory (Grant, 2000:188). From a Marxist perspective, the proletariat saw the world under a condition of 'false consciousness' because they accepted the view of the bourgeoisie (Grant, 2000:188). By analogy, some feminists held the view that women saw the world as lived by men with male perspectives for truth and reality. As such, experience became a core concept in feminist theory because of the

intention to introduce truths that acknowledged a full range of human perspectives, including those of women (Grant, 2000:189).

The slogan 'the personal is political' became very influential to discussion in and around social-political realities (Enns & Forrest, 2005:13). Hooks (2000:26) points out how the notion (the personal is political) originally denoted that woman's everyday reality is informed and shaped by politics and is political. This perception has shifted through encouraging women to think that "experiences of discrimination, exploitation or oppression automatically correspond with an understanding of the ideological and institutional apparatus shaping one's social status" (hooks, 2000:26). Women were encouraged to give voice to their personal experiences. However, was internalised by women as synonymous with critical political consciousness which resulted in misconceptions in feminist theory (hooks, 2000:26). Voicing the trials and tribulations faced by women was only one of the many aspects to be addressed in the long process of consciousness-raising. To rectify this inadequacy in past analysis, hooks (2000:26-27) argues that women must be encouraged to develop comprehensive understandings of women's political reality. In order for this to occur, hooks (2000:27) contemplates the broader perspectives emerging from the exploration of "the personal that is political, the politics of society as a whole, and global revolutionary politics" that need to be realised. More specifically, she challenges "women to enter a new domain – to leave behind the apolitical stance sexism decrees is our lot and develop political consciousness" (hooks, 2000:27).

Seeing personal experience as a tenet of knowledge and truth has escaped criticism. The perception that feeling or emotion as experience was regarded as 'true' knowledge for validating what is universally true about human nature has been called in question by feminist theorists (Weiler, 1995:35). Central to this contestation is the trustworthiness of experiences. Weiler (1995:25) argues that experience is a source of knowledge but that experience is also problematic because it is manipulated and shaped by dominant discourses. Scott (1992) draws attention to the possibility of constructing experience as an 'ontological foundation' which assumes that sets of experiences provide the necessary 'real' knowledge. In this way, homogenizing experience and negating difference. Grant (2000:189) ascribes to the view that a universal female experience would suppose that experience is trans-historical (the same across time and culture), which it cannot be. hooks (2000:27) supports this view, reasoning that the experiences of women cannot be centralised because of intersections such as race and class. In addition to these intersections, knowledge is gained through different levels of mediated experience (Johnston, 2009:84). Mediated experience alludes to the notion that experience cannot be self-evident or unmediated because of the strong influence factors such as the socio-cultural context can have on how knowledge is constructed and experienced. Weiler (1995:37)

refers to experiences as socially constructed from the proposition that experiences are understood and spoken about as part of an existing ideology and language.

Feminist theorists hold the view that many of the misconceptions of knowledge and experience are based on the perception that woman is a homogenous category. Hooks (2000:27) cautions that when the experiences of all women are perceived as the same, feminism is regarded as a “white, bourgeois heterosexual female contention” for example. In return, the different forms of race, gender and class oppression go unnoticed. From another stance, Weiler (1995:37) highlights that not all women have the same experiences and for this reason personal experience is primary to the knowledge of feminisms. Enns and Forrest (2005:13-14) recommend a “holistic learning” approach which integrates cognition, feeling and personal experiences as well as multiple sources of knowledge in all aspects of teaching-learning. An approach such as this uses a theoretical reading or conceptual framework with first-person accounts to humanise the phenomena being studied, help learners gain a deeper understanding of the diversity of human experience and affirm learners who are exploring their own experiences (Enns & Forrest, 2005:14). In conclusion, the notion of experience is influential in debates in and around feminist pedagogy. Being aware of these debates is essential to continuing to dialogue within and around feminist discourses and being able to embrace the complexities embedded in feminist theories and feminist research methodologies and thus inherently feminist pedagogical approaches.

c. The question of ‘difference’

The concept, ‘difference’, features in feminist literature in various contexts. Gilligan (1982) contemplates the essence of difference in voice as disconnection (between men and women) as well as dissociation (between women and women) to display variations of difference. Disconnection refers to a process of separation in that “when men speak of themselves and their lives, they speak as if they are not living in connection with women” (Gilligan, 1982:xiii). Whilst, dissociation is the inner division or psychic spilt when women regard “themselves as though they were selfless, as if they do not have a voice or experience desire” (Gilligan, 1982:xiii). For Butler (2004) the notion of difference is used to scrutinise the treatment of genders amongst themselves and by society. She questions what concepts such as equality mean and engages with sexual difference and oppression. On the other hand, an emphasis on race difference in feminist theory features strongly in the discussions raised by Collins (2000) and hooks (2000). The fact that feminist theory has been greatly influenced by white, bourgeois, heterosexual females has proved problematic for hooks (2000:9). She argues that it largely serves the interest of conservative and liberal feminists.

Feminist pedagogy is conscious of difference through the desire to respect diversity and recognise multiple and intersecting forms of privilege and oppression (Popkewitz & Brennan, 1998:26). Fostering difference in this way “involves developing knowledge of and sensitivity to a wide array of cultural realities and fosters healthy and productive forms of disagreement and conflict resolution” (Enns & Forrest, 2005:14). The notion of “politics of difference” aids further exploration of this position (Foucault, 1977; Sawicki's, 1991). Foucaultian (1977) revolutionary theory recognises the ambiguous power of difference to be a source of fragmentation on the one hand and a source of change on the other. The manner in which Foucault reasons about power is helpful in the discussion of difference since it offers critical methods to engage with theory. Key features of Foucault's (1977) theory of power are underpinned in power as exercised, productive and micro-functioning. The opinion that power needs to be exercised and not possessed underpins the stance that when power is possessed it becomes preoccupied with legitimacy, consent and rights (Foucault, 1981). Emphasis should be put on power relations themselves rather than on the subjects (for example sovereign, bourgeois and other class distinctions) in order to give an account of how individuals are constituted by power relations (Sawicki, 1991: 21). Repressive power represents power in its most extreme form and resorts to force to achieve its purposes (Sawicki, 1991:21). In contrast, productive power is evident in the way institutional and cultural practices shape the identities of individuals. Foucault (1977) refers to these practices as ‘disciplinary power’ to illustrate how mechanisms of power are invested and initiated by the micro-level of society and then extended. Thus, power needs to be analysed as a bottom up approach because it is the power relations at the micro-level of society which make possible for the effects of domination (class power and patriarchy for instance) to be sustained globally (Sawicki, 1991:23).

Politics of difference is significant in conceptualising the position of power. Sawicki (1991:28-32) highlights the following principle tenets:

- Feminism is not a humanist theory but rather a critical method which is thoroughly historical and a set of recommendations about how to look at our theories
- A politics of difference is the desire to avoid dogmatic adherence to categories and assumptions as well as the elision of differences to which such dogmatism can lead.
- A politics of difference does not assume that all differences can be bridged nor does it assume that differences must be an obstacle to effective resistance.
- Difference can be regarded as a resource insofar as it enables one to multiply the sources of resistance to particular forms of domination and to discover distortions in our understandings of each other and the world.

This study engages with a politics of difference because of its potential to highlight the complexities embedded in the notion of difference and its ripple effect on feminist contentions such as power. Sawicki (1991:32) adopts the following stance:

What is certain is that our differences are ambiguous; they may be used either to divide us or to enrich our politics. If we are not the ones to give voice to them, then history suggests that they will continue to be either misnamed and distorted, or simply reduced to silence.

Differences need to recognise the agencies and structures underpinning and organised by societies as this dynamic could inform feminist pedagogical approaches and philosophies.

2.3.3.5 Summary: Implications for HRE

A protest human rights stance and the underlying précis of feminist pedagogy reiterate the desire for HRE to “encourage vigilance in terms of respect for the promotion and protection of human rights values” (Gearon, 2012:2). HRE thus thrives to address the “ignorance and mistrust that lead to human conflict” (Tang, 2011:5). UNESCO (2011a:7) proclaims to promote HRE and take action by:

- developing and monitoring international legal frameworks;
- supporting the development of regional and national capacities;
- advocacy and networking.

Concrete examples include: (i) The World Education Forum, through the development of The Dakar Framework for Action (2000), gave UNESCO its mandate to coordinate the Education for All (EFA) movement (UNESCO, 2003). A global commitment for quality education for all by 2015 through six educational goals: early childhood care, primary education, youth and adult learning, literacy, gender equality and education quality. (ii) UNESCO’s advocacy of the United Nations Millennium Development Goals (MDG) (UN, 2000) and the acknowledgement that education plays a central role in achieving the goals and sustaining their gains (UNESCO, 2011b).

The HRE dimension of HRE as promoted by the UN (2010), action, argues for “taking action to defend and promote human rights” (2010:5). UNESCO (2003; 2011b) provides prominent examples of how this can be achieved on a global scale and, I believe, set the stage for national, local and even micro contexts to follow the lead on their own scale. Thus when Keet (2007:215) asks, from a pedagogical standpoint: “How does HRE mobilize for human rights?” it becomes paramount to use formal and hidden HRE curricula to engage with the opaque injustices and justices of relevance to learners in a particular time and space. Employing

feminist pedagogy and advocating for protested human rights are only two of the approaches that could be used to achieve this.

2.3.4 CRITIQUE OF HRE

UN's three dimensions of HRE (UN, 2010) are not possible if human rights nihilism prevails. For pedagogies to engage with HRE, human rights cannot be regarded as unrealisable. Dembour (2010) contends that discourse scholars are situated in this school of human rights thought. These scholars argue that "human rights exist only because people talk about them" and not because they "believe in human rights", and thus human rights cannot be realised (Dembour, 2010:4). Of concern is the fear of human rights imperialism and the consequent limitations of individual human rights; there is thus a perception of the foundation of human rights as reflecting "disdain and as fundamentally flawed" (Dembour, 2010:7). These scholars advocate instead that "superior projects of emancipation could be imagined and put into practice" (Dembour, 2010:4).

Dembour (2010:10) cautions that, philosophically, nihilism need not imply a rejection of all human rights principles but rather the desire "for new values to be created through the re-interpretation of old values that have lost their original sense". This might be a proposal for a deconstructive, poststructuralist prospect of human rights. In terms of HRE, Keet (2012:7) posits:

Studies on HRE predominantly focus on the conversion of human rights standards into pedagogical and educational concerns with the integration of HRE into education systems and practices as its main objective. Together with the apparent legitimacy of HRE, these studies constructed HRE as a declarationist, conservative and uncritical framework that disallows the integration of human rights critiques into the overall HRE endeavour. Thus, instead of facilitating the transformative radicality of human rights, the dominance of this approach...limits the pedagogical value of HRE.

Keet's (2012) disquiet about current HRE studies and education practices has resulted in his plea for a renewal of HRE from a discourse approach to human rights. A discourse approach "invites critique to disclose the operations of the rules of discourse and to make visible the anchoring points for transformative practices" (Keet, 2012:8). To some extent echoing this plea, in the next section, I introduce the notion of human rights literacy (HRLit) to re-interpret HRE. HRLit is neither a rejection of human rights nor an uncritical reflection on it, but rather a new way of thinking of the multifaceted nature of the UN's three dimensions of HRE pedagogy in an attempt to renew HRE.

2.4 HUMAN RIGHTS LITERACY (HRLIT)

Before engaging with the notion of human rights literacy (HRLit), it seems necessary to state the stance taken by this study with regard to the nomenclature, literacy. First and foremost, Janks (2010:2-3) expresses caution that “many languages do not have a word for literacy” resorting to translations such as “educated or schooled”. Such translations become problematic because of the associations with defining or labelling people as “refined, learned, well-bred, civilized, cultivated, cultured, [and] genteel”, for example (Janks, 2010:3). Research conducted by Janks (2010:1) in South Africa and internationally, indicates that languages that do not have a word or translation for literacy (literacy from her standpoint) include isiXhosa, Sesotho, German and French.

The competing definitions and approaches to literacy are so dramatic that they have been referred to as the “literacy wars” (Janks, 2010:xiii). Theoretically and most broadly, this is a war between the conception of literacy as a cognitive skill or a social practice. As a cognitive skill, literacy alludes to the ability to read, write, memorise patterns, comprehend meaning, evaluate content, synthesise information and so on (Janks, 2010:xiii & 2). This was formed as an “antithesis to illiteracy” where literacy denotes that a person is “liberally educated or learned” whilst an illiterate person is not (Janks, 2010:2-3). Literacy as a social practice, on the other hand, involves the different socio-cultural orientations to literacy that takes cognizance of “patterned and conventional ways of using written language that are defined by culture and regulated by social institutions: different communities do literacy differently” (Janks, 2010:2). In another way, embracing literacy as a social practice advocates that individuals be “agents who can act to transform the social situations in which they find themselves” (Janks, 2010:13).

Street's (1984; 2011) models of literacy (autonomous and ideology model) echo the two forms of literacy depicted by Janks (2010). In more recent work, Street (2011) has highlighted that engaging in aspects of inequalities necessitates that an ideological model of literacy be advocated. A primary aspect of the ideological model of literacy is its intention to explicitly reveal underlying conceptions and assumptions; to consider the use and meaning of literacy in different contexts; and to underpin the notion that it is “less important to say what literacy is than what it does” (Street, 2011:581). Conversely the autonomous literacy model regards literacy as autonomous in itself because it is defined independently of cultural context and meaning amounting to ethnocentric and universal claims (Street, 2011:581).

From the stance of Janks's (2010) socio-cultural literacy orientations and Street's (2011) ideological model of literacy it is not possible to separate literacy from power. In this sense, literacy is intertwined with access, diversity, domination, subordination, inclusion and exclusion,

for example (Janks, 2010:12). In this respect, Janks (2010:12-13) coins the term “critical literacy” and uses it to portray

...analysis that seeks to uncover the social interests at work, to ascertain what is at stake in textual and social practices. Who benefits? Who is disadvantaged? In short, it signals a focus on power...

The constituencies of critical literacy prove valuable to expose hegemonic discourses and engage in power and privilege. In addition, critical literacy creates the space to deconstruct and reconstruct the oppressed, the oppressor as well as all the other forces within and between (see 3.5 for further exploration of critical literacy in the context of gender equity).

From the perspective of literacy as a socio-cultural and ideological construct, HRLit as a normative ideal will be discourses. Keet's (2012) conception of a discourse approach to human rights begets an underlying précis of HRLit. Keet (2012:8) argues that if human rights are “unaware of its own discursive nature [it] will be reproductive and not transformative”. A discourse approach to HRE is a “dynamic pedagogical interlocution” that “root[s] normative human rights frameworks within human rights critiques” (Keet, 2012:9). A discursive space(s) emanates where “the language of human rights and the practices ensuing from it must forever remain in a space of contestation, contention, disputation, public debate and social engagement” (Keet, 2012:9). It this space and the various spaces it creates that I regard to be paramount for HRLit.

Furthermore, “a new HRE is required, one whose fidelity is spawned by incessant betrayals by relentless human rights critiques. To do otherwise is to be anti-educational and anti-human rights” (Keet, 2012:21). Thinking of HRE anew “does not require better methods or assessment strategies. It simply yearns to be educational” (Keet, 2012:22). Making human rights critiques the centre of a discourse approach to HRE indicates that “critiques do not constitute a dismissal or rejection of human rights but rather fidelity towards it...so that the social practices and relations that constitute HRE are in a permanent state of renewal” (Keet, 2012:22). Qian Tang (2011:5), assistant director-general for education UNESCO, stresses that only through taking a holistic and cooperative approach to HRE in conjunction with embracing the forever changing human rights landscape can HRE be truly effective in guaranteeing respect for the rights of all. Thus I argue for the need to conceptualise HRE from a HRLit stance and consider how to foster a disposition which is informed by HRLit.

In light of the above-mentioned, I display my interpretation of HRE and HRLit through illustration.

Figure 2.3 demonstrates the potential of HRE to include the three HRE dimensions: knowledge and skills, values, beliefs and attitudes as well as action. Within a comfortable or even democratic approach, the desire is for (to whatever extent) HRE to address all three dimensions adequately. Tibbitts and Kirchsclaeger (2010:21) argue that HRE must “fill the ‘action’ gap between HR awareness and knowledge and participation in the political domain by taking steps to change behaviours in inter-personal relationships”. I acknowledge that HRE has the inherent capacity to initiate and facilitate inter-personal relationships. However, I question the extent to which HRE can bring about change, especially transformative change. On this note, I turn to HRLit.

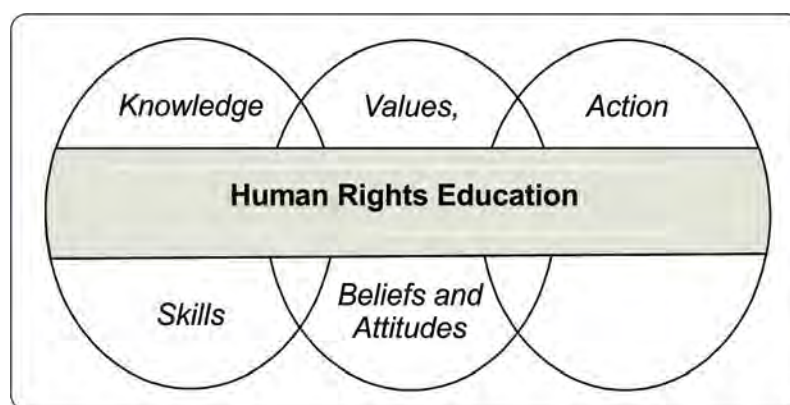


Figure 2.3: A demonstration of the UN’s (2010) three dimensions of HRE

HRLit, on the other hand, presents a different picture because it is not the three dimensions of HRE that are an issue, but rather their intersection(s). From a HRLit stance, pedagogy becomes a discursive space wherein human rights stances and issues are deconstructed, challenged and critiqued. Therefore, it echoes Keet’s (2012:9) view that “the language of human rights and the practices ensuing from it must forever remain in a space of contestation, contention, disputation, public debate and social engagement”. It is in this space(s) and intersection(s) that human rights injustices as well as justices can be embraced in a critical and transformative manner. It leads to pedagogy that engages with and fosters dispositions for values and awareness, accountability and transformation of human rights (cf. Tibbitts, 2002). This is reflected in the desire of HRLit to create a platform for engaging in social issues such as poverty, gender, religion and social justice from a safe space that is rigorous but also underpinned with fidelity towards human rights and pedagogy. The implication for this chapter is that the dimensions of HRE must not be seen in isolation, but rather as intertwined and in interlocution to enhance the socio-cultural nature of human rights. This demonstrates the strength of the diversity of the nature of human rights – the very thing that makes a definition of human rights elusive. This diversity makes it possible, in any time or place, not only to deconstruct, but also challenge

human rights injustices: naming these injustices become less significant than engaging with them. See Figure 2.4

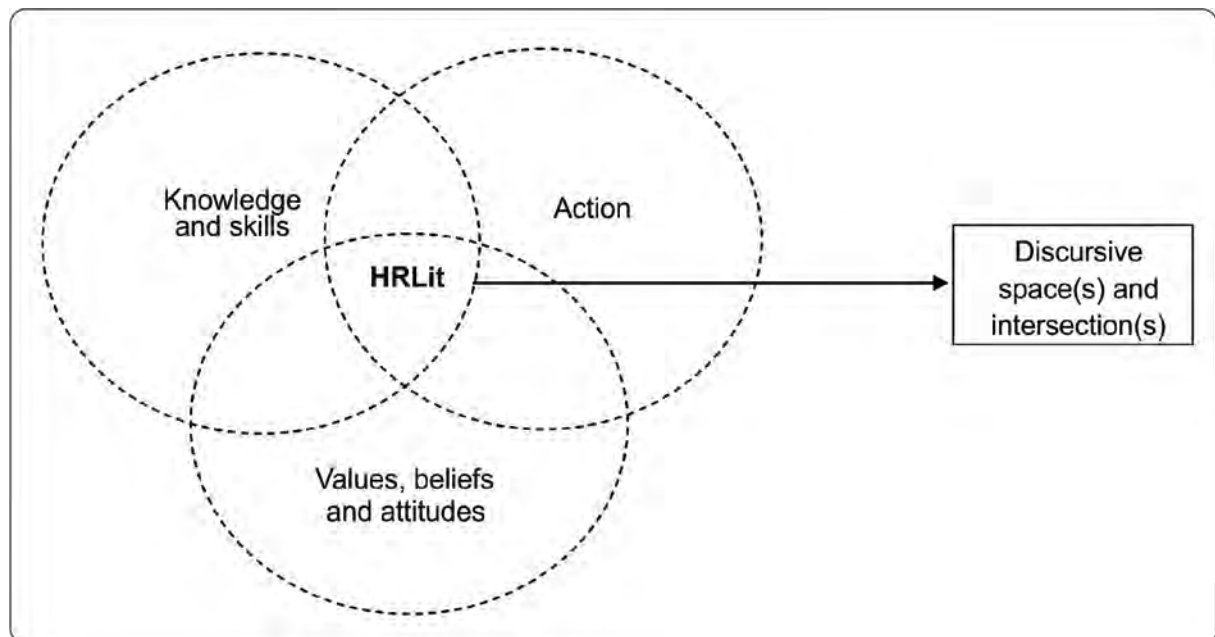


Figure 2.4: HRLit as a discursive space(s) and intersection(s)

What does HRLit mean for curriculum? A shift of curriculum studies in the 1970s brought a wide range of scholarly sources to the fore, such as diverse philosophies, literary and artistic works and a range of social, political and economic perspectives. Thus, the seminal questions of curriculum studies are pursued relative to whatever configurations of human association or community lend themselves to such pursuits and are not limited to school alone. According to Schubert (2010:229), curriculum studies thus deals with a robust array of sources that provide; (a) perspective on questions about what curriculum is or ought to be, (b) alternative or complementary paradigms of inquiry that enable explorations of such questions, and (c) diverse possibilities for proposing and enacting responses to the questions in educational theory and settings of educational practice.

Within this framework of curriculum, interests of equity and social justice, as well as self-realization and identity, have emerged as major topics of emphasis (Schubert, 2010:229-230). In the context of curriculum, HRE “has emerged as the inversed image of the violations it is meant to combat” and its “value as the dominant moral universal vernacular of our time is dependent on a critical educational form that provides the productive interface between human rights and the counter-image of suffering of the real-existing communities in whose name they speak” (Keet, 2012:8-9).

It is from this stance, that gender, ethnicity, religious, cultural, socio-economic and other violations are human rights, curriculum and HRE concerns and thus of direct concern for HRLit. As the interest of this research study is gender equity, it is essential to highlight gender equity within a HRLit framework (see 3.5).

2.5 SYNTHESIS

For now and since 1948 the hegemonic conceptual framework of HRE is without doubt declarationist, conservative, positivistic, uncritical, compliance-driven and informed mostly by a political literacy approach (Keet, 2007:217).

Keet's (2012:7) more recent work elaborates on this bold statement by arguing for a "discourse approach to human rights that can make HRE critiques pedagogically intelligible" and thus proposes "the renewal of HRE". A proposal such as this echoes the desire of this chapter to re-conceptualise HRE from a HRLit stance. HRLit allows for the intersection of the three dimensions of HRE in such a way that no one dimension receives more attention but that all dimensions are considered in an interwoven, kaleidoscopic fashion. It is also at such intersections that HRE becomes conceptually un-imprisoned through discursive spaces that expose critical HRE dispositions, reflection and reflexivity embedded in HRLit. HRLit generates safe discursive spaces that encourage the disruption of HRE pedagogy (Jansen, 2009) as opposed to "human rights idolatry or cultism" or a "conservative and uncritical" HRE (Keet, 2012:9).

In the next chapter I engage with the notion of gender equity from the stance of feminist theory and gender theory. Explicit associations are also made between this chapter and the next with regard to HRLit and more implicitly in the subtle gender equity nuances embedded in HRE.

CHAPTER THREE

FEMINIST AND GENDER THEORIES: MAPPING CANON GENDER EQUITY LANDSCAPES

3.1 INTRODUCTION

In this chapter I begin by situating feminism in a socio-historical context (Boydston, 2008; Meade & Wiesner-Hanks, 2004) in order to clarify the broader framework of feminist theories. Thereafter, the embeddedness of feminist theories in contexts of sex and gender are embraced substantively⁹ in scholarly discourses on the complexity of these terms at the centre and periphery. Arguments positioning 'doing' gender and 'undoing/redoing' gender within the dimensions of gender as a social construct are outlined as an avenue in which to explore gender theory and the interconnectedness of gender and feminist theories. As this study adopts a gender equity stance, the next section of the chapter is concerned with demystifying the concept, 'gender equity'. Gender equality is used as a departure point to engage with gender equity as a construct as well as in the education realm. The chapter concludes with explicit cross-references to Chapter 2 which highlight critical HRLit gender equity nuances.

To sum up, this chapter is divided into the following sections:

- Evolving feminist theories: Key points in history and feminism as a movement (see 3.2)
- Sex and gender from feminist theory perspectives (see 3.3)
- Gender theories: Doing gender, undoing/redoing gender (see 3.4)
- Demystifying the concept, gender equity (see 3.5)
- Critical HRLit nuances for gender equity (see 3.6)

This chapter foregrounds the scholarly interaction between and within feminist theories and gender theories and their interconnectedness with pedagogy in curriculum contexts. My intention is to engage with the concept, gender equity drawing on notions from feminist theories to distinguish between sex and gender. I take a feminist stance and explore gender theories in order to grapple with gender equity in general and pedagogy contexts in particular.

⁹ The reason for a substantive engagement with the concepts sex and gender is to highlight why this study takes a gender stance and not a sex stance. When gender equity is conceptualized (3.5), I make it evident how this research study links gender to equity.

3.2 EVOLVING FEMINIST THEORIES: KEY POINTS IN HISTORY AND FEMINISM AS A MOVEMENT

Although it is impossible to identify a clear point of departure or reach consensus on the meaning of any theory, this chapter engages with feminism as a movement and as a discourse that has been shaped by different periods in history and influenced by transformative thinking (Marshall & Young, 2006:66). The exploration of key aspects of feminism is used to highlight how the arguments and debates throughout history demonstrate the importance (and sometimes newness or development) of feminist thought. In addition, feminist thought provides a historical context that can be used to make sense of the gender and gender related phenomena that can manifest and have manifested themselves in South Africa.

Feminist thought has taken on various conceptual forms and ontological orientations in the course of history and these are still evolving today (McRobbie, 2008). Feminism was seen as coming in waves. Care must be taken not to view these 'waves' categorically as this term is itself ambiguous. It is better to envisage feminism as a discourse that has developed, evolved and been shaped over time by the different ways of conceptualizing equity and inequity during particular periods of history. McPherson (2000:208) presents this notion clearly when she argues that we should view the waves of feminist thought as "the ebb and flow of the movements' mass appeal to that of a cresting wave". She also analyses this metaphor to illustrate the rise of activism across the globe and the inevitable ascent and decline of feminist activism (McPherson, 2000:210).

The publication of *Vindication of the Rights of Women* (1792) by Mary Wollstonecraft is widely regarded as an influential start to discourses in and around feminism. Although a number of writers and thinkers criticised the position of women in Western societies even before Wollstonecraft (1792), a turning point in the nineteenth century saw critique spiral into mass movements, and the beginning of first-wave feminism (McPherson, 2000:208). The significance on this event is that it commenced during the Western industrialisation age. This explains the struggles for equal political rights and equal economic opportunities (Cudd & Anderson, 2005:7). At the time, the public sphere (economic and political) was male-dominated (patriarchy) but the private (household) sphere was female-dominated (hierarchy). In response the "women's rights movement" (McPherson, 2000:208) and the "women's liberation movement" (hooks, 2000:x) were formed fuelled by liberalist ideals of political and educational equality as well as socialist principles of economic and maternal redistribution (McPherson, 2000:208). The terms, 'women's rights movement' and 'women's liberation movement', were used at first; 'feminism' and 'feminist movements' only later became popular terms. Even though not widely used yet, in France in the 1880s 'feminism' took shape with the French word for women,

femme, and the suffix, *ism*, meaning political position, signifying “those who defended the cause of women” (Cott as cited in McCann & Kim, 2010:1). Thus initially women’s liberation was seen as a rebellion against sexism and sexist gender roles. This meant that “any female or male resists sexism, sexist exploitation and oppression” in an organised strategy where action is taken to “eliminate patriarchy” (hooks, 2000:xi).

The first-wave feminist movements lost momentum in the 1920s partly because of the endorsement of the Nineteenth Amendment that prohibited the notion that any United States citizen be denied the right to vote based on sex (Winslow, 2004). In the 1950s the rejuvenation of feminist thought was reflected in the writings and thinking of authors such as Simone de Beauvoir (1953), the French philosopher, who wrote *The Second Sex* (1949), which was translated into English in 1952, and North American Betty Friedan’s (1963), *The Feminine Mystique*. This era of thought, marked a shift in philosophy that viewed sexist oppression as not only embedded in legal and political enlightenment, but in every aspect of human life (the political, economic and social) (Cudd & Anderson, 2005:7). This evolved into a second-wave of feminism. Radical transformation of personal and political life became the driving force because of the perception by advocates of women’s liberation that problems are ‘social and not individual’. As a result, the phrase ‘the personal is political’ was popularised (Woodward & Woodward, 2009:3). A prominent feature in the shift from first-wave to second-wave feminism was the move away from crusading to be treated as equals and acknowledging commonalities to a need to credit difference. This included greater sexual freedom outside conventional heterosexual relationships, legalised birth control and abortion, legal reforms for victims of domestic violence, sexual harassment and rape, liberalised divorce laws, rights for lesbian mothers and improved medical services (obstetrics and gynaecology) as women’s campaigns to control their bodies (Woodward & Woodward, 2009:6). In terms of the economy, feminists were activists for equal pay for equal work, access to non-traditional areas of employment and recognition of work conventionally done by women (such as, childcare and housework) to create shared responsibility and/or to reassess women’s traditional responsibility in the domestic sphere (McPherson, 2000:209).

Discourse on sexism, suffrage and oppression shaped first-wave feminism. A shift in second-wave feminism in the late twentieth century saw Africa, the Middle East, the Caribbean, South America and Asia challenge the priorities of their Western counterparts and ask questions related to imperialism, religion and cultural difference (McPherson 2000:209). In an attempt to grapple with these questions, a new area of scholarship created by academic feminists namely, Women’s Studies (Woodward & Woodward, 2009:3-5), emerged. The establishment of Women’s Studies has actively developed and critically engaged with theoretical positions in feminism. In the early 1970s two United States of America universities (San Diego and Cornell)

introduced programmes but these multiplied so that in 1975 there were 150 Women's Studies programmes in universities in the United States of America and over 600 programmes by 1990 (Boxer, 2000:493). Associations such as, National Women's Studies Association founded in 1977, also contributed to (and still contribute to) feminist discourse in the form of meetings and conferences.

Amongst the progressive growth of women's studies and related associations, the 1980s saw an introduction of third-wave feminism. There was a strong perception that the feminist thought that had evolved thus far spoke only to a narrow audience and addressed issues that were relevant only to them. In other words, feminism was seen as synonymous with women (mostly white) and with class privilege (mostly middle-class) (Cudd & Anderson, 2005:8; hooks, 2000:xii). A need for feminist thought to display and embrace "inclusiveness, flexibility and practicality in feminist theories and definitions of who could be a feminist and how" (Starr, 2000:474) emerged during third-wave feminism. From another perspective, hooks (2000:xii) identifies the need for mass-based movement towards theory that examines cultures from feminist perspectives rooted in gender, race and class. In response to this need she published *Ain't I a Woman: Black Women and Feminism* (1981) as well as *Feminist Theory: From Margin to Center* (1984). At first, feminist thinkers found these publications too critical and too radical. However, third-wave feminism and feminist thinkers in this area (especially white women) recognised their significance when they began to scrutinise the category of 'women'. The very nature of 'women' was subjected to criticism, with particular attention being given to putting people into sexes and genders on the assumption that feminist thought represents unified political and theoretical movements that possess common liberation and emancipation amongst all women (Butler, 2004; Cudd & Anderson, 2005). The driving force of this way of thinking is the need to provide a voice to those who have been silenced in society and in feminism, Starr (2000:474) refers to this as the "centrality of anger".

Unique to third-wave feminist thought is its desire to challenge previous ways of thinking about feminist theory through ongoing dialogue (Starr, 2000:474). Moreover, this approach to feminist thinking contests feminist theories and questions their relevance to everyday life in a self-critical manner. Hooks (2000:xiv) presents a self-critical view of feminism when she argues that feminist discourse does not move beyond the parameters of the educated elite and so cannot be heard. Feminist thinkers need to develop feminist writing that speaks to everyone (all classes, races and genders) in order to contribute towards a feminist education for critical consciousness, which promotes peace, freedom and justice (*ibid.*).

It is clear that historical events and different eras of thinking have influenced the way feminist movements have evolved and are still evolving, like post-feminism, for example (Gamble,

2001). However, as feminists such as Woodward and Woodward (2009:6) point out, “many of the concerns or ideas of second-wave feminism are still very relevant and pertinent today”. For that reason feminist-waves should be seen as overlapping and intertwined rather than periods in history (past and lived). One could in fact question whether ‘all’ feminism positions (namely; first-, second- and third-wave) inform society or is society still framed by second-wave feminism, or by another stance altogether (for example, gender mainstreaming)? The influence of third-wave feminism can thus be contested. Acknowledging feminism in this way provides one reason for engaging with the notion of ‘feminisms’ rather than feminism. ‘Feminisms’ does justice to the multifaceted complexities underpinning feminism as a movement (for example, activism) and as a theoretical/academic field of study.

Some of these multifaceted complexities, including sex vs. gender, sex and gender as well as sex-gender positions, will be explored in the next section (3.3). This provides the knowledge necessary for the sections that follow (3.4 and 3.5) which conceptualise ‘gender’ and ‘gender equity’, specifically, the knowledge of what other women have fought for and how they envisioned and developed what has been coined ‘feminisms’.

3.3 SEX AND GENDER FROM FEMINIST THEORY PERSPECTIVES

Germon (2009) posits that 60 years ago gender did not exist in the way we know it today, because then it had the tendency to mark relations between words and not between people. It was not until the mid-1950s that “gender was codified into the English language as a personal and social category and so began its ascent as a potent new conceptual realm of sex” (Germon, 2009:1). Money (as cited in Money & Tucker, 1977) is among the writers who contributed to this development from the late 1940s till the late 1970s. His research on hermaphroditism as part of his research on gender in medical science as well as social science brought greater understanding of human subjectivity embedded in masculine and feminine. Although his work has been criticised (Ehrhardt, 2007), Money’s desire to complicate ‘gender’ in order to open up conceptual spaces to think differently about sex and gender through a ‘hermaphrodite-lens’ has been influential.

It could be argued that inquiry into gender and sex phenomena might stem from people’s infatuation with how gender and sex provide an interpretative framework for making sense of human bodies and subjectivities (Germon, 2009:10). In any event, it is problematic to assume that ‘gender’ is a “feminist invention” or an “invention of sociology”; one should recognise its ontological and historical underpinnings (Germon, 2009:3). Furthermore, the “efficacy of gender as both an analytical and explanatory tool” (Germon, 2009:4) means it is undeniably related to various ‘bodies of knowledge’ and therefore it warrants attention (Connell, 2009:9). At present,

gender is a vital yet intensely problematic word in the contemporary critical lexicon (Connell, 2009:9-10; Glover & Kaplan, 2009:2) and thus it is essential for this study to pay due attention to 'gender'. Moreover, as this study delves into the concept of 'gender equity' it is necessary to demystify the meanings of 'gender'.

I start with a discussion of the nature of the often dichotomous sex and gender debate. Thereafter, I explore the sex and gender positions that pertain to sexism, patriarchy and oppression within different feminist stances.

Speaking within the dichotomous sex and gender debate, Boydston (2008:561) asks the following question: "Are physical bodies (sex) not also bearers of purely socially constructed meanings (gender)?" Boydston's (2008) question is directly relevant to this study as it extends the sex and gender binary and it presents a non-tautological perspective from which to explore different conceptions of sex, sexuality, gender and gendered. The arguments of different theorists are now explored.

The first of these theorists is Anderson (2003:25) who subscribes to the view that sex consists of two distinct categories – men and women. These categories reflect a biological essentialism in which sex is a natural, biological feature. Biological essentialism also suggests that a person's sex is determined by an examination of a person's body (*ibid.*). Thus, sex traits such as a person's sexual organs, bodily features and hormones are physical and sensational (in that it can be touched, seen, heard, felt and smelt). Such claims typically assume that sex is fixed and unchanging. If this perception of sex is adopted then Anderson (2003:29) argues that, "gender concerns the behaviours, attitudes and feelings associated with masculinity and femininity". The gender of a person cannot be ascertained through the physical and sensational; the gender of a person is observed through their behaviour as a gender identity (Glover & Kaplan, 2009:2). However, just as with any identity, gender is then perceived as "culturally constructed, historically changing and often an unstable system of differences" (Meade & Wiesner-Hanks, 2004:2).

The representations of sex and gender represented above are further sub-divided. Firstly, Fausto-Sterling (2003:33) argues that the sex biological categories (male and female) are not representative enough. Instead sex should be viewed in the context of five sexes which embrace sexual multiplicity. Two of the five sexes include male and female – male with XY chromosomal make-up and male sex organs and female with XX chromosomal make-up and female sex organs. The other three sexes are male and females with intersex organs. These are: true hermaphrodites (one testis and one ovary); male pseudohermaphrodites (testes and some aspects of the female genitalia, often develop breast at puberty but do not menstruate);

and female pseudohermaphrodites (ovaries and some male genitalia, no testes and develop beards, deep voices and adult-size penises) (Fausto-Sterling, 2003:34-35). This underlines that when sex is described in terms of biological essentialism, the biological features of an individual are prioritized.

Secondly, gender presents contestations, which offer gender as a negotiated milieu. In the sense that gender comprises various genders which furthermore present varied gender positions. As in the case of sex, gender is not only made up of distinct 'male' and 'female' binaries. From my own knowledge I am inclined to categorise gender into the following categories: heterosexual (male sex make-up with male gender identity / female sex make-up with female gender identity); transgender (gender identification differs from sex identity); homosexual lesbian (female sex make-up with male identity); homosexual gay (male sex make-up with female identity); and bisexual (male sex make-up male and female identity / female sex make-up with male and female identity) (cf. Lorber, 2012:16). Within each of these gender categories is gendered behaviour, which is often broadly categorised into feminine and masculine behaviour (Anderson, 2003:30). Moreover, explicitly and implicitly related to gendered behaviour, socio-cultural gender identity is embedded within each of these genders and influenced by gender roles and gender-bending for example. Gender roles presuppose that a particular gender has a specific role to play often constraining the gender to those specific roles and gender-bending is the subversion of any presupposed roles (Glover & Kaplan, 2009:1). Gender-bending also infers to combining masculine and feminine characteristics in varying blends, rather than being one or the other gender, and such gender identities have been termed 'effeminate', 'camp', 'queer' and 'transgender' (Connell, 2009:6). My suggested predetermined gender categories is criticised by Connell (2009:6-7) who argues that gender should not be categorised, she posits:

...this business of becoming a gendered person follows any different paths, involves many tensions and ambiguities and sometimes produces unstable results...Gender arrangements are thus, at the same time, sources of pleasure, recognition and identity, and sources of injustice and harm. This means that gender is inherently political – but it also means the politics can be complicated and difficult.

Gender is complicated as it is the interplay of sexes, sexualities and genders (Lorber, 2012:16). In addition, gender constitutes a “social status, a legal designation and a personal identity” (Lorber, 2012:331). It is the elusive nature of gender that makes it resistant to categorical reasoning and precise gender labels. In addition, the arguments above consider the socially constructed nature of gender and acknowledge that genders are not fixed – they are not something physical or biological that an individual is born with.

Not all theorists hold a dichotomous perception of sex and gender. Two different perspectives are valuable to this discussion. Firstly, Nye (2004:12) argues that the perception of sex as biologically primordial and gender as the secondary cultural effect is not tenable because sex is deeply influenced by the gendered norms that prevail in political, cultural and economic life. What this means is that gender dictates what is valued and permitted in the domain of sexual identity and sexual behaviour. In the way that

...gender makes a social virtue out of the necessity of biological sex by policing the boundaries of the sexually permissible, nourishing ideals of sexual love and dictating norms of sexual aim and object (Nye, 2004:16).

Expanding this argument, Foucault (1977) states that sex is a cultural discourse rather than a universal instinct because it is a product of cultural tactics and thus continuous with power and politics.

Secondly, Butler (1999) posits another view on the notion that sex is culturally constructed. She considers the extent to which there is any distinction between sex and gender since sex was always gender (Butler, 1999:9). She makes this statement on the grounds that gender cannot be defined as a cultural interpretation of sex if sex itself is a gendered category (Butler, 1999:10). Simone de Beauvoir's (1953) statement that "one is not born a woman, but, rather, becomes one" can be used to interpret the argument put forward by Butler (1999). To 'become' any gender implies that gender is constructed. Furthermore, stemming directly from de Beauvoir's statement, becoming a woman does not necessarily imply that the one becoming a woman is a female. In exploration of critically examining what 'gender is constructed' pertains to, Butler (1999:10-11) asks the following questions:

- If gender is constructed, could it be constructed differently, or does its constructedness imply some form of social determinism, foreclosing the possibility of agency and transformation?
- Does 'construction' suggest that certain laws generate gender differences along universal axes of sexual difference?
- How and where does the construction of gender take place?
- What sense can we make of a construction that cannot assume a human constructor prior to the construction?

These are pertinent questions, which further complicate the discussion in and around sex and gender. To further engage with the notion of gender as 'constructed', I pose the following questions: Who is doing the 'construction'? Is the 'construction' fixed or changing? Can there be

multiple 'constructions' within an individual at the same time? Who or what decides whether/when a gender is in fact 'constructed'? Butler (1999:11-12) argues that the controversy over the meaning of 'construction' resides in polarity between "free will" and "determinism". In "free will" the body appears as "the instrument through which an appropriative and interpretative will determine a cultural meaning for itself" and in "determinism" as "a passive medium on which cultural meanings are inscribed" (Butler, 1999:12). In turn, the position that sex and gender adopt cannot be seen in binary opposition to each other and thus the intricately intertwined constituencies of sex and gender are amplified.

This crossroad in the argument on sex and gender acknowledges that discussions in and around sex and gender are varied and complex (Sinacore & Enns, 2005b:100). Two broad perspectives have been mentioned to unlock the embedded discourse. However, many others (Butler, 2011; Connell, 2009; hooks, 2000; Lorber, 2005) can be alluded to. Meade and Wiesner-Hanks (2004:6) and Winslow (2004:186) articulate this point further, stating that there is no aspect of human existence (politics, economics, social, family) untouched by sex and gender.

My primary concern is to be transparent about the feminist position (namely, the stance of the literature) that will be used in the discussion pertaining to how gender and sex relate to feminisms (3.3.1 and 3.3.2). The reason for this is that the position taken will shape the arguments presented. For example; one might embark on a feminist study of sex and gender or alternatively one could use gender and sex as a factor of analysis within feminisms. The latter stance will be embraced. This stance was chosen in order to develop a deeper understanding of the inequities that sex and gender espouse within feminist discourse.

The acknowledgement that feminism represents a movement highlights that its meanings and applications have evolved and are still evolving. As a result it can be assumed that the perception and representation of gender and sex have also developed and are developing. Consequently, I argue that within and between feminist perspectives, gender and sex are perceived differently. At this juncture, I will discuss the figure below (see Figure 3.1) as a means of elucidating the statements I have put forward.

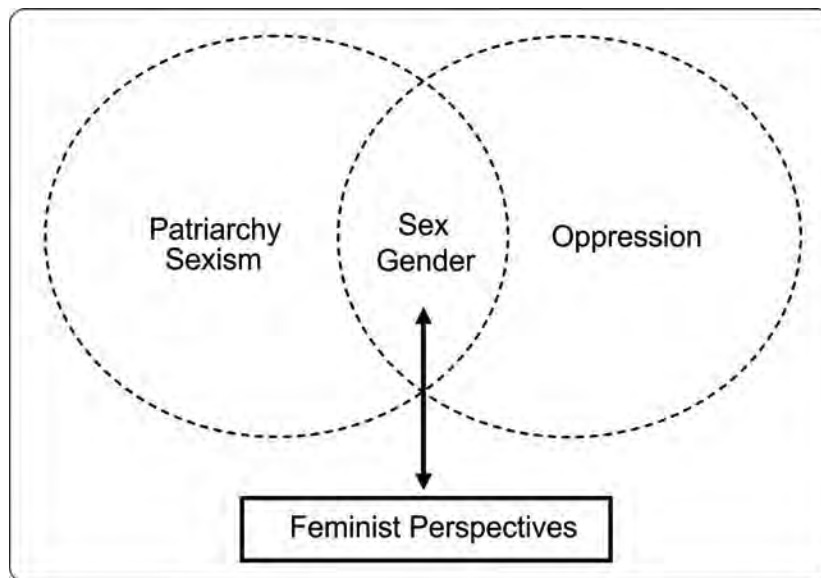


Figure 3.1: Meta-theoretical depictions of sex and gender within and between feminist perspectives

This figure (Figure 3.1) represents a meta-theoretical representation of sex and gender to illustrate how these concepts (namely, sex and gender) differ within and between feminist theories. The intent is not to render the historical landscape of feminist theory but rather to engage with selected discourses on principles pertaining to sex and gender within feminist theory. Such discourses include; patriarchy and sexism (3.3.1) and oppression (3.3.2). More specifically, this section of the chapter engages with patriarchy, sexism and oppression as analytical categories that have emerged in feminist debates. These analytical categories aim at gaining a deeper understanding of the meanings of sex and gender in order to provide a conceptual foundation for gender as the prefix of gender equity (3.4 and 3.5).

3.3.1 PATRIARCHY AND SEXISM

Patriarchy and sexism are both discussed not because they are equivalent in meaning but because both concepts evoke inequalities between women and men. To do justice to both concepts, they will be discussed separately and then conclusions will be drawn to consider meta-theoretical depictions of sex and gender within and between feminist perspectives.

3.3.1.1 Patriarchy

Code (2000:378) defines patriarchy as

Hierarchical relationships between men and women, manifested in familial and social structures alike, in a descending order from authoritarian – if oftentimes benevolent –

male head, to male dominance in personal, political, cultural and social life and to patriarchal families where the law of the father prevails.

Patriarchy is thus often associated with the subordination of women to men, the suppression of the agency of women and thus the oppression of women socially and politically. To elaborate on this notion, three theories in which patriarchy is a central concept will now be discussed. These theories include radical feminist, Marxist feminist and dual systems theory (Pilcher & Whelehan, 2004:93). Radical feminist theory posits the view that patriarchy is the highest form of social division in society (Messerschmidt, 2009:85). This form of social division is often fostered in the family in which male domination is cultivated and through the control that men have over women's bodies, in which sexuality and male violence are key determinants (Pilcher & Whelehan, 2004:93). The inequalities are measured primarily against biological factors and more specifically reproductive capacities of men and women thus "assuming essentialism" (Messerschmidt, 2009:85). Marxist feminist theory is largely related to capitalism and the social division of labour and power. The Marxist perspective is that women occupy the position of the working class (the proletariat) and do productive labour while the male ruling class or bourgeoisie own the means of production (Code, 2000:379). Subsequently, this perspective has been "enmeshed in analytical debates over how best to conceptualize the intersection between patriarchy and capitalism" (Messerschmidt, 2009:85). Dual systems theory is a synthesis of Marxist and radical feminist perspectives of patriarchy. This theory emerged from critiques that Marxist feminist theories over-emphasise class and capitalism and that radical feminist theories over-emphasise biological factors (Pilcher & Whelehan, 2004:94). The constituencies within both theories ascertain that the social divisions resulting in each theory are interdependent and mutually accommodating systems of oppression which structure and benefit from women's subordination (Anderson, 2008:124; Pilcher & Whelehan, 2004:94).

The critiques of patriarchy highlighted by Pilcher & Whelehan (2004:94-95) include:

- Ahistoricism or the failure to acknowledge or account for historical variations in gender relations
- Reductionism of the basis of patriarchy to limited factors such as biology, capitalism and family
- Limited conceptualisation of gender relations because heterosexual relations are assumed and gender relations between men and men and between women and women are ignored
- Universalism is applied which under-values cultural, class, race and religious variations
- Abstract structuralism reifies or over-emphasises structures without considering the role that individual agency plays in the ongoing creation and resistance to gender inequality

These critiques are fundamental attributes that make explicit the foundational epistemological stance posited by patriarchy. A universal recognition of male and female as binary categories against which the female is not equal to the superior male, suggests that the epistemological position is fixed. The ontological stance is 'sex', because of the over-emphasis on the reproductive organs and biological composition of the male and female anatomy.

3.3.1.2 Sexism

Sexism refers to systematic inequalities, in which opportunities are automatically offered to men and not women (Cudd & Jones, 2005:74). Here there is an evident hierarchy in which men are perceived as superior to women in political, social and economic life. Feminists saw a clear connection between racism and sexism. Appiah (1990) draws on this stance in her notions of 'intrinsic racism' and 'extrinsic racism'. Intrinsic racism is a hatred or fear for races other than one's own resulting in a perception that one's own race is superior. Extrinsic racism leads to the judgment that aspects or abilities of the other are inferior. The common factor between extrinsic race and sexism is that both view others as inferior.

The potential of sexism to be regarded as a force responding to and moulding human interactions means it commonly operates at three levels, institutional sexism, interpersonal sexism and unconscious sexism, according to Cudd and Jones (2005:78). These interrelated levels challenge feminists to effect transformation. In short, institutional sexism alludes to explicit rules and implicit norms that govern and structure social institutions (*ibid.*). A pragmatic example could be that in organisations such as corporate companies, men are commonly directors and managers whilst few women have leadership positions. Interpersonal sexism, on the other hand, is invested in interpersonal interactions and is thus not governed by explicit rules. Key indicators are the actions and expressions during interaction between people that create, constitute, promote, sustain and/or exploit invidious sexual inequalities (*ibid.*). An example of interpersonal sexism could be the scenario of staff meetings where women are expected to make tea/coffee even though they enjoy similar status to the men. Lastly, unconscious sexism is embedded in psychological mechanisms and tacit beliefs, emotions and attitudes (Cudd & Jones, 2005:79). The term 'unconscious' strategically fosters the disposition that sexism is often opaque, un-provable and not explicitly voiced, therefore discrete actions and attitudes, which can be denied, often feature. Stereotypical humour can be examples of how unconscious sexism leads to the portrayal of women as inferior to men. In advertising of cleaning products such as washing powder for example, women and children usually feature. Men very seldom feature. In South African advertising, animated characters are used to advertise cleaning products such as Mr Min and Mr Muscle. This presents the stereotype that domestic laundry and cleaning is the role of women and animated male characters.

For feminists the desire is to transform sexism in society. Elimination of sexism is a normative ideal thus feminists have posited two stances which might bring about transformation through modification. First, there is the stance of 'equality feminism'. Equality feminism presents the view that social institutions are the primary medium of sexism because they perceive men and women as equipped with different abilities and capabilities (Cudd & Jones, 2005:80). This stance of feminism takes the view that, if offered the same training and development, men and women can do the same market-driven careers. Equality feminists refute the hierarchy in which men are seen as superior and advocate that men and women be offered the same opportunities. Second, there is the stance of difference feminism. Through the medium of unconscious sexism, for example, social institutional sexism then becomes the result rather than the cause of sexism (*ibid.*). This stance underlines the 'different voices' men and women exhibit and that these voices should be acknowledged and embraced. Theorists such as Gilligan (1982), Noddings (1984) and Ruddick (1989) have contributed insightful arguments in this regard. Gilligan's (1982) perceptions of voice and difference have been especially valuable in difference feminism. She argues that difference presents two distinct voices. The 'voice of disconnection' sees men's lives as separate from women's and the 'voice of dissociation' leads to women under-valuing themselves as selfless and unworthy of a voice (Gilligan, 1982:xiii). Difference feminism thus advocates that the differences (biological, interests and abilities, for example) between men and women should be illuminated and used to the benefit of society. Acknowledging that women are different could lead to their being treated with respect and being offered fair opportunities.

Sexism can be criticised on three grounds. The first is the essentialist nature of sexism in which biological and psychological elements are used to create essentialist perceptions of males and females (Cudd & Jones, 2005:81). For instance, all males are seen as competitive, aggressive and independent whereas all females are caring and sensitive. The second is scepticism. This assumes that sexism is something of the past, something that has already been overcome (Cudd & Jones, 2005:82). Sceptics hold the view that in a society that does not preclude women from education, political involvement, economic status and social inclusion, sexism does not exist. The last one is defeatism. This accepts that there is nothing she/he can do to abolish feminism (Cudd & Jones, 2005:82). A problematic aspect of this stance is that defeatists often proclaim that they are not sexist and should therefore not be held responsible for doing anything to combat sexism. Defeatists are also often oblivious to the fact that they can or are participating in unconscious sexism through the explicit or overt sexist attitudes they exhibit.

Within the parameters of the epistemological and ontological discussions in this chapter thus far, it can be argued that sexism comprises similar epistemological and ontological positions to patriarchy. The essentialist nature of sexism, which sees males and females as having

universal and fixed characteristics, is a prominent feature of the epistemological position of sexism. In addition, the ontological position embraces a sex-valued approach since it takes account of heterosexuals (men and women), but disregards sexism within homosexual, transgender and bisexual relationships.

In the concluding part of this section, the way feminisms position patriarchy and sexism will be discussed. The movement of resistance to patriarchy and sexism was evident in first-wave feminist movements as well as in some second-wave feminist movements. It was during this period that equality in the economic and political sphere was advocated. Prominent feminist theories during the first-wave movements were liberal feminists, radical feminists, Marxist feminists, social feminists and psychoanalytic feminists (Beasley, 1999:48). Each of these theories contains the notion that feminist thinking is rooted in fair and equal treatment of and amongst men and women. In addition, different forms of equal treatment are fostered in the various feminist theories. The following feminist theories relate to the arguments put forward on patriarchy and sexism:

- Liberal feminists contend that the sexual nature of men and women should be undifferentiated since women should be able to do what men can do. Liberal feminists strive for modification or reformation rather than revolutionary change. Mill (as cited in Beasley, 1999:52), for instance, argues for 'welfare liberalism' which involves the redistribution of benefits and opportunities rather than the reorganisation of modern Western societies.
- Radical feminists perceive all men without exception as benefiting from male supremacy and supporting aggressively revolutionary practices (Lorber, 2012:127). Radical feminist theory gives prominence to the woman's body as a critical site of oppression. Unlike liberal feminist theory, radical feminists celebrate the differences of the woman's body and embrace it as an asset and not as a disadvantage.
- Marxist feminist thinking is influenced by Marx and Engels's ideas that hierarchical class relations are built on unequally distributed or owned sources of wealth and/or resources (Lorber, 2012:51). Women's oppression stems from their disadvantaged position in the economy. Like liberal feminists, Marxist feminists hold the opinion that there is an underlying sameness between women and men with respect to the common interests, abilities and capacities of women and men in the workplace. They argue that capitalism is the reason for the divide between women and men.
- Socialist feminist theory shares Marxist feminist theories interest in the perception that class distinctions and labour persist in the suppression of women. Socialist feminists explore further the relationship between class and sex in an attempt to engage with patriarchy and capitalism (Lorber, 2012:74).
- Psychoanalysis feminist theory shares an interest in the position that women are different to men within radical feminist theory. Underpinning this interest is the influence of Freudian

feminist theory and Lacan feminist theory (Beasley, 1999:65). Freudian feminist theory draws attention to psychological aspects of power based on the notion that every person has a bodily envy of the mother and/or father figure. For example, Sigmund Freud's perception of how the women became feminine has been formed during psychosexual development and her realization that she does not have a penis. He termed this 'penis envy' (Beasley, 1999:67). Lacanian feminist theory is a reworking of Freudian feminist theory from the stance that the development of the self is not described concretely or biologically but rather in linguistic or symbolic-cultural terms (Beasley, 1999:70). For example, 'penis envy' attains cultural-symbolic meaning when Lacan refers to 'the Phallus' as that which is not the mother.

These approaches contest the 'male stream' structures in society, which are embedded in patriarchy and sexism. Moreover, the underlying *précis* that men are superior to women because of their biological composition provides the essence of the arguments presented here since women and men are essentialist and universal categories. Care must be taken not to place feminist theories into prescribed moulds of thinking because many of these theories posit multiple views of gender and sex. It is important to note that these conclusions are drawn for the purpose of the arguments related to sexism and patriarchy which highlight their binary view of male and female as essentialist categories.

3.3.2 OPPRESSION

Oppression is often a fashionable and misused concept. Frye (2005:84) cautions that if the scope of oppression includes any and all human experience of limitation or suffering, no matter the cause, degree or consequence, oppression is stretched to meaninglessness. To avoid this pitfall, Young (2005) contests the view that one essential definition of oppression is possible and offers five faces that conceptualise oppression. Exploitation is the first face of oppression and it alludes to Marx's theory of exploitation and gender exploitation. Marx's theory of exploitation sees social class structure and capitalism as oppressive. The notion of exploitation results from the use of the labour of some individuals to the benefit of other individuals. Wealth injustice is an inherent feature of the theory of exploitation: a "relation of power and inequality is produced and reproduced through a systematic process in which the energies of the have-nots are continuously expended to maintain and augment the power, status and wealth of the haves" (Young, 2005:96). The criticism of a Marxist conception of exploitation is that it is too narrow to encompass all forms of oppression such as racism and sexism. Gender exploitation extends this debate by considering exploitation that undermines the freedom, power, status and self-realization of women. Gender exploitation is embedded in two fundamental aspects: the material fruits of labour and the transfer of nurturing and sexual energies both of which are

beneficial for men (*ibid.*). In this sense women (comprising heterosexuals, lesbians and so on) become a class, which is viewed as inferior to the class of so-called 'men'. Just as exploitation takes into account class and gender, race also generates exploitation. Common in racial exploitation is the concept of menial labour pertaining to the "labour of servants" (Young, 2005:97). Menial labour is generally associated with domestic work, auxiliary work or any other work, which gives primary recognition to someone other than the person doing the labour. In pre-democratic South Africa most menial labourers were Black, Coloured and Indian citizens, otherwise categorized as Non-Whites (Bottomley, 2012). From another stance, menial labour also takes into account class and race exploitation because the wages and labour opportunities offered to Non-White women are different from those offered to White women and Non-White men. Thus inter-class and inter-racial exploitation also occurs.

A second face of oppression is marginalisation. Marginalisation can be related to gender, race and class but it also includes the exclusion of some persons. The elderly, physically and mentally challenged, single parents, illiterate and all who are expelled from participation in social life are marginalised (Young, 2005:98). The marginalised often experience material deprivation, which a few countries have addressed in the form of welfare payments and services for a select few. Race, ethnicity, class and gender are also constituencies which foster marginalisation because marginalization can be construed as a form of exploitation. Feminists argue that marginalisation is related to structural issues of justice. Young (2005:99) suggests that restructuring activities of production and service provision to ensure that everyone able and willing has socially recognised work to do might address this injustice.

Together with exploitation and marginalization, powerlessness is also a virtue of the social division of labour and forms a third face of oppression. Underpinning these three faces of oppression is the

structural and institutional relations that delimit people's material lives, including and not limited to the resources they have access to, the concrete opportunity they have or do not have to develop and exercise capacities in involving, socially recognized ways that enhance rather than diminish their lives (Young, 2005:100).

Powerlessness as a form of oppression may be analysed using the criteria of autonomy, respect, judgment, creativity and authority. Young (2005:99) regards powerlessness as an issue of status between middle class and working class and she alludes to the power of professionals and the powerlessness of non-professionals. The status of professionals results from having specialised knowledge, work autonomy and being perceived as respectable in and outside of the workplace (Young, 2005:99-100). All too often, however, different races, classes and

genders cannot be professionals and possess power. Men and women of colour, for example, have to prove their status because they are assumed to be 'non-professionals'. In contrast, in some societies, Caucasian men are automatically treated with respect. However, they are treated very differently when their working class status is revealed (Young, 2005:100).

A fourth face of oppression is cultural imperialism. Different from the nature of the first three faces of oppression in that cultural imperialism

...is the experience of existing with a society whose dominant meanings render the particular perspectives and point of view of one's own group invisible at the same time as they stereotype one's group and mark it out as the Other (*ibid.*).

This implies that deviance and inferiority exists between women and men, professionals and non-professionals, heterosexuals and homosexuals, Christians and Jews, White and Non-White, Western and Non-Western, to name but a few. A dominant group and their cultural expressions are recognised as normal and universal. This has a propensity to make people and groups living under 'cultural imperialism' experience the paradox of double consciousness because they are defined by two cultures – the dominant culture and the subordinate culture (Young, 2005:101). In such situations, dominated cultures are not only invisible but also marked out as different and thus stereotyped. The injustice of cultural imperialism is that the

...oppressed group's experience and interpretation of social life finds no expression that touches the dominant culture, while that same culture imposes on the oppressed group its experience and interpretation of social life (*ibid.*).

Cultural imperialism therefore works against the rich diversity of language, culture, religion, gender, class, ability, ethnicity and race within our societies globally.

A last face of oppression is violence. Legitimate and systematic violence are the most common. Systematic violence intends to humiliate or degrade persons through threats of physical attacks simply because they are a member of a particular group. Xenophobia is one example of this (Young, 2005:102). Legitimate violence is violence against oppressed groups which goes unpunished or unnoticed. An example of this form of violence which was rife during pre-democratic South Africa is that police (as the law-enforcement arm of the government) would beat, attack and/or kill Asian, Black, Indian, Coloured and any protesters against the government in power at that time with impunity. Young (*ibid.*) posits that systematic and legitimate violence is used as a coercive tool for the dominating to maintain their power; the fear it instils in the oppressed groups is often a means of keeping them subordinate.

Within the five faces of oppression proposed by Young (2005:95), for every oppressed group, there is a group that is privileged. Thus embedded in the discussion on oppression are the principles of power and privilege. Hooks (2000:33) views oppression as systems of domination which reflect the interrelatedness of sex, race, ethnicity and class oppression. She offers a synopsis of the interrelatedness of sex, race and class through specific scenarios (hooks, 2000:16):

- Black women's overall social status is lower than any other group because they are women and of colour and thus particularly exposed to sexist, racist and classist oppression.
- White women are victimised by sexism but racism privileges them to act as exploiters and oppressors of black people.
- Black men are victimised by racism but sexism allows them to act as exploiters and oppressors of black and white women.
- White men's social status is the highest and thus they are exploiters and oppressors of sexism, racism and classism.

Acker (2006) refers to "inequality regimes" in this regard and reiterates hook's (2000) stance that all oppression is an intersection of class, race and gender and therefore power-related. In the light of hook's (2000) scenarios, it is necessary for this research study to emphasise different gender positions as these introduce 'intra-oppressive' and 'inter-oppressive' forms of domination:

- Black heterosexual women possess power and privilege which exceeds black lesbian, transgender and bisexual women because of sexism.
- Black women are oppressed by racism, ethnicity, sexism and classism in the workplace and in society. Stereotypically black women are non-professionals (racism), physically weaker than men (sexism), sometimes submissive to men in their religion and culture (ethnicity) and are employed in caring and subordinate lower income activities and careers (classism).
- White heterosexual women possess power and privilege which exceeds white lesbian, transgender and bisexual women because of sexism.
- White women are oppressed by sexism and classism in the workplace and in society because stereotypically women are physically weaker than men (sexism), can be forbidden to work based on their gender positions in their religion and culture (ethnicity) and thus occupy their abilities in caring and subordinate activities and careers (if they are allowed to work) which receive lower income (classism).
- Black heterosexual men possess power and privilege which exceeds black gay, transgender and bisexual men because of sexism.

- Black men are oppressed by racism and classism in the workplace and in society because stereotypically black men are non-professionals (racism) and thus occupy their abilities in working class careers which serve the interests of the middle and higher class (classism).
- White heterosexual men possess more power and privilege than white gay, transgender and bisexual men because of sexism.

In the light of power and privilege, these scenarios accentuate that the oppressed and the oppressors interact in a life problematised by multiple genders experiences in oppressive environments and relations. They therefore adopt the ontological stance that gender assumes various forms and is not fixed or universal with prescribed determining constituencies such as the biological or physical. Epistemologically, oppression, because of its inter-related and intra-related configuration within and between sex, gender, class, ethnicity and race, is anti-foundational. In effect, it challenges essentialist perceptions of gender, for example.

In conclusion, elements of second-wave and third-wave feminist thinking relate directly to oppression. This includes abortion, contraception, sexual pleasure, non-heterosexual relationships, divorce laws, medical care for women and protection from domestic and other forms of violence as well as multiple intersecting social identities (age, physical and psychological ability, ethnicity, sexuality, race, gender and class) engage with thinking about oppression. Feminist theories have also played a role in revealing injustices and displaying how feminist thinking has evolved. Marxist feminist theory and socialist feminist theory as discussed in section 3.3.1 are concerned with oppression. They highlight the role of class, gender and race infused by capitalist intentions in causing social division. Other prominent feminist theories on oppression are postmodernist, poststructuralist, queer and race and ethnicity feminist theories.

Postmodernist and poststructuralist feminist theory, although different, both underpin common feminist concerns. Postmodernist and poststructuralist feminist thinking stress plurality and reject the notion that women and men are homogeneous. There is an emphasis on the differences within and between genders and the diversity of forms of power (Beasley, 1999:81). The proposition of unity in diversity is promoted as it denies any universal truth and essentialist perceptions of gender. Thus anti-foundational epistemology is central to postmodernist and poststructuralist feminist theory (Luke & Gore, 1992:5; Sinacore & Enns, 2005a:44-48). These theories adopt different stances within the concerns they espouse. Whereas postmodernist theories are primarily related to theories of society, culture and history, poststructuralist theories focus on knowledge and language (Pilcher & Whelehan, 2004:109). The continuum and contestations of postmodernist and poststructuralist thinking are explored in 4.2.1.

To some extent, queer theory stems from the poststructuralist language, which condemns binary perceptions of gender. Queer feminist theories thus perceive identity as incoherent and malleable (Lorber, 2012:284). Primarily, this stance “denies and interrogates the privileges of heterosexuality and tries to openly question dominant ideas of normalcy and appropriate behaviour” (Pilcher & Whelehan, 2004:129). What makes it attractive to feminist thinking is its deliberately provocative desire to politically and theoretically disrupt and dismantle pessimistic views of non-heterosexual identity and to question material and social oppression of non-heterosexuals in society (Sinacore & Enns, 2005a:57). However, radical feminist thinking is sceptical of queer feminist theory because it is seen as valorising gay male culture at the expense of female lesbian culture. It is also sceptical of its tendency to allude to heterosexuality as the principle form of women’s oppression (Pilcher & Whelehan, 2004:131). The work of sexuality and power by Foucault (1981) and the work of performativity by Butler (2011) have been influential in the developments and debates in queer theory.

Lastly, race and ethnicity together with postmodernist and poststructuralist feminist theories have contributed to the body of scholarship in and around the diverse forms of power and identity embedded in the ontological and epistemological positions of gender. However, race and ethnicity feminist theories tend to be circumspect when it comes to their articulation of power and identity. Race and ethnicity feminist theorists do not stress elastic differences but rather intransigently situate or subscribe certain power and identity differences to specific audiences of people (Lorber, 2012:231). Overall, race and ethnicity feminist theories together with gender and class have substantively fashioned critiques of universalism and essentialism in the debates around diversity and difference in gender relations (Pilcher & Whelehan, 2004:135). Discrepancies between the conceptual underpinnings of race and ethnicity continue to be contested because they are used interchangeably by some theorists and not by others. A central criticism of feminist theory posits that feminist thinking is inattentive to race and ethnicity and as a body of knowledge it is limited and needs rigorous expansion (Lorber, 2012:232).

As has been stated in 3.3.1, feminist theories are multifaceted and address a variety of views. Therefore deciding which theories to elaborate on can be difficult. For instance, a decision not to give prominence to post-feminism, or what Lorber (2012:329) regards as the shift towards a “peoples feminism” rather than gender and/or women’s feminisms could attract criticism. Briefly, this is for three broad reasons, which I feel contribute little to the embedded nature of the discussions in section 3.3.2. Firstly, there are contestations as to whether post-feminism is the result of second-wave feminism putting third-wave feminism into an alternative frame of reasoning (Thornham, 2001:42). Secondly, post-feminism is perceived to be a backlash in that it views feminism as unfashionable because women now have equal justice (Faludi, 1991) and, also emphasises that inappropriate images of female victimisation (rape and sexual harassment

for example) have depicted women as vulnerable (Roiphe, 1993). In addition, post-feminism can be viewed as a pluralistic epistemology dedicated to disrupting universalizing thought and thus sharing some of postmodernist and poststructuralist feminist thinking (Gamble, 2001:50). All these reasons further reiterate hook's (2000) apprehension that if feminism becomes a neologism for anything and everything, it in fact means nothing. In an attempt to elude 'meaningless' accounts of feminist thought, I have chosen feminist theories that I consider have the potential to foster dispositions in line with the epistemological and ontological positions of the section on oppression.

At this juncture it is acknowledged that sex and gender are complex and widely debated issues in feminist theories. The meta-theoretical positions of sexism / patriarchy and oppression are only two such analytical categories which allude this complexity. These discussions are not in opposition to one another but present alternative epistemological and ontological considerations. There is no ideal society free of sexist, classist, ethnic and racist injustices but engaging in critical inquiries of feminist thinking could illuminate alternatives in addressing and thinking about gender-justice and injustice (Klein *et al.*, 2002:12).

Adopting the stance of gender as elusive and constructed, the next section (3.4) pays attention to 'doing gender' and 'undoing/redoining gender' theories.

3.4 GENDER THEORIES: DOING GENDER, UNDOING/REDOING GENDER

As has already been highlighted (3.2), feminism can be regarded as a social movement giving rise to and influenced by social and historical phenomena. Attention will now be drawn to another discourse of gender namely, asymmetries compromising gender ideology. Frye (2005:196) reasons that human beings live in social groups that are heterogeneous and function through processes of social power, resources, obligations and expectations in which interacting and intersecting roles, statuses and identities evolve. Multiple asymmetrical genders emerge which foster injustices through power and privilege. Different philosophical and theoretical frameworks (for example, liberal, postcolonial, radical etc.) suggest how and why social groups enact the asymmetrical behaviours and structures they do and how and why asymmetry should be critiqued and challenged using the frameworks of feminisms.

McCann and Kim (2010:1) hold the view that the underlying purpose of feminisms is to inform effective politics (relations and practices of power). For that reason, feminist theories pose questions such as:

- How are women subordinated as women?
- How can we understand the ways in which specific events might be part of social oppression based on gender?
- How can we be sure that we have clear understandings of oppressive situations?
- How can women resist subordination?
- How should we work for changes that will improve women's lives?
- In what areas of life should we focus efforts for change?
- What kinds of changes are needed?
- How is women's subordination as women connected to related oppressions based on race, ethnicity, nationality, class and sexuality?

These questions and asymmetries in general, challenge how we think and reason about gender. To engage with these statements, gender theory discourses of doing gender and undoing/redoining gender will be presented. Working towards a stance of gender equity (3.5) requires engaging with gender theories such as these.

3.4.1 DOING GENDER AND UNDOING/REDOING GENDER

For this section of the chapter, thinking and reasoning about gender could commence from two possible points of departure; 'social location' or 'identity and positionality' (Sinacore & Enns, 2005b). Considering 'social location' as the departure point emphasizes an exploration of power relations (oppression and privilege, for instance) from the context in which groups and individuals are situated as well as how the identity of the individual interacts and intersects with these contexts (Sinacore & Enns, 2005b:100). If 'identity and positionality' are posited at the centre, identity that is situated inside the individual regardless of context becomes a priority because these identities inform the kinds of oppression that individuals may or may not experience (Sinacore & Enns, 2005b:101).

The arguments to follow view gender through a 'social location' lens, with a view to conceptualising gender in different dimensions of social structure. I argue that, a dimension such as this can unlock the power relations in different contexts (social and individual for example) as well as contemplate different contexts in interaction with one another.

One way of conceptualising gender as a social structure is to adopt Risman's (2004) conceptual organising scheme for the study of gender. Speaking metaphorically, she maintains that gendered selves, cultural expectations and institutional regulations create an interconnected web that enables each of these dimensions "to explore the growth of their own trees while remaining cognizant of the forest" (Risman, 2004:433). Her position also asserts that gender as

a social structure “helps us to understand gender in all its complexity and tr[ies] to isolate the social processes that create gender in each dimension” (Risman, 2004:436). As a result, Risman’s (2004) conceptual organizing scheme proves insightful for scholarly discourse about and within the notion of ‘gender’. To embrace the statements made it deems necessary to present arguments on the implication of each of the dimensions of the social structure (namely, the individual, cultural expectations of interaction and institutional regulations) for this study. Thereafter, the complexity of these dimensions is posited in doing gender and undoing/redoing gender to present another perspective of thinking about gender equities and inequities.

As a preamble to the arguments that follow, I acknowledge that gender embedded in individuals is only one dimension of gender. Gender as a social structure considers the individual, interactional and institutional as underpinned by constraint as well as choice (Risman, 2004:431). Giddens (1984:25) emphasises this argument when he stresses that “[s]tructure is not to be equated with constraint but is always both constraining and enabling”. The notion of “the duality of structure” develops these ideas further in the argument that agents and structures are not two independently functioning phenomena, rather they represent a duality through which “the structural properties of social systems are both the medium and outcome of the practice they recursively organize” (*ibid.*). In turn, conceptualising gender as a social structure requires engagement with “how structure shapes individual choice and social interaction” as well as “how human agency creates, sustains and modifies current structure” (Risman, 2004:433). Further detail will be provided on each dimension so as to identify under what conditions and how gender inequity is produced within each dimension.

The individual dimension considers the development of the gendered self. Risman (2004:436) posits that this dimension is underpinned by how identities are constructed, internalisation of social mores and socialisation of modelling or by experience, for example. In a sense it emphasises gender socialisation and individualist presumptions, and performances of gender. Butler’s (2004; 2011) theory of performativity is useful here. She concedes (Butler, 2011:xxi):

Performativity is thus not a single ‘act’, for it is always a reiteration of a norm or a set of norms, and to the extent that it acquires an act-like status in the present, it conceals or dissimulates the conventions of which it is a repetition. Moreover, this act is not primarily theatrical; indeed, its apparent theatricality is produced to the extent that its historicity remains dissimulated (and, conversely, its theatricality gains a certain inevitability given the impossibility of a full disclosure of its historicity).

Performativity combines speech and bodily acts, in the way that “the body gives rise to language, and that language carries bodily aims, and performs bodily deeds that are not always

understood by those who use language to accomplish certain conscious aims” (Butler, 2004:199). In addition, the interactional dimension of gender refers to the notion that during interaction, different genders display different cultural expectations even when they are of the same or similar structural positions (Risman, 2004:433). Risman (1998) argues that interactional expectations at a cultural level constitute ‘gender vertigo’. She argues further that gender inequity is reproduced during everyday interaction (Risman, 2004:436). Theory of ‘status expectations’ (Ridgeway & Correll, 2000) is one example that depicts cognitive bias toward privileging those of already high status (namely status, as defined through cultural and historical variables) and in effect reproduce gender, race and class inequities. The institutional dimension pertains to legal, organisational practices and formal regulations for instance that are concerned with the distribution of resources and often the production of ideologies (Risman, 2004:437). Within organisations and the work place, Acker’s (2006:447) article on gender, class and race in organisations depicts how organisation processes (such as, recruitment, wage setting, working hours) have the propensity to produce and/or reproduce gender inequities.

Even though initiatives have been known to forgo sexism and create gender-neutrality (Universal Declaration of Human Rights, 1948 for example), Risman (2004:436) maintains that gender stratification remains. Within each of these dimensions the notions of power and privilege are interrogated within structural analyses as a means of giving close attention to gender inequities (Anderson, 2008). See Figure 3.2.

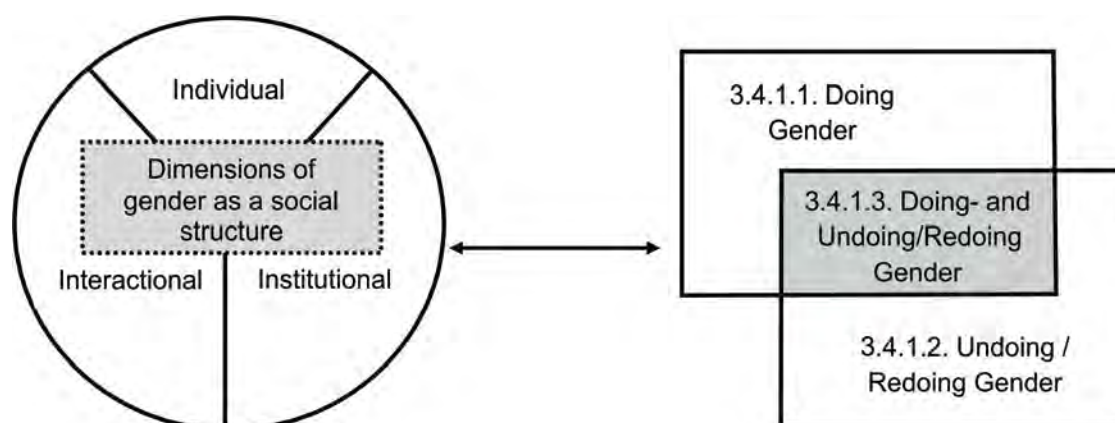


Figure 3.2: A meta-analysis of gender as a social structure

Gender structure theory allows one to try to disentangle the ‘how’ questions without presuming that there is one right answer in all places, times and contexts (Risman, 2004:441). To think differently about the dimension of gender as a social structure I position these dimensions within gender discourses, specifically those of ‘doing gender’ and ‘undoing/redoing gender’. From positions such as these, the desire is to ‘complicate’ and bring alternative perspectives to the fore as a means of conceptualising gender in relation to power. Therefore, the notion of power

is related to theorising about how doing gender and undoing/redoining gender negotiate and/or are influenced by the different dimensions of gender as a social structure.

3.4.1.1. Doing gender

West and Zimmerman (1987; 2009) have made influential contributions to the notion of 'doing gender'. These authors instigated a paradigm shift from viewing masculinity and femininity as natural, essentialist properties of individuals to interactional or social properties of a system of relationships (West & Zimmerman, 1987). From this stance, the conception of gender is that of "the relationship between being a recognizable incumbent of a sex category and being accountable to current cultural conceptions of conduct becoming to – or compatible with the 'essential natures' of – a women or a man" (West & Zimmerman, 2009:113-114). In effect, gender is an ongoing situated process of social interaction where gender is something you do and not something you are/be (West & Zimmerman, 2009). Deutsch (2007:109) describes doing gender in this way: "to do gender is to act with the possibility that one will be judged according to normative standards applied to one's sex category – to be accountable to that sex category". In effect, to do gender is to act according to gendered norms, which could, for example, account for stability in gender relations and gender inequity (Connell, 2010:21). In this sense, doing gender can be perceived as social interactions that reproduce gender difference and evoke conformity (Deutsche, 2007:122). Latour's (1986) theory of 'power as diffused' is valuable in understanding how 'doing gender' interacts with the dimensions of gender as a social structure. Power as a model of diffusion is a passive medium through which power is diffused by slowing down and/or accelerating power. Its failure to change or transform conserves its 'energy' in the way that actions or situations are reproduced through transmission and not reformed (Latour, 1986:266). In effect, it acknowledges that how people do gender in individual, interactional and institutional dimensions creates power and privilege structures that may be accommodated, compromised or accepted.

3.4.1.2. Undoing/redoining gender

A primary reason for debates around undoing gender and/or redoing gender is an interrogation of whether doing gender can account for social change (Connell, 2011:31). Doing gender has been criticised for documenting how gender oppression is maintained; undoing gender and/or redoing gender draws attention to its potential to dismantle gender inequities (Deutsch, 2007; Risman, 2009). Before further engagement with 'undoing gender', the terminology used needs clarification. Exploration by feminist scholars (e.g. Butler, 2004; Connell, 2010; Deutsch, 2007; Messerschmidt, 2009; Risman, 2009) has revealed what it might mean to 'undo gender'. West and Zimmerman (2009:118), however, argue in response that "gender can never be undone but

can be redone because the accountability structures that maintain gender may shift to accommodate less oppressive ways of doing gender but are never entirely eradicated". Connell (2011:32) uses her research on transgender people as a context to make a distinction between the notions of 'redoing gender' (expanding or altering the norms associated with gender) and 'undoing gender' (subverts or undermines the gender binary in daily interactions). Scholars such as Deutsch (2007) and Risman (2009) posit only 'undoing gender' positions. This chapter acknowledges the redoing- and undoing gender discourses in the literature but sees the terms (redoing and undoing) as more applicable. In practice, these terms are used interchangeably and their underlying challenges and goals are of more importance in the discourse used.

Doing/redoing gender is embedded in the desire to reduce gender difference rather than reproduce it, evoke resistance rather than conformity, dismantle and challenge the essentialism of binary distinctions, disrupt norms associated with gender and redefine qualities associated with gender, sex and sex category (Connell, 2010; Deutsch, 2007; Risman, 2009). Latour's (1986) theory of 'power as translated' could be one way of thinking about power in the domain of doing/redoing gender. The 'model of translation' maintains that power rests in the hands of people in very different ways as some may modify, deflect, betray, add and/or appropriate power, for example (Latour, 1986:267). In this way, as with the intention of undoing/redoing gender, change (of whatever magnitude or form) takes place. This can become more complicated within the dimensions of gender as a social construct. One perspective could be that in the individual and interactional dimensions, power is 'translated' in one way, but on an institutional level it is translated in another way. Another perspective might be that in some dimensions individuals translate power, but in other dimensions they choose to do nothing.

In these discussions, it is important to contemplate whether doing/redoing gender implies a "post-gender" (Risman, 2009:84), degender (Lorber, 2005) and/or gender-neutral (Connell, 2009:89; Lorber, 2012:27; Risman, 2004:436) society. These positions presuppose that a just world is one where the sex category has no importance beyond reproduction. Consequently, economic and familial roles would be equally available to persons of any gender and where no one should have to identify as 'male' to be allowed to be tough or domineering, for example (Risman, 2009:84). These positions are primarily theoretical but also do not take account of the integral place of gender in society; simply erasing it will not eradicate gender inequities (Lorber, 2005). In turn, it might even further complicate the 'politics of difference' (Young, 1990; 2000) because gender is integral in various dimensions, namely; individual, interactional and institutional for example. Acknowledging the tenets invested in undoing/redoing gender positions could prove insightful for negotiating, disrupting, resisting, redefining and/or changing gender inequities. These actions could bring about social change; but simply ignoring gender, I argue, will not.

3.4.1.3. Doing- and undoing/redoing gender

Risman (2009:83) and Messerschmidt (2009:88) posit the view that it is also possible that people might be doing some aspects of gender and at the same moment undoing/redoing other aspects of gender. What this could mean for the dimensions of gender as social construct is that one or two dimensions are doing gender at the same time as one or two dimensions are undoing gender. This reiterates Risman's (2004) concern that we need to continue to study and understand each dimension (namely, individual, interactional and institutional) independently as well as in conjunction with one another. This is because "[e]ach structure of inequality exists on its own yet coexists with every other structure of inequality" (Risman, 2004:444). Crenshaw (1991:1242) provides another perspective when she states, "ignoring difference *within* groups contributes to tension *among* groups".

One example of doing gender in one dimension and undoing/redoing gender in another could be from the stance of institutional politics. In South Africa, institutional politics stems from the involvement of women in 'ex-male-dominated' positions such as parliament positions for example. Women's involvement in institutions and "girls' access to schooling in South Africa, [is] often used to confirm social and gender transformation" (Bhana & Mthethwa-Sommers, 2010:3). Although the genders are viewed 'equally' in social, political and economical participation in South Africa, institutional politics creates a dichotomy between them. On the one hand, Gouws (2010:17) speaks of "gender mainstreaming" and argues that gender mainstreaming has resorted to "tool kits and checklists to make sure that gender is taken into consideration inside institutions". As a result, women are included because institutions and organisations have to meet certain criteria. Gender mainstreaming has thus not been liberating for women in the South African context because "organizations are staffed with many self-interested individuals who align their interests with that of the ruling party in order not to lose their positions, leading to chronic dysfunctionality" (Gouws, 2010:17). On the other hand, institutional politics can resort to genders being "menstreamed" (Bhana & Mthethwa-Sommers, 2010:3). When genders are menstreamed, genders explicitly adopt roles unlike their own for reasons such as acceptance or respect. Gouws (2010:15) argues that women will "express internalized male norms of competition and hierarchical thinking through which they may exclude or even psychologically damage other[s]". In turn, because of the stigma of the privileged male, some genders aspire to be like men in order to achieve certain goals, prove a particular point, be acknowledged, and be respected and so on. Bhana and Mthethwa-Sommers (2010:3) caution that the danger of menstreaming is that it could lead to "counter-feminist thinking" which in turn influences the psychology and identity of any person.

The consequences of “gender mainstreaming” (Gouws, 2010) and “menstreaming” (Bhana & Mthethwa-Sommers, 2010) can be the personal choice of the individual or they can be the result of internal and external pressures placed on the individual compelling them to adapt to a certain context. Reflecting on institutional politics within gender as a social structure raises the question: Are individuals doing gender or undoing/redoining gender when they subscribe to that which they are not for reasons such as acceptance or respect?

How dimensions of gender as a social construct are engaged with on different axes could prove valuable to understanding how dimensions of gender create and/or disrupt gender inequities. Intersectionality theory provides one avenue to explore how gender is done and/or redone/undone on multiple axes. The term, intersectionality was coined by Crenshaw (1989; 1991) but there has been engagement with the idea since the late 1970s. During this period accusations were made by black feminists that white, bourgeois feminism had only raised the issue of white middle-class women's experiences of oppression and made this the measure of feminist politics and so ignoring the needs and lives of all other women (Lutz *et al.*, 2011:2). Intersectionality, thus embraces the notion that one must always take into consideration “multiple axes of oppression, to do otherwise presumes the whiteness of women, the maleness of people of colour and the heterosexuality of everyone” (Risman, 2004:442). In effect, some theorists are of the opinion that intersectionality is on its way to becoming a new paradigm in gender studies (Winker & Degele, 2011) and that it is the most important contribution to women's studies thus far (McCall, 2005). From a different angle, Davis (2008:68) echoes the sentiments in these statements. She asserts that any scholar in gender studies who neglects difference and its multiple axes run the risk of having their work viewed as theoretically misguided, politically irrelevant or simply fantastical.

Although intersectionality considers inequities on multiple axes, it does this in multiple ways further complicating it as a theory. Such multiple forms include the number of intersections there are or should be in an intersectionality approach (Nash, 2008); whether the intersectionality approach is implicit, explicit and/or alternative (Lykke, 2011); whether the different forms of complexity of intersectionality are anticategorical, intracategorical or intercategorical (McCall, 2005); intersectionality as a form of multi-level data analysis methodology (Winker & Degele, 2011); whether intersectionality is a theory, concept and/or paradigm (Collins, 2012); questioning whether intersectionality is not merely a generalised theory of identity (Nash, 2008); and acknowledging the vagueness and open-endedness of intersectionality as its secret to success (Davis, 2008). In addition to these complexities and/or inquires of intersectionality, the concerns and critiques of intersectionality can be argued.

Of interest to this section of the chapter is the potential of intersectionality to reveal the multiple positioning that constitutes gender equalities and the power relations that are central to these. To be more specific, these are the interaction between race, ethnicity, class and gender and other categories of difference in individual, social practices, institutional arrangements and cultural ideologies in conjunction with their interaction with power (Davis, 2008:68; Phoenix, 2006:187). Risman (2004) cautions against relying entirely on intersectionality as a framework to make inequalities and power relations visible. If one does so, one might neglect to acknowledge that “systems of inequality are not necessarily produced or re-created with identical social processes” (Risman, 2004:443). Risman (2004:442-444) therefore argues for a ‘both/and strategy’, which implies that one cannot study gender without studying other inequalities (such as class and race). Furthermore, one cannot only study the intersection of inequities. One must also take into consideration historical and contextual specificity (for example, space and time) that distinguishes the mechanisms that produce inequities. This stance is directly relevant because it underpins the three-dimensional space theory (Chase, 2005; Clandinin & Connelly, 2000) advocated by the research methodology of this research study namely, narrative inquiry (see 4.2.3). In this way, dimensions of time and place, the personal and the social ensure that historical and contextual specificity is considered.

Connell (2009:89) elaborates on this point by referring to gender as a “dynamic system” that is constantly changing. In particular change is brought about because of the “instability” of gender from the poststructuralist perspective, “gender identities can be played with, taken up and abandoned, unpacked and recombined” (Connell, 2009:90). I argue that the elusiveness of gender across and within space and time can be significant in the classroom environment as it initiates “discursive spaces” (Simmonds, 2012b). Discursive spaces can lead to what Yuval-Davis (2011:12) refers to as “transversal dialogues” which is based on a combination of “rooting” (situating oneself reflectively) and “shifting” (temporarily identifying with the perspective of other dialogue participants). Transversal dialogues are especially significant for gender because of its concern with tolerance and respect for oneself and others. In such a way, discursive spaces engage with “conflicts within and in between social movements struggling for social justice, cultural transformation and a difference- and diversity-sensitive, socially cultural and economically sustainable democracy” (Lykke, 2011:217). I share Lykke’s (2011:208) stance that intersectionality

...[is] a discursive site where different feminist positions are in critical dialogue or productive conflict with each other...posing new political questions and thinking through pressing theoretical issues...[to contemplate how these] co-produce in/exclusion, mis/recognition, dis/possession, re/distribution, majoritising/minoritising etc.

It is within discursive spaces that knowledge can be disrupted, challenged and contested to produce alternative, innovative and critical ways of reasoning and behaving aimed at gendered, social transformation.

3.5 DEMYSTIFYING THE CONCEPT, GENDER EQUITY

The previous three sections of this chapter (3.2, 3.3 and 3.4) have drawn extensively on feminist and gender theories in order to present the stance of 'gender' advocated by this study. It seems necessary now to engage with equity as part of the concept, gender equity.

I will present two avenues of exploration to posit gender equity: a different / sameness discourse (3.5.1) and a gender in pedagogy discourse (3.5.2).

3.5.1 DIFFERENCE / SAMENESS DISCOURSE

At the heart of gender equity is the desire for an awareness of equity. Equitable pertains to "fair and just, free from bias or favouritism" (Klein *et al.*, 2002:4). I engage with equity within and around sameness and difference discourses to deconstruct its constituencies in terms of gender.

Sameness alludes to the notion of equality. When this is added to gender it becomes gender equality. A gender equality perspective strives "to extend to women the same rights and privileges that men have through identifying areas of unequal treatment and eliminating them via legal reforms" (Pilcher & Whelehan, 2004:38). Emphasis is placed on sameness in terms of social status and, legal and political rights (Lorber, 2012:329). Within feminist theory, gender equality has put forward two dominant critiques. Gender equality has been regarded as 'uncritical equality' in the 1960s-1970s because of the uncritical manner in which women were positioned in a masculine pattern of life (Hughes, 2002:34). A symbolic representation that proposes that equality can be achieved through gender neutrality or androgyny emerges. From another perspective, a critique of gender equality has also been its 'uncritical reversal' of gender roles, seeking to give higher value to females than males (Hughes, 2002:34). In effect, it has been so fixated on hierarchy reversal that gender equality has amounted to "measurement" of access and power (Hughes, 2002:36). Pilcher and Whelehan (2004:39) caution that the result could be that gender equality is "achieved through the assimilation of subordinated groups (women, gay men) into the values, institutions and life-styles of the dominant groups (men, heterosexuals)". A form of gender equality that works in terms of only dominant groups can in turn be viewed as gender inequality for minority groups.

Equal rights feminism or formal equality uses précis of sameness discourse as it strives to “achieve equality through legislative means in order to secure the rights of the individual” (Hughes, 2002:41-42). Ashiagbor (1999:150) constitutes four types of equality informing legal definitions and processes of law:

- i. fundamental equality of individuals (all human beings are universal and therefore equal);
- ii. equality of opportunity (meritocratic access to opportunities such as employment);
- iii. equality of condition (attempts to make conditions of life equal);
- iv. equality of outcome or results (requires some form of legislative or other intervention to compensate for inequality).

This perception of gender equality began the challenge of breaking down traditional gendered binaries through legal reforms. Granting women access to male dominated spheres of society and demonstrating that “women are more than capable of performing tasks usually allotted to men” (Pilcher & Whelehan, 2004:27). One avenue that has granted women access is affirmative action¹⁰. However, rights-based arguments have been critiques in terms of their “propensity to maintain the hierarchical, competitive and individualizing organization of society” (Hughes, 2002:55). In addition, there is no “recognition of and valuing of the ways in which women are different from men” (Pilcher & Whelehan, 2004:39), only how they are the same, initiates a difference discourse.

Adopting Evan’s (1995) theory of difference, there are three schools of difference. These amount to (i) valuing that women are different to men, (ii) acknowledging that there are differences between groups of women and men, and (iii) recognizing differences within groups of women and men. These schools of difference do not consider sameness as a standpoint but rather engage with different shades of difference. In a way, liberal feminism and equality feminism are not the point of departure in that difference is not acknowledged *per se*, but only in the shadow of sameness. Perspectives such as multicultural feminism and critiques of white, bourgeois women’s movements advocate that “sameness equality [be] replaced by an understanding of identity divisions and disadvantages based on issues of gender, race, class, sexuality and disability” (Hughes, 2002:63). The concept, ‘identity politics’ is pertinent in this discourse and highlights Young’s (1990) notion of ‘politics of difference’.

For Young (1990), being attentive to the potential of a difference discourse to cause dividedness is pivotal. She takes the stance that differences are not neutralised or transcended

¹⁰ Affirmative action is a legal reform “bringing women to occupations and professions dominated by men and promoting them to positions of authority” (Lorber, 2012:331).

and that “different groups are always similar in some respects and always potentially share some attributes, experiences and goals” (Young, 1990:171). In this respect, equality exists among and within different groups so that difference creates a safe space for respect and affirmation of each other in all their differences. “Difference now comes to mean not otherness, exclusive opposition but specificity, variation and heterogeneity” (*ibid.*). Difference as exclusion and segregation is rejected by way of a “relational understanding of difference” that takes into consideration both “similarity and difference” (Young, 2000:90).

This difference discourse opens up an avenue that explores difference juxtaposed to sameness. Hughes (2002) argues that two stances can emerge. One is an ‘equal but different’ stance in which women and men are granted the same rights and freedoms, but the woman is different in this setting because she will “naturally be the homemaker and carer of children” (Hughes, 2002:46). The ways in which social roles are gendered is not challenged because the departure point of reasoning resides in the “natural calling” of the woman, maternal or motherhood (Hughes, 2002:47). The other is the ‘equal and different’ stance that took precedence during the inter-war years which involved women in paid labour. In many instances, women have had to choose between foregoing their “maternal duties” and engaging in “equal competition with men in the workplace” or accepting their “traditional roles within the home” (*ibid.*). Choosing both would place married women and/or women with children in positions where they would experience an employment and maternal paradox: a lack of support and or recognition as a result of not taking into account women’s ways of knowing and reasoning (Belenky *et al.*, 1986; Gilligan, 1982).

From a poststructuralist stance, these sameness and difference stances do not prove fruitful or even desirable because, on the one hand, sameness “fails to recognize the socially constructed and patriarchal nature of the criterion of evaluation deemed pertinent to social inclusion” (Plicher & Whelehan, 2004:39). On the other hand, difference, “fails to theorize the extent to which ‘maleness’ and ‘femaleness’ are themselves socially constructed and also underplays the significance and plurality of other forms of difference” (*ibid.*). What is required is a perspective that interrogates and goes beyond the binary opposition of ‘difference’ and ‘sameness’, and minimises an attempt to “homogenize experience to fit a predetermined model” (Pilcher & Whelehan, 2004:29). Ghorashi and Sabelis (2012:4) refer to essentialist constructions and argue that these risk “fixing people’s (identity) positions”.

Redefining difference from a diversity perspective recognises the plurality of many differences so as to “discover new ways of understanding ourselves and each other” so that “our differences are less likely to be used against us” (Sawicki, 1991:45). Pilcher and Whelehan (2004:40) elaborate further by advocating that a diversity perspective deconstructs the

dichotomy of either sameness or difference and argues for a combination of both. I understand the sameness and difference discourse proposed here as difference within sameness and sameness within difference.

There are two questions that I ask myself throughout the difference and sameness discourse presented above. The first is the question: the same as 'what or whom' and different from 'what or whom'? If it is women who want to be the same as men and have their differences acknowledged by men then the point of departure is that women's reasoning stems from male norms. Then one answer to my question is, the same as men but also different from men. However, in either scenario the point of reference is masculinity and it provides ways to "hold women to a male standard" (MacKinnon, 2009:393). The question can be reflected on and answered by considering genders within genders whereby lesbian women want the same opportunities in the work place as heterosexuals but lesbians also want their differences recognised in terms of same sex marriage. In my view, this question relies on power and privilege nuances and has no straightforward answer because whoever has power and privilege is context bound. For example, while I have power and privilege in the workplace, I may not have it in the home for religious and cultural reasons. Haraway's (1991:195) conception of 'situated knowledge' proves significant here as it posits that:

Gender is a field of structured and structuring difference, where the tones of extreme localization, of the intimately personal and individualized body, vibrate in the same field with global high tension emissions. Feminist embodiment, then, is not about fixed location in a reified body, female or otherwise, but about nodes in fields, inflections in orientations, and responsibility for difference in material-semiotic fields of meaning. Embodiment is a significant prosthesis; objectivity cannot be about fixed vision when what counts as an object is precisely what world history turns out to be about.

Secondly, sameness and difference discourse present binaries within binaries. The tendency to regard gender as only men and women, positions all women into one category and all men into another. One would read this discourse as sameness in gender (both homosexual) but difference in sex (one male and one female). In view of hooks (2000), one could also take into account class, race and ethnicity, for example and other stances already explored in this chapter (3.3.2 and 3.4.1.3).

Related to the questions that I pose, Oseen (1997) has coined the term 'contiguity' to infer sameness and difference side by side and thus non-hierarchical and without sameness as the norm or the anchor by which difference is constituted. She proposes conscious inclusion of others into non-hierarchical and non-essentialising relationships through relational power forms

that make explicit taken-for-granted power relations (Oseen as cited in Ghorashi & Sabelis, 2012:5).

Drawing on the varying sameness and difference nuances in this section, the next sub-section puts forward my conception of gender equity.

3.5.1.1 The nomenclature of gender equity

Many theorists define gender equity through the dichotomy of gender equality and gender equity. The table below (Table 3.1) presents the work of Guerrina (2000), Klein *et al.* (2007), and Lorber (2012) to demonstrate this dichotomy.

Table 3.1: Gender equality and gender equity dichotomy

Theorists	Gender equality	Gender equity
Guerrina (2000:441)	This is identified in feminist literature as strict, formal or legal equality. It is often associated with liberal feminism, founded upon the assumption that equality will result from access to employment, politics and all those areas of life traditionally dominated by men. It aims to promote legislation that removes all formal obstacles to women's entry into the public sphere. The elimination of direct and indirect discrimination is of utmost importance.	This introduces a new way of discussing women's rights, which critically appraises gender structures and actively promotes substantive equality. It is far more women centred, thus acknowledging the impact of socio-economic structures on women's participation in the public sphere. This approach does not force feminist analysis into adopting equality as sameness; instead it promotes equity as a necessary condition for social justice.
Klein <i>et al.</i> (2007:2-3)	This ensures that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that men and women have to become the same, but that their rights, responsibilities and opportunities	This is concerned with fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits,

	should be the same and not depend on whether they are born with a more male or female anatomy.	obligations and opportunities.
Lorber (2012:331)	This is concerned with treating women and men as legally and socially the same.	This is concerned with treating women and men differently but as legally and socially the same.

Sameness and difference discourses should not be interpreted as difference only associated with gender equity and sameness only with gender equality. Although the concept gender equality has been used earlier in this section (3.5.1) when engaging with sameness, this does not presuppose that gender equity engages only with difference. For this reason, I acknowledge that there are clear differences between these terms, and thus these terms should not be used interchangeably. In addition, I do not advocate a dichotomous conceptualisation of these terms, but choose instead to adopt Aikman and Unterhalter's (2005) approach to conceptualising gender equity.

For Aikman and Unterhalter (2005) gender equity is not in binary opposition to gender equality but rather these concepts are intertwined and interdependent. In this sense, gender equity shares tenets with gender equality and gender parity. These authors deconstruct gender equity further and advocate a gender parity stance in conjunction with gender equality and gender equity. *Gender parity* measures gender access, change and opportunities, quantitatively (Aikman & Unterhalter, 2005:3). In this sense genders are treated equally and they participate as equals through legislative forms. If access is provided for all people, then gender parity is achieved. Thus gender parity is value-free and holds a gender-free or gender-neutral stance. In Figure 3.3 this dimension is presented in black and white because this is a narrow aspiration and one-dimensional representation of gender.

Gender equality refers to "respect for human rights and a set of ethical demands for securing the conditions for all people, men and women, to live a full life" (Aikman & Unterhalter, 2005:3). Furthermore, gender equality entails "the removal of deeply embedded obstacles and structures of power and exclusion, such as discriminatory laws, customs, practices and institutional processes, all of which undermine opportunities and outcomes" (*ibid.*). This view of gender equality proves insightful, as it does not reduce gender equality to only legal reforms driven by gender neutrality. However, it does interact with gender disparity. I depict gender equality as a grey area in Figure 3.3 because gender is not completely value-free and transparent.

For Aikman and Unterhalter (*ibid.*) *gender equity* becomes the interrelatedness of gender parity and gender equality as it desires to “characterize institutional and social processes that work” towards parity and equality. This entails “putting in place the social and institutional arrangements that would secure these freedoms” (*ibid.*). I regard this as gender opaqueness in Figure 3.3 to demonstrate the elusiveness and sometimes impenetrable nature of gender. Although gender equity resides in matters of gender parity and gender equality, it also embraces gender as incomprehensible to ‘the naked eye’ because recognizing and engaging with dilemmas is evolving. Gender is subtle, disguised and multiple layered. Gender equity is therefore very attentive to the inequities produced by agency and structure and seeks to challenge and disrupt inequities.

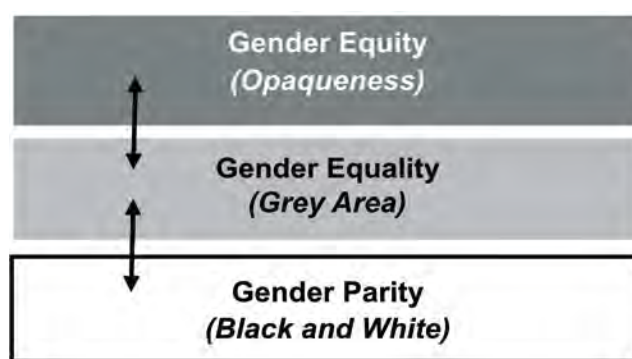


Figure 3.3: Conceptualization of gender equity

Pivotal to gender equity is what Klein *et al.* (2002:4) term being “fair and just” to all genders “to show preference to neither and concern for both”. This stance of gender equity is thought provoking as it further demonstrates the intricate, elusive and opaqueness of gender. Sexuality in this regard is “almost always invisible to the majority who are heterosexual. Heterosexuality is assumed not questioned” (Acker, 2006:452). Thus fostering a disposition for gender diversity is timely. It involves: “attention to ways that women and men, boys and girls are not homogenous groups but cross-cut by cultures, religions, racial identities, ethnicities, social classes, sexualities and other major statuses” (Lorber, 2012:331).

In effect, I conceptualise gender equity as embracing inclusivity and diversity while acknowledging that gender is a multilayered ethical and moral social construct that it is often disguised, comprised of fuzzy generalizations that have perplexing conclusions which are often inquiries and dilemmas.

Adopting this stance of gender equity, I argue that that gender equity cannot be a construct without gender equality and gender parity because gender equity relies on aspects of these gender nuances to transpire. However, gender equality and/or gender parity can exist in isolation from gender equity. I fear that separated from gender equity, gender parity and/or

gender equality will be unsuccessful in recognising and combating gender inequities. In the next section (3.5.2), I demonstrate gender equity within a pedagogy context to further amplify its implications and possibilities.

3.5.2 GENDER IN PEDAGOGY DISCOURSE

Analysing gender equity in a pedagogical context continues the discussion presented in Chapter 2 (2.4) from another stance and affects the discussions throughout the thesis. Lorber's (2012) gender theory is embedded in feminist theories and comprises three gender stances: gender reform (3.5.2.1), gender resistance (3.5.2.2) and gender rebellion (3.5.2.3). These gender theories will be engaged with in order to highlight gender stances within pedagogy.

3.5.2.1 Gender reform

When gender amounts to "the structure of the gendered social order, rather than in psychological identities or in behaviour", gender reform results (Lorber, 2012:10). Structural reforms include approaching gender as a "descriptive characteristic" that distributes access and participation equally among men and women (Unterhalter, 2007:88). Fraser (2007:24) terms this form of distribution, redistribution as it considers the formally unrecognised socio-economic dimensions such as equality amongst genders in the home, workplace, society and granting all persons the freedom to engage in political activities such as voting. However, gender reform is not always that straightforward. For example, tensions can arise between the workplace, where labour is paid, and the home, where it is unpaid. Whilst gender sameness is advocated, the economic sphere is seen as a man's world and the domestic life a woman's world (Connell: 2009:79). This is because "mothering" is "seen as a women's strength and responsibility, so women were seen as mother before, during and after they were anything else" (Lorber, 2012:10).

In addition, Aikman and Unterhalter's (2005:3) notion of gender equity resonates with gender reform related to participation of women and men as equals as a result of legislation. Various strategies for political action were implemented including, "gender balance", which aimed to "attain equality or parity in numbers" (Lorber, 2012:10). Affirmative action is one legislative form that implemented this political stance. The overriding desire in gender reform is to provide access and opportunities as well as minimise the difference between men and women. Where the gender structure consists of only men and women, the "goal is to reform the social order so that, although it is still gendered, it is more equal" (Lorber, 2012:11).

Within a pedagogical context, Dieltiens *et al.* (2009) argue that gender reform can be “gender-blind”. If pedagogy is gender-blind, there is no differential impact on schoolgirls and schoolboys because pedagogical access is distributed equally amongst schoolboys and schoolgirls who are perceived as equals (Dieltiens *et al.*, 2009:368). Moreover, Dieltiens *et al.* (2009:372) argue that a gender-blind approach does not take into account the specific demands schoolgirls have on pedagogy due to its gender-neutral viewpoint. Organizing pedagogy using a gender reform philosophy fails to recognise diversity. However, based on its underpinning, it prides itself on providing access to schoolboys and schoolgirls. In support of one global initiative for gender reform, the Millennium Development Goals, universal primary education and education, that promotes gender parity in schooling (UNESCO, 2000). ‘How’ schoolboys and schoolgirls are treated in pedagogy and the ‘types’ of opportunities they are given is not the focal point of this gender stance.

3.5.2.2 Gender resistance

Gender resistance theory is critical of a gender reform approach because it promotes and even leads to “women becoming like men” (Lorber, 2012:11). Difference needs to be acknowledged and a value-free, gender-neutral perception of gender negated. For Frazer (2007), gender is not redistributed in ‘equal worth’, rather difference(s) is recognized. In this view, through politicising the personal and incorporating identity politics, differences can be recognized (Fraser, 2007:21). In Gilligan’s (1982:xviii) theory within gender voice, difference and development necessitates a move away from difference in relativism and rather suggests that difference be observed as a relationship. For her a relationship allows difference to be perceived “as a marker of human condition rather than a problem to be solved” (Gilligan, 1982:xviii).

Furthermore, gender resistance requires that social, economic and political factors are all considered in the frame of multiple social identities. In another way, the desire is “reshaping social relations and institutions and contesting meanings on individual, inter-subjective, organizational and representative levels” (Unterhalter, 2007:89). What is paramount is not the “outcomes or achievements that have been equalized but the conditions” (Unterhalter, 2007:96). Emphasis is placed on the “power of gender ideology” and “values and beliefs that justify the gendered social order” are applauded (Lorber, 2012:11). This includes regarding the exploitation of women’s bodies, sexuality and emotions as oppressive while stressing the importance of:

... countering the negative evaluations of women by valorizing their nurturance, emotional supportiveness, and mothering capacities; by encouraging pride in women’s bodies and by teaching women how to protect themselves against sexual violence (Lorber, 2012:12).

Women's voices and perspectives are pivotal for this desire to succeed. The trend of being heard is applicable for "women and men of diverse classes, races and ethnic groups, nations and cultures to make their values and accomplishments visible to the dominant society" (Lorber, 2012:12).

In pedagogy, Dieltiens *et al.* (2009:368) argue that the danger of gender resistance is that it can create a superficial form of justice if it fails to contextualise the source or remedy for injustice. The statement made by Dieltiens *et al.* (2009) refers to their opinion that schoolgirls have the moral worth to schoolboys to participate as equals in previously male dominated avenues such as Mathematics and Natural Sciences but the education system has done little to "improve the status of feminised pursuits...[thus] failing to transform the system" (Dieltiens *et al.*, 2009:372). The stigma that schoolgirls are participating as schoolgirls in boys' activities presides. Another example can be that of teenage pregnancy. Schoolgirls that are pregnant are stigmatised and schoolboys that are teenage fathers are not. This affects their pedagogical experience (cf. Subrahmanian, 2005:37). A hidden pedagogy emerges where schoolgirls are teenage mothers but schoolboys are not teenage fathers; thus schoolgirls must take responsibility and schoolboys do not have to. In some instances, schoolgirls are required to leave their pedagogy and work and/or stay at home to care for their child(ren).

3.5.2.3 Gender rebellion

Gender rebellion acknowledges difference within difference by "explod[ing] the categories of women and men into all sorts of multiples" (Lorber, 2012:15). A rebellion such as this challenges gender categories because "the constraints of gender categories and gendered norms diminish women and give the men of their social group continued patriarchal privileges" (Lorber, 2012:12). Multiplying gender categories and "undermining the boundaries between women and men, female and male, heterosexual and homosexual" in the form of blurred gender boundaries are desired (Lorber, 2012:13). Gender rebellion theory recognizes:

...that there are multiple voices in this world; now they have to figure out how to ensure that every voice can be heard in the production of knowledge and culture in the power systems of their societies. That means a dismantling of the matrix of domination embedded in major social statuses – gender, social class, racial, ethnic and sexual identity (Lorber, 2012:15).

This stance is underpinned by the theory of intersectionality (see 3.4.1.3.). Put in another way, dramatic changes in political landscapes following 9/11, have led feminists in the direction of

new political opportunities. The need to move into “trans-national political spaces” has been identified as a priority in a globalising world (Fraser, 2007:19). Representation is seen as an incentive towards transnational politics, which considers gender-justice at a global level. The incentive is to target meta-injustice or misframing because a representation perspective maintains that “women’s chances for living good lives depend as much on processes globally as on processes locally” (Fraser, 2007:31). Trans-national spaces can be found within United Nations agencies and World Social Forum where feminists are joining progressive transnational actors (for example, environmental activists, indigenous people activities) to challenge the injustices of maldistribution, malrecognition and malrepresentation (Fraser, 2007:32).

Gender specific social capital networks currently in practice are for example, GCE (Gender Campaign for Education) and GCN (Girl Child Network) (Sivasubramanian, 2008). These social capital networks serve three primary functions (Sivasubramanian, 2008:77-78):

- National and transnational networks provide an infrastructure for communication and activism.
- National and transnational networks facilitate the development of collective identities.
- National and transnational networks have helped generate and guide public discourses around important and relevant issues, debates and interests.

In this regard, Subrahmanian, (2005:29) refers to the notion of “equity gains” as “actions to translate the standard of equality into meaningful redistribution of resources and opportunities, and the transformation of the conditions in which women are encouraged to make choices”. Gouws (2010:14) cautions that global initiatives of this nature might lead transnational organisations to be caught “in the politics of the North / South divide, lacking the sensitivity to understand local contexts”.

In terms of national and transnational networks, equity gains can be fostered in pedagogy. Klein *et al.*, (2002:12) argue that pedagogy can be regarded as a “powerful tool to address gender-justice issues such as: family roles, sport, sexual harassment etc.” (Klein *et al.*, 2002:12). In addition, pedagogy encourages the practice of gender equity as well as the understanding and appreciation of the unique challenges and needs facing diverse genders (Klein *et al.*, 2002:7). This can be done through the explicit curriculum and the implicit curriculum (see 2.3.1.2.c).

As a result, these gender theories suggest that gender reform resonates within a gender parity stance. In gender resistance, constituencies of a gender equality stance are prominent and display the ‘grey areas’ of gender. In contrast, gender equity is embedded in gender rebellion because of its desire to disrupt gender discourses but at the same time draw on gender theories

such as gender parity and gender equality (see Figure 3.3). Gender-justice and injustice is opaque and depicts gender as elusive and context specific and at the same time political. Research done by UNESCO (2003) emphasises Lorners (2014) statement, “[t]he fight for equal status and political representation for women and men, and for autonomy for women in making procreative, sexual and marital choices, still has not been won in most countries in the world” (Lorber, 2012:14). These findings imply that the need for gender reform / gender parity has been recognised. On the one hand, I acknowledge this as an accomplishment, but on the other hand I wish to urge the need for a gender equity stance. Societal and pedagogical contexts must surmount stagnated gendered thinking, if combating oppression, (Frye, 1983 & 2007; Young, 1990 & 2005) and injustices (Butler, 1999; Gilligan, 1982; hooks, 1981 & 1984; Okin, 1989, 2005) is to be a priority.

At this juncture it deems imperative to ask:

- From the arguments presented in this chapter it is clear what gender equity advocates, but how can their aims be realised?

From another perspective, this section of the chapter, which has engaged with the concept of gender equity, argues that “it is useful to separate the concepts”, gender parity, gender equality and gender equity “in order to illustrate how gendering modifies bodies and sexual behaviour” (Lorber, 2012:15). As with any social phenomenon, the nomenclature of gender equity has developed over time and is still developing as the needs and values of individuals and societies develop, change or even stay the same. I am convinced that the gender equity lexicon will still take on various forms and nomenclature. In the next section (3.6), critical HRLit is introduced to further engage with the HRLit discourse in Chapter 2 (2.4) as well as to demonstrate the salience of gender equity in HRE in general and critical HRLit in particular. This suggests an avenue in which to explore gender equity theoretically and pragmatically.

3.6 CRITICAL HUMAN RIGHTS LITERACY (HRLIT) NUANCES FOR GENDER EQUITY

In the previous chapter (Chapter 2) I argued that gender, ethnicity, religious, cultural, socio-economic and other violations are human rights, curriculum and HRE concerns and thus of pivotal concern for HRLit (see 2.4). This chapter reiterates Chapter 2s postulation of literacy as a social practice and not a cognitive skill (Janks, 2010:xiii). From this viewpoint, literacy is “an act of sensitization to the political implications of contestation over the diversity of conceptual meanings” (Hughes, 2002:3). Literacy thus invokes a multiplicity of meanings through deconstructing language in use. In this regard, Janks (2010) refers to the notion, critical literacy. For her, critical literacy “signals a move to question the naturalized assumptions of the

discipline, its truths, its discourses and its attendant practices” (Janks, 2010:13). A conception such as critical literacy “forces us to think about how all discourses, not just discourses of literacy, produce truth, how they are produced by power and how they produce effects of power” (Janks, 2010:14).

From another perspective, if HRLit displays the discursive spaces within and between dimensions of HRE (see Figure 2.4) then critical HRLit deconstructs these discursive spaces and engages with their meanings. In doing so, pedagogical contexts are equipped with conceptual tools that disrupt knowledge and create gender awareness. According to Janks (2010), critical literacy has four distinct nuances. I will refer to these nuances as conceptual tools for critical HRLit.

- *Domination*. In its poststructuralist form, domination refers to power in terms of revealing hidden ideologies when posing questions such as: Who benefits? Who is disadvantaged? (Janks, 2010:36). Critical deconstruction becomes paramount in this regard. For gender equity Foucault’s (1977) theory of power proves insightful. For Foucault (1977) power is not an exchange between oppressors and oppressed, power is part of all social relations on multiple, interwoven levels. Janks (2010:58) elaborates this stance by stating that “speaking and writing cannot be separated from embodied action (doing), ways of thinking and understandings of truth (believing), and ethics (valuing)”. Critical HRLit encourages HRE to grapple with gender equity and domination discourses so it can embrace the ideologies of power that construct and/or underpin gender equity.
- *Design*. Design is used as a metaphor by Janks (2010:61) to posit that how communities ‘do’ literacy; it denotes “their way of seeing and understanding the world”. For critical HRLit, taking cognizance of how different individuals and societies ‘do’ gender creates a platform to inquire how gender can be ‘done’, ‘undone’ as well as ‘done/undone’ simultaneously (see 3.4). Gender equity, as an elusive and opaque social construct, must be disrupted rather than accepted at face value. Furthermore, critical HRLit regards gender equity as a social construction that can be “resisted and reshaped” because its “enactment is hemmed in by the general rules of social life, cultural expectations, workplace norms and laws” (Lorber, 2005:20). Pedagogically, it also takes account of the experiences that teachers and learners bring to the classroom, in terms of unconscious or hidden curricula (De Wet *et al.*, 2012).
- *Diversity*. For Janks (2010), diversity refers to the social identities embodied by people. She advocates “imagining identity as fluid and hybrid; [saying] we resist essentialising people on the basis of any one of the communities to which they belong or to which we assign them” (Janks, 2010:99). From a gender stance, Lorber (2012:331) argues for “gender diversity” to draw “attention to the ways that women men, boys and girls are not homogenous groups but cross-cut by cultures, religions, racial identities, ethnicities, social classes, sexualities and

other major statuses". Together with gender diversity, gender identities and the blurring of gender boundaries (3.5.2.3.) become the foci for gender equity within critical HRLit.

- **Access.** When access is perceived as "a type of right, the right to enter and get through the gates, the right not to be excluded" (Janks, 2010:153), then the question; "Who gets access to what?" arises (Janks, 2010:127). From a gender perspective access can be regarded as a form of gate-keeping. Gender gate-keeping can ask questions such as: Who is giving and who is gaining access? and Access to what?. Connell (2011:7) proclaims that gender-just societies involves institutional change as well as "change in everyday life and personal conduct, and therefore requires widespread social support". From this stance, men and boys have been deemed the gate-keepers and gender equity is dependent on their acceptance of women and girls in the various facets of society. In addition, white bourgeois, heterosexual women have also been regarded as gate-keepers by constituting all women as the same (Collins, 1991; hooks, 1981). From this perspective, access of certain classes and ethnicities have been denied or overlooked. Gate-keeping is the key to critical HRLit as it deconstructs who is included, excluded, when and how. These stances are core within gender equity as they engage with power, diversity and design.

The above-mentioned constituencies consider four conceptual tools that can be applied in HRE to explore, expose and exhibit gender equity in order to engage with gender equity in its complexity. Critical HRLit constituencies overlap and should be viewed as interrelated. Furthermore, Janks's (2010) conception of critical literacy is significant for my understanding of critical HRLit as it engages with hegemonic dimensions of gender equity to disclose, critique and disrupt their embedded constituencies. HRE, therefore, uses critical HRLit as a conceptual tool to recognise and combat 'gender-injustice' (cf. Klein *et al.*, 2002:12) as well as create gender awareness.

This study does not take a gender-neutral stance, and for that reason it is imperative to engage with critical HRLit as one avenue toward a mindfulness of gender equity so that a gender equity consciousness prevails. Alternatively, because gender disparity is acknowledged, gender equity cannot be ignored or simplified. I propose that critical HRLit unlocks the complex nature of gender equity and provides a conceptual tool for HRE to embrace gender equity. Keet's (2012:9) need for HRE to "forever remain in a space of contestation, contention, disputation, public debate and social engagement" echoes the desires of a critical HRLit approach.

3.7 SYNTHESIS

[G]ender concerns the way human society deals with human bodies and their continuity, and the many consequences of that 'dealing' in our personal lives and our collective fate (Connell, 2009:11).

Connell's (2009) stance echoes the socially constructed, multidimensional, always changing and elusive nature of gender intertwined with power, identity and sexuality. In addition, it illuminates the urgency of 'dealing' with gender equity because of the implications it has for the personal lives of individuals and collective fate of societies and nations. In a pedagogical context, personal lives are affected as much as the collective fate because pedagogical encounters not only influence ones conception of themselves but also that of others. Within HRE, critical HRLit deconstructs and reconstructs HRLit discursive spaces and intersectionalities. For this reason, critical HRLit can be employed as a conceptual tool within pedagogy so that teachers and learners can engage explicitly with gender equity. When gender equity nuances become principle discourses in pedagogy, praxis is fostered. Praxis, as the reflection and action of gender equity, moves gender equity beyond a superficial acceptance of gendered norms. Engaging with gender equity in all its complexity, adversity and elusiveness, underpins critical HRLit and its quest for gender awareness. Critical HRLit thus provides an approach to 'deal' "with human bodies and their continuity, and the many consequences" that emanate (Connell, 2009:11).

The penultimate chapters (Chapter 5 and Chapter 6) analyse the formal curriculum, female teachers and schoolgirls' narratives as a means of exploring the research question posed by this study: To what extent is gender equity enacted in Human Rights Education curricula? In other words, these chapters explore how gender equity is enacted in HRE pedagogy. The next chapter (Chapter 4) sets the scene by elaborating on the research design, methodology, methods and processes employed.

CHAPTER FOUR

THE RESEARCH DESIGN, METHODOLOGY, METHODS AND PROCESS

4.1 INTRODUCTION

This chapter describes the research design, methodology, methods and processes of this qualitative research study. The choices made were informed by the literature review in chapters two and three as well as the research questions and aims. In order to unlock the voices of female teachers and schoolgirls through thick descriptions of detailed experiences and/or perceptions of the national curriculum, the qualitative framework undertook narrative inquiry situated in a poststructuralist feminist paradigm. A clear account is given of the theory underlying the data collection methods (document research, interviews and narrative-photovoice) and the sample (participants and contexts) chosen. This includes a detailed discussion of the particular critical discourse analysis (CDA) approach adopted by this research study to explore the data. The strategies used to ensure that the study was valid and trustworthy and to give due attention to the ethical considerations are also elucidated. The pilot study process, as well as the modifications derived from reflecting on outcomes of the pilot study, is also presented.

A further analytical framework of the study is that of reflexivity. This chapter draws to a close by highlighting reflexivity as an orientation across the study. The chapter concludes by highlighting the main arguments and outlining the data analysis methods in chapters five and six.

The chapter consists of the following sections:

- Research design and methodology (see 4.2)
- Data collection methods (see 4.3)
- Participants and environments for the research process (see 4.4)
- Validity, trustworthiness and ethical considerations (see 4.5)
- The pilot study (see 4.6)
- Methods for exploring the qualitative data (see 4.7)
- Reflexivity as the orientation across the study (see 4.8)

4.2 RESEARCH DESIGN AND METHODOLOGY

This research study adopts Creswell's (2009) understanding of research designs. Creswell (2009:3), an education research theorist, who has published widely in the field, asserts that

Research designs are plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis. This plan involves several decisions...The overall decision involves which design should be used to study a topic. Informing this decision should be the worldview assumptions the researcher brings to the study; procedures of inquiry; and specific methods of data collection, analysis and interpretation. The selection of a research design is also based on the nature of the research problem or issue being addressed, the researchers' personal experiences and the audiences for the study.

Creswell (2009) takes a rich and complex approach to research designs, which goes beyond simply mechanically and systematically conducting a research study. For example, he includes the processes of inquiry and the position of the researcher. Another stance that influenced this study is that of Hennink, Hutter and Bailey (2011:201). These researchers described the constituencies of a research design as components of a "design cycle". This term is used to emphasise the importance of continuous revision and revisiting of the constituencies of the research design. This research study acknowledges the value of the multiple layers of continuous revision as a means of unlocking different levels of interpretation. It strongly rejects the view that research involves merely "writing up" (in field work for example) and "writing down" (in a research report for example) of research that could result in a bitextual reading of the processes of qualitative research (Guba & Lincoln, 2005:210). Research should be a process of discovery in which the researcher discovers himself or herself, the research participant(s) and the theoretical, political and ideological (for example) frameworks underpinning the research (Guba & Lincoln, 2005). Against the backdrop of these arguments, the next section of the chapter will discuss two key aspects, namely, the paradigm and methodology chosen.

4.2.1 POSTSTRUCTURALIST FEMINIST PARADIGM

A poststructuralist feminist paradigm was used as part of the methodological framework of this research study. Lather (2007:5) regards the concepts poststructuralism, postmodernism and deconstruction as "pervasive, elusive and marked by a proliferation of conflicting definitions that refuse to settle into meaning", even using these terms interchangeably at times. However, I would like to make a brief distinction between postmodern, poststructural and deconstruction. Postmodern refers to material and historical shifts in local and global communication, economic

systems, as well as art and architecture, for example. Poststructuralism on the other hand, refers to reasoning, theorising and meaning making. Its primary feature is its rejection of the limits of Enlightenment's rationality, consciousness and intentionality (*ibid.*). In contrast, deconstruction and reconstruction is both a method (to interpret binary logic through practices of reversal and displacement) and an antimethod (an ontological claim) (*ibid.*).

With these brief definitions in mind, detailed attention is given to the constituencies of poststructuralism as expressed by Weedon (1997), a feminist poststructuralist scholar. Theorists who influenced her conceptualisation of poststructuralist feminism include Derrida (1976), Foucault (1986), Kristeva (1986) and Lacan (1977), who approached poststructuralism from different perspectives. Feminist thinking draws on more than poststructuralist perspectives, however. In the context of liberal and radical feminism, for instance, other discursive frameworks are required (Weedon, 1997). For Weedon (1997:20), poststructuralist feminism must address two basic concerns. First, it needs to make political assumptions explicit by explaining assumptions underlying the questions asked and answered by other forms of feminist theory. Secondly, it needs to locate the social and institutional types of discourse derived and amplified in feminism within poststructuralist and other frameworks.

Producing a form of poststructuralism that can meet feminist needs requires acknowledging key features of poststructuralist theory. Weedon (1997:40) regards feminist poststructuralism as "a mode of knowledge production which uses poststructuralist theories of language, subjectivity, social processes and institutions to understand existing power relations and to identify areas and strategies for change". Language is where one's sense of self and subjectivity is constructed (socially, economically and politically); negotiating meanings thus becomes a constant site of struggle against power (Weedon, 1997:21). In this way, language enables one to think, speak and give meaning to the world because "meaning and consciousness do not exist outside language" (Weedon, 1997:31). Conflicting discourses within language encourage meaning to emerge in the hope that it will lead to transformation. Subjectivity, as one's conscious and unconscious thoughts, results from the language as well as the social and cultural environments in which one finds oneself. In effect, one is always the site of conflicting forms of subjectivity because through one's experience and understanding, various ways of thinking are developed (Weedon, 1997:32). Weedon (1997:40) justifies a poststructuralist feminist position in this way:

[T]his theory is able to offer an explanation of where our experience comes from, why it is contradictory or incoherent and why and how it can change. It offers a way of understanding the importance of subjective motivation and the illusion of full subjectivity necessary for individuals to act in the world. It can also account for political limitations of

change at the level of subjective consciousness, stressing the importance of the material relations and practices which constitute individuals as embodied subjects with particular but not inevitable forms of conscious and unconscious motivation and desires which are themselves the effect of the social institutions and processes which structure society.

Thus, a key feature of poststructuralist feminist theory is the influence of language and subjectivity as well as embedded social processes and institutions. Benhabib (1995) cautions that postmodernism and feminism are to some extent incompatible, which undermines emancipation. She tackles three aspects of postmodernism. First, she argues that postmodernism promotes “the death of man” because it undermines the feminist commitment to women’s agency and sense of selfhood (Benhabib, 1995:29). Second, she calls in question the “death of history” and argues that it results because of the re-appropriation of women’s own history in the name of an emancipated future (*ibid.*). Lastly, she explores the notion of “the death of metaphysics” Benhabib (*ibid.*) saying that it highlights the inability of postmodernism to criticise or legitimise institutions, practices and traditions other than through an appeal to the self-legitimation of particular narratives. It is worth noting the contribution Benhabib’s (1995:17) approach to postmodernism makes to the struggle against the grand narratives of Western Enlightenment.

In this research study, the poststructuralist feminist paradigm provides a lens that makes it possible to recognise multiple ways of knowing, understanding, interpreting, making meaning and defining ‘truths’, as opposed to a narrow focus on rational and logical ways of knowing. The former makes it possible to tolerate ambiguity, promote diversity and endorse change. Poststructuralist feminist perspectives stress the power and subjectivity embraced by the interaction of individuals within social, political and economic contexts and “analyses structures that lie behind or beneath things” (Johnston, 2006:187). In the process, it acknowledges personal elements and aspires to “see different and sometimes contradictory layers of meaning, to bring them into useful dialogue with each other, and to understand more about individual and social change” (Andrews, Squire & Tamboukou, 2008:1).

4.2.2 NARRATIVE INQUIRY RESEARCH METHODOLOGY

The methodology of a research study situates the researcher in the empirical world and creates a bridge between the research questions and the data (Punch, 2009:112). The methodology also provides insights into “how to proceed from the findings of empirical research to make inferences” about the data and to enable researchers to “make deeper judgments about what might be going on beneath [the] facts” (Perri 6 & Bellamy, 2012:1). The methodology thus guides the selection of data collection methods and analyses methods so that the researcher

can move beyond patterns of facts to explanations and interpretations (Perri 6 & Bellamy, 2012:2). This research study is embedded within narrative inquiry methodology in qualitative research. Qualitative research, as a field of inquiry, is made up of interconnected terms, concepts and assumptions (Denzin & Lincoln, 2003:3). Flick (2009:57) argues that qualitative research is based on three basic positions: symbolic interactionism, ethnomethodology and structuralism. Each position is based on separate and detailed literatures within the notion of qualitative research. In addition, a qualitative researcher is perceived as a “bricoleur” or maker of quilts because of the multiple roles (scientist, field-worker, social critic for example) that are adopted during the research process (Denzin & Lincoln, 2003:5). To elaborate on the nature of qualitative research embraced by this research study, a descriptive account of narrative inquiry will be presented. A seminal aspect of this discussion is the theoretical stance of narrative inquiry, key characteristics of its design, tenets of conducting narrative inquiry research, limitations and the relevance to the research study.

4.2.3 A THEORETICAL PERSPECTIVE OF NARRATIVE INQUIRY

The discipline-specific procedures of narrative inquiry have taken form within literature, history, anthropology, sociology, sociolinguistics and education (Creswell, 2013). Narrative inquiry in the human sciences developed in the twentieth century and is made up of realist, post-modern and constructivist strands. However, scholars and practitioners disagree on its origin and precise definition (Chase, 2005; Langellier, 2001; McLeod, 1997; Polkinghorne, 1988; Riessman, 1993). Narrative inquiry is a rather new field and is developing within and between social sciences in a transdisciplinary manner (Spector-Mersel, 2010). Riessman and Speedy (2007:429) argue that the processes used might be because of “contemporary preoccupations with identity in times of rapidly shifting populations, national, international and neighbourhood borders”. Riessman and Speedy (2007:428-429) maintain that the popularity of the term ‘narrative’ must not result in the conception that all text and talk is narrative. A scholar engaged in narrative inquiry must give close attention to rigorous excavation and interpretation of a narrative through engagement with a detailed plotline, character and setting (Riessman & Speedy, 2007:428).

Connelly and Clandinin (1990) have been very influential in the use of narrative inquiry discourse in education research. Their theory stems from Dewey’s (1938) writing on the nature of experience, Johnson’s (1987) work on experiential, embodied metaphors, and MacIntyre’s (1981) notion of narrative unity. In the late 1980s and early 1990s, Clandinin and Connelly (2000) drew on other fields such as anthropology, psychology, psychotherapy and organisational theory to inform their conceptions of narrative inquiry. The philosophies of these authors are underpinned by their understanding of the world narratively and in turn their desire to study the world narratively. Clandinin and Connelly (2000:20) refer to narrative inquiry as:

...a way of understanding experience. It is a collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus. An inquirer enters this matrix in the midst and progresses in this same spirit, concluding the inquiry still in the midst of living and telling, reliving and retelling, the stories of the experiences that make up people's lives, both individual and social...narrative inquiry is stories lived and told.

What becomes apparent is that narrative inquiry is a way to engage with the experience and perception of people expressed in writing, meaning making and reflecting. From another perspective, narrative inquiry can also be regarded as a phenomenon in which narrative thinking is part of the phenomenon of narrative (Creswell, 2013). There are large numbers of different types of data used in narrative research but the most common are (auto)biographies, oral histories and personal accounts (Creswell, 2012). The most common form of narrative inquiry in education unlocks personal accounts in its search to understand the lives of individuals in a particular social setting, through their experiences. In essence, this research study adopts the "experience-centred" approach that regards narratives as sequential, meaningful as well as a means of human sense-making, reconstruction of narratives across times and places and personal change (Squire, 2008:42-46).

4.2.3.1 Key characteristics of narrative inquiry design

Clandinin and Connelly (2000:63) posit the metaphor that narrative inquiry is fostered within a "three-dimensional narrative inquiry space" because individuals are in the midst of dimensions of time and place, the personal, and the social. The dimensions suggest directions or avenues to be pursued in narrative inquiry (Clandinin & Connelly, 2000:54). Adopting this metaphor, Creswell (2012) refers to the three-dimensional space as invested in the dimensions of interaction, continuity and situation. 'Interaction' refers to the inward internal conditions based on an individual's feelings, hopes, reactions and dispositions as well as the outward existential conditions of other people and their intentions and assumptions. 'Continuity' displays the past, present and future in a manner that recognises what is remembered, experienced in an event and aspired to in the future. 'Situation' considers the context, time and place within a physical setting or the intention, purposes and different points of view of boundaries or characters. These dimensions reveal the multiple layers of meaning invested in the experiences of people through disclosing and exploring their narratives.

Within a three-dimensional space of narratives lived and told, there is a search for meaning and significance. A search such as this requires that principles such as voice, signature and audience be engaged with (Chase, 2005; Clandinin & Connelly, 2000). In narrative inquiry,

there are relationships between the researcher and participants, and the notion of 'voice' is pertinent to both (Clandinin & Connelly, 2000:147). In one way, in narrative inquiry a multiplicity of voices emerge that causes some voices to be overshadowed by others. The role of narrative inquiry is thus to consider the voices heard and the voices not heard. In another way, the research endeavour itself (the context, the researcher and other relevant role players) can be of such a nature that it silences the participant's voice. In yet another way, when researchers "develop their own voice(s) as they construct others' voices...they write or perform their work for particular audiences" (Chase, 2010:215). As a result, the notion of voice engages with representation and interpretive authority underpinned by power, privilege and agency and these constituencies need to be acknowledged and considered.

Secondly, 'signature' and its expression in discourse create an author identity (Clandinin & Connelly, 2000:148). Although narrative inquiry is inter-subjective, signature allows the authors of the narrative to tell their narrative as they themselves experienced it and not as the inquirer chooses to depict it by emphasising what the narrator regards as prominent through expression of emotion, thought and interpretation (Chase, 2010:214). In addition, if texts and theories are integrated into the narrative, it could infringe on the author's signature and possibly simplify the essence of the narrative account. Narrative inquiry should guard against such intrusions upon signature. Thirdly, narrative inquiry must create a sense of 'audience' that strives towards good researcher-participant relationships (Clandinin & Connelly, 2000:149). Without audience, narrative inquiry would not achieve its ambition of understanding the other. However, it must also be acknowledged that the narrator's narrative can be shaped in part by interaction with the audience (Chase, 2010:215). It is important not to lose sight of the fluid and variable nature of narratives in a research context.

Although there is always tension between voice, signature and audience, these principles form a central part of narrative inquiry and each must be given due attention (Clandinin & Connelly, 2000:150). Narrative inquiry engages with the tensions within the three-dimensional space by recognising the ability they have both to enhance and to restrict the narrative inquiry process. This particular approach to narrative inquiry enhanced the transparency of this study and created the opportunity to create a greater consciousness of the underlying power constructs that influence the way people experience gender equity (see 4.8 for further elaboration of how these ideals are realised in the study).

4.2.3.2 Tenets of conducting research within the framework of narrative inquiry

Creswell (2012:514-517) considers that there are seven major steps in the process typically undertaken by a narrative inquiry. The tenets that underlie the process are neither linear nor

prescriptive and can be adapted to meet the requirement of different narrative inquiry directives. The seven major steps in narrative inquiry:

- Step one is the identification of a phenomenon to explore by recognising a research problem that highlights a particular issue or concern (Creswell, 2012:514). The desire is to seek to understand the personal and/or social experiences of an individual(s) in a certain time and place.
- Step two is to the purposeful selection of an individual(s) who can provide an understanding of the phenomenon (Creswell, 2012:515). Sampling is thus a crucial component of narrative inquiry to reveal contrasting and homogeneous meaning of an issue or concern.
- Step three involves collecting or recording the experiences of an individual(s) (*ibid.*). The most effective method to get this information is through conversations and/or interviews with the person(s). Journal/diary records, observations, correspondence with their family, documents about the individual, photographs, personal/family/social artefacts, film and art are also useful means of obtaining information.
- Step four requires that the experiences be retold. Through processes of sequencing and organising, the experiences of an individual(s) are presented in a logical order so that the listener and reader understand them better (*ibid.*). The form of sequencing and organising is directed by the research issue and the context. Inquirers have placed an emphasis on time, place, plot, scene, actions and problems, for example (Connelly & Clandinin, 1990; Ollerenshaw & Creswell, 2002).
- Step five is interaction during all the steps of the narrative inquiry process. This necessitates collaboration with the participant(s) at all phases of the research (Creswell, 2012:515). Collaboration can take many forms and includes negotiating entry into sites, working closely with the participant(s) to capture their experiences and ensuring that the researcher described the experience of the individual(s) adequately.
- Step six is the phase when the researcher writes and presents the narrative of the individual's personal and social experiences (Creswell, 2012:516). Narrative inquiry requires engaging with our own experiences and the experiences of others, so that external reflection on, evaluation of and orientation to our understanding of the situation of others and ourselves become possible (Hutto, 2007:2).
- Step seven necessitates that the trustworthiness of narrative accounts be validated (Creswell, 2012:517). Validation strategies include member checking and crystallisation. For the desired objectives of narrative inquiry to be realized, the narrative accounts need to be valid.

It is widely accepted that the nature of narrative inquiry constitutes "shifts and changes, constantly negotiating, constantly re-evaluating and maintaining flexibility and openness to an

ever-changing landscape” (Clandinin & Connelly, 2000:71). Narrative inquiry includes the multifaceted conception of ‘negotiation’. The elaboration of the many phases of negotiation in narrative inquiry (Clandinin & Connelly, 2000:71-77) will be explored in the following paragraphs.

Firstly, “negotiating relationships” is a key aspect of narrative inquiry because it considers the relationship between researcher and participant (Clandinin & Connelly, 2000:71). This relationship starts with gaining access to the participants that can contribute to the objectives of one’s study. Although the relationship between researcher and participant begins at the level of being a stranger, it progresses to the level of acquaintance and sometimes even friendship (Elliot, 2005:156). These many phases of negotiation are fostered through multiple data collection methods (see 4.3). However, the researcher-participant relationship is a tenuous one and is always in the midst of being negotiated because of power and voice. Researcher-participant relationships need to be “non-hierarchical” and the participant needs to be “prepared to invest his or her own identity in the relationship” to optimise making meaning of experiences (Oakley, 1981:41). Secondly, in narrative inquiry “negotiating purposes” is important because the researcher is obliged to explain the research incentives (Clandinin & Connelly, 2000:73). The degree to which this level of negotiation takes place can change throughout the research process. This means the researcher has to constantly clarify his or her action and intentions. Clarification and shaping of purpose occur require ongoing spaces to be created for researcher and participant to be well informed of the research process and aims. Thirdly, during narrative inquiry transition occurs and initiates conscious reflection about different phases of the narrative process. Clandinin and Connelly (2000:74) refer to this as “negotiating transitions”. A common feature of narrative inquiry is negotiating how narratives will begin, evolve and end, including what will be done with the narratives. It is critical for trust to be built between researcher and participant during in these phases of inquiry and for the integrity and intimacy of narrative inquiry to be maintained during as well as after the inquiry. Confidentiality, anonymity and commitment to ‘true’ representations of participants’ experiences are essential. Lastly, Clandinin and Connelly (2000:75) refer to “negotiating a way to be useful”. This form of negotiation considers the delicate nature of narrative inquiry to shadow one voice over another. On the one hand, the researcher can listen to the participants’ narratives and only after the research, voice their comments in the form of a reflection. On the other hand, narrative inquiry researchers engage very little at the start of the research and over time the voices of the researcher and participant mingle – “as a kind of border crossing, where there is an intermingling of narratives of experience” (Clandinin & Connelly, 2000:76). In this way, narratives become “jointly ‘told’ between writer and reader, speaker and hearer” (Squire, 2008:44). However, this entails careful consideration of ‘who speaks when’ so that the researcher does not overpower the participant.

During 'negotiation' a researcher can adopt different positions. Chase (2010:222-225) refers to these positions as the researcher's voices or how the researcher listens to the participant's narrative when being told and interpreted. Researcher's voices might be authoritative, supportive and/or interactive (Chase, 2010). From an 'authoritative voice' perspective, the researcher connects and separates his or her voice and the participant's voice in such a way that both voices intermingle. The researcher addresses only the parts of the narrative that are relevant to the research objectives, on the grounds that the researcher's interests are different from the participants (Chase, 2010:222). In contrast, researchers that advocate a 'supporter's voice' primarily emphasise the participant's narrative and very little, if any, of their own interpretation. Narratives such as this often include testimonials, life histories and biographies that desire to present self-reflective accounts and thus the researcher's voice is moved to the margins (Chase, 2010:223). Finally, the researcher's voice may feature most prominently as an 'interactive voice'. From this stance, the researcher inserts herself or himself into the narrative, reflecting on his or her social, personal, economic, political and ideological position in relation to the participant's narrative (for example, ethnographies) or his or her own narrative (for example, auto-ethnographies). Researchers who adopt this 'voice' take the view that for researchers to understand their participants' narratives they need to understand themselves. For readers or outsiders to the research to make meaning of the participants' narratives, they need to be aware of the hegemonic position(s) influencing the researchers' interpretations of the narratives (Chase, 2010:225).

Narrative inquiry methodology thus acknowledges the intricate nature and process of narratives and their influence on negotiating, representing and interpreting elements of relationship, purpose, transition and voice. Narrative inquiry is by no means unambiguous and requires the capacity to invest in its intricate and flexible nature in order to unlock its value.

4.2.3.3 Limitations of narrative inquiry

Like any other methodology, narrative inquiry has its limitations. Common limitations, as identified by Creswell (2012:512-513), include faking the data, not telling the real narrative, distortions of memory, miscommunication in negotiating who owns the narrative and reciprocity. Narrative inquiry described as 'faking the data' could refer to the distortion of data. The issue is primarily that the data are not self-reported information given by the participant nor does it represent the social and personal experiences of the participant. To address this limitation of distortion, multiple forms of data can be collected and triangulated (Creswell, 2012:512). A second limitation considers that participants might not be able to tell their narrative. An inability to tell the narrative can be because it was too traumatic (natural disaster survivor), too emotional to unfold at this time (a recent car accident) or the fear that telling will put that person

in danger (domestic violence) (*ibid.*). These factors must be acknowledged in the context of the narrative and critically reviewed to reveal the underlying meaning of the experience. A third limitation is that narrative inquiry relies on memory when people remember and retell their narratives (Riesseman & Speedy, 2007:430). The validity of the memory must be assessed because of its subjective and complex character (see McLeod & Thomson, 2009). 'Negotiating who owns the narrative' is the fourth limitation because it brings the issue of voice to the fore (Creswell, 2012:513). The narrative must convey the experiences of the participant and not the researcher. The researcher may reflect on these experiences and theorise their properties. Including the experiences of the researcher will distort the participant's narrative. To escape this limitation, extensive participant quotes in the precise language of the participants must be included (*ibid.*). The fifth limitation is the notion of reciprocity. Careful consideration must be given to contemplating whether the researcher gains in the study at the expense of the participant (*ibid.*). Reciprocity can become a moral issue and for that reason the researcher must clearly state right at the beginning of the research what remuneration the participant will or will not receive. Participants must be told the purpose of the research and feel comfortable and willing to share their narratives under these conditions.

Although narrative inquiry does have limitations, this research study acknowledges its value as subjective and often contradictory in nature. Squire (2008) further elaborates on this point. As this research study does, she takes the stance that to make meaning of "experience-centered" and "culturally-orientated" narratives, narratives should be regarded and interpreted as "truthful in their own contexts" (Squire, 2008:41&54). The experiences of people in a particular time and place revealed in narratives can therefore be considered as trustworthy by their very nature.

4.2.3.4 Relevance to this research study

The research study desires to understand the social and personal experiences of female teachers and schoolgirls. To unlock the multiple layers of meaning invested in these personal experiences including perceptions for example, narrative inquiry is advocated because it engages with and does justice to voice, signature and audience within a three-dimensional narrative inquiry space (Clandinin & Connelly, 2000). Power, structure and agency also become prominent points of attention since researchers and participants negotiate key principles embedded in the narrative inquiry process. Moreover, this research study invests in the nature of narrative inquiry by allowing participants to embrace the way they construct their own narratives in unique ways, to develop understandings of actions performed with reasons and to reflect on the situations of themselves as well as others (Hutto, 2007:2). These endeavours draw attention to methods of analysing and understanding narratives lived and told in

relationship to the other in a social milieu that underpin qualitative research methodology (Pinnegar & Daynes, 2007:5).

4.3 DATA COLLECTION METHODS

A narrative inquiry methodology requires data collection methods that open up the space to allow participants to share their narratives, develop meaning and reflect on themselves and others. In the light of this document research, semi-structured one-on-one interviews and narrative-photovoice were employed. In addition, to complement the tripartite nature of this research study, these data collection methods were used to highlight gender equity in Life Orientation national curriculum policy documents (document research), the experiences of teachers (semi-structured one-on-one interviews) and the experiences of adolescent schoolgirls (semi-structured one-on-one interviews and narrative-photovoice).

4.3.1 DOCUMENT RESEARCH

Documents are communicative and representational; they are not containers of content (Flick, 2009:261; Hodder, 2003:160). In effect, they should be engaged with as discourse. Document research can be done with solicited documents or unsolicited documents (McCulloch, 2004:3). This research study relied on unsolicited documents because there was no interaction between the producer of the document and me. Document research is no longer used as often as it was because of the tendency for qualitative researchers to engage with people. McCulloch (2004:26) explains that document research has the reputation of being esoteric, dry and narrow because of its association with the past, elite and public issues rather than the present, the masses, and personal issues. However, McCulloch (2004:131) advocates that document research be used as it is energising and creative and provides a basis for a renewed understanding of the social and historical world.

Extending the discussion on the declining use of documents in qualitative research Rapley (2007), presents two arguments in favour of using document research. Firstly, documents can be investigated to reveal the implicit (silences, gaps or omissions) and the explicit (development of an argument, idea or concept) meanings embedded in the text (Rapley, 2007:111). These different elements of the text combine to consolidate and/or disrupt meaning. Secondly, in document research attention is given to the way specific issues raised by the text are structured and organised. This strengthens the authority of a particular understanding of an issue (Rapley, 2007:123). It should be noted that authorship and access are important factors in document research. Authorship refers to the researcher ability to explore who produced the document, why and for whom/what. Access refers to the extent to which researchers are able to get hold of

specific documents (Denscombe, 2010:220). The documents analysed by this research study form part of an “open published” access domain. Therefore these documents are fully accessible to the public (Flick, 2009:256). Other access domains include closed and restricted access to documents because of confidentiality and/or gatekeepers limiting access to secure information (Denscombe, 2010:220-221).

Authorship encompasses various facets of document research. Documents contextualise information and provide different perspectives and layers of meaning that are related to the researcher's interpretation and directive. Flick (2009:260-261) contends that key questions need to be asked to unlock the meaning embedded in documents. Some of these questions are:

- What are the social circumstances that have influenced the production of the document/s?
- Who produced the document/s?
- For what purpose were the documents produced?
- Who uses the documents?

Flick (2009:262) underlines the value of using document research in addition to other qualitative data collection methods such as interviews to engage with the questions above. Fundamental to document research is

...conceptualiz[ing] the relations between explicit content, implicit meaning, the context of functions, and use of the documents...how to take these relations into account in the interpretation of the documents (Flick, 2009:261).

In the interpretation of documents in this research study in Chapter 5, (a) the explicit content of gender equity presented in the documents is highlighted, (b) the implicit meaning underpinning how gender equity is represented is analysed, (c) the context in which gender equity is portrayed is acknowledged and (d) the operational purposes of the documents with regard to gender equity are alluded to. More importantly, the interaction between and within these tenets are reflected on to draw conclusions. Allan (2008) argues that it is important for research on gender in a poststructuralist framework to use document research to reveal the context (implicit and explicit) of power, knowledge and discourse that underlie the document. In this way, this research study can identify forms (explicit and implicit) of discrimination, injustice and/or oppression as well as justice and a lack of bias (Document Research Profile, Appendix I). The criteria used to select the documents and which documents were analysed is presented in section 4.4 of this chapter.

4.3.2 SEMI-STRUCTURED ONE-ON-ONE INTERVIEWS

The nature of interviews is to explore complex and subtle phenomena rather than straightforward and uncontroversial facts (Denscombe, 2010:172). In particular, data based on opinions, feelings, emotions, experiences, sensitive issues and privileged information emerge from interviews (Denscombe, 2010:174). The desire to engage with the real life and personal experiences of teachers and schoolgirls regarding gender equity makes interviews a particularly important part of the data collection process.

Flick (2009:156-157) contends that interviews should ask different types of questions namely: open questions, theory-driven questions and/or confrontational questions. These types of questions allow the researcher to elicit people's perceptions, meanings, definitions of situations, and constructions of reality (Punch, 2009:144). In effect, interviews are a very powerful method of understanding others and reflecting on oneself. This research study employed semi-structured one-on-one interviews with teachers and schoolgirls because its flexible nature allows participants to develop their own ideas and speak more widely on issues raised by the interviewer (see Interview Profile, Appendixes J and K). Open-ended responses were encouraged and opportunities were created for the participant to elaborate on points of personal and social interest and concern (Denscombe, 2010:182). Each interview lasted between thirty and sixty minutes. For purposes of recordkeeping the interviews were recorded using a tape recorder as well as a video camera. The tape recordings and videos were transcribed verbatim to produce a written form of participants' responses.

Punch (2009:148-149) makes useful points on interviewing from feminist perspectives. In his view, semi-structured interviews allow openness, emotional engagement and development of trust that are all principle tenets of feminist research (Punch, 2009:148). Furthermore, the nature of semi-structured interviews can help to prevent the development of hierarchical research relationships or status differences between interviewer and respondent. This is because they foster an environment where the participants can share their narrative without been restricted to standardised questions, for example, and relationships based on trust, self-disclosure and reciprocity can develop (Punch, 2009:149). The research design and paradigmatic stance of this research study (4.2) require that issues of hierarchy and power be considered during and after the interview (see 4.2.3.2). This makes it possible to engage with the principles of voice, signature and audience (Clandinin & Connelly, 2000:146).

4.3.3 NARRATIVE-PHOTOVOICE

Narrative-photovoice involves more than taking photographs and speaking about them. Mitchell (2011:12) argues that photographs form part of visual research methods that include drawing, video, drama, cartoon, graffiti, map, diagram, web graphic, symbol and many more. Working with the visual is about inquiry, representation and dissemination (Mitchell, 2011:4). This research study used photographs to get schoolgirls to reflect and 'inquire' about their experiences of gender equity. Secondly, schoolgirls 'represented' their experiences by sharing their narratives on the photographs they took of objects, symbols, scenarios and/or situations that they felt best depicted what gender equity meant to and for them (personally and/or socially). Lastly, the photographs were disseminated through the following methods: one-on-one narrative, meta-data written reflections and in a focus-group interview.

In 4.3.3.1 and 4.3.3.2, I draw on the theories of photovoice and narrative theory to present my theoretical stance on narrative-photovoice and how it was employed in this research study. These sections also describe the value of narrative-photovoice and discuss the different methods adopted in narrative-photovoice, as well as the value of narrative-photovoice for this research study.

4.3.3.1 A theoretical perspective on narrative-photovoice as a research method

Photographer and educator Jo Spence's work on *What Can a Woman Do with a Camera?* (Spence & Solomon, 1995) influenced the theory on photovoice developed by Caroline Wang. Wang's investigations using photovoice methods began in 1995 when she and many of her Chinese counterparts provided sixty-two Yunnan farmers with cameras so that they could take pictures, tell narratives, and reach policy makers who govern their lives (Wang *et al.*, 1996). Wang and Burris (1997) began by implementing photovoice in the domain of public health promotion. The objectives of a photovoice method were to (1) enable people to record and reflect their concerns and passions in their community (2) promote critical dialogue and knowledge about these issues in interaction with the photographs and (3) inform research policymakers (Wang & Burris, 1997:370). Since this time she has employed photovoice as a research methodology and method in areas of community-based participatory research (Wang *et al.*, 2000; Wang, 2003), empowerment research (Wang *et al.*, 2007) and child health research (Wang & Pies, 2004). This array of research domains illustrates the potential value of photovoice as a research method and methodology in various fields and disciplines, especially where the aim is to bring about social change and raise consciousness. In education (the field of this research study) photovoice has been used for example in the contexts of African girlhood

and HIV/AIDS (Moletsane *et al.*, 2008), teachers' experiences of poverty (Olivier *et al.*, 2009) and rural education female teachers challenges (Taylor *et al.*, 2007).

Photovoice was deemed valuable for this research study because of its theoretical base. Wang and Redwood-Jones (2001:561) emphasise that photovoice draws on the theory of critical education (Freire's approach of looking critically at the world in a dialogical account with others), feminist theory (to bring new or seldom-heard interruptive ideas, images, conversations and voices into public forum) and a community-based approach (ordinary people using a camera/photographs to promote social change). Warren (2005:869) reiterates that photovoice targets participants such as children, women, the elderly and ethnic minorities whose voices have traditionally been silenced. The desire of this research study to reflect on the notion of gender equity in education through the use of photographs taken by schoolgirls (so they could 'voice' their experiences) is congruent with the theoretical base of photovoice. However, this research study chooses to use the term 'narrative-photovoice' as a means of specifying the method of photovoice being employed. What it accentuates is that participants will engage with photovoice through narrative.

As a method, narrative inquiry focuses on narratives as experiences lived and told and forms "one of the ways that we fill our world with meaning and enlist one another's assistance in building lives and communities" (Clandinin & Rosiek, 2007:35). From another perspective, Chase (2005:671) maintains that narratives demonstrate two things:

(a) the creativity, complexity and variability of individual's (or group's) self and reality constructions and (b) the power of historical, social, cultural, organizational, discursive, interactional and/or psychological circumstances in shaping the range of possibilities for self and reality in any particular time and place.

The narrative-photovoice data collection method thus provides a means of eliciting the experiences (narratives) of schoolgirls. In addition, Heath *et al.* (2009:116) argue:

[I]t is felt by many youth researchers that visual methods have a particular potential to give young people more control over the process of data generation and to express themselves in a medium with which many appear to be particularly comfortable.

Furthermore, another advantage of doing visual research with young people is that it aids articulation; participants are active social agents who play an important role in shaping the world around them and exploring sensitive issues that may be difficult for them to talk about (Heath *et al.*, 2009:124-125).

Conceptualisation of narrative-photovoice as used in this research study

Narrative-photovoice can be conceptualised by juxtaposing the concepts, 'photo-narratives' and 'photovoice'. The reason for these concepts is that their conceptual underpinnings are intertwined and related to (Mitchell, 2011) what this research study terms, narrative-photovoice.

- **Photo-narratives**, also known as “poster-narratives”, convey information through photographs (Mitchell, 2011:59). More specifically, photographers choose the photographs they regard most salient and display them on a poster, power point, display board or any other form that they feel is appropriate (Moletsane & Mitchell, 2007:133). In many research settings, the photographer conducts “oral presentations of the photo-narratives” (Mitchell, 2011:66) to the researcher and other participants by way of “short captions” and descriptions (Moletsane & Mitchell, 2007:133). Giving detailed descriptions of each photograph is not the objective. Therefore, photo-narratives focus on a collage of photographs accompanied by an oral explanation. I foresee that photo-narratives, because of their primarily visual focus, could encourage the photographs to speak for themselves. In this way, the viewer interprets the photographs because the photographs tell a narrative. Research such as this has been done to display pragmatic problems and solutions related to issues such as poverty and gender inequalities, for example (see De Lange *et al.*, 2007; Wood, 2012). Photo-narratives have the potential to provide “rich texts” (Mitchell, 2011:66) on social, political and economic issues. However, this is done through photographs as the primary source of information and the explanation of the photograph, the secondary source of information.
- **Photovoice** is a larger process in which photo-narratives are a form of disseminating the photographs during photovoice (Mitchell, 2011:59). As already stated, Caroline Wang (Wang *et al.*, 1996) coined the term ‘photovoice’. Photovoice is a visual research method that employs photographic techniques to consider “the possibilities for visualizing what is at stake (through the eyes of community photographers) and shifting the boundaries of knowledge” (Mitchell, 2011:52). Photovoice aims at strengthening the voice of participants that are marginalised and underrepresented. Photovoice “promotes knowledge and critical dialogue about important issues” (Joubert, 2012:454) from the grass roots, namely, from the participants themselves. What makes photovoice unique is its community-based and participatory approach to eliciting problems in a particular context and making suggestions for improvement (Mitchell, 2011; Wood, 2012). Lykes (2010), for example, has termed photovoice “photoPAR”, because of its emphasis on participatory action research through photography. I regard photovoice as especially significant in providing representation to the voiceless and minority voice through participatory action and problem-based research methodologies

- **Narrative-photovoice** draws on constituencies of photovoice and photo-narratives but is explicitly underpinned by narrative inquiry theory (4.2.2). As with photovoice, narrative-photovoice desires to give voice to the voice-less and minority voice through narrative. However, the photographers reveal what is displayed in their photographs in the form of narrative. This method can take place individually and collectively (this research study employs both see 4.3.3.2). The photographers' photographs and their narrative can be displayed in the form of photo-narrative. However, it is imperative to have both photograph and narrative and both must be considered when making meaning of the topic or phenomenon being explored. The researcher uses the photographers' photographs and narratives to make interpretations. Together the photographs and narratives give voice to the photographers and demonstrate their "personal connection to the topic" (Mitchell, 2011:4). The photographers give detailed narratives of each photograph. To the extent that the photograph cannot speak for itself; it needs to be accompanied by narrative. One of the prominent differences between photo-narratives and photovoice is the process and methodological framework adopted, namely, narrative inquiry.

It is vital to be explicit about the equipment to be used (see 4.3.3.1.a) in a research method as well as the ethical considerations that must be acknowledged (see 4.3.3.1.b). Consequently, the narrative-photovoice method and processes carried out in this research study are elaborated on in 4.3.3.2.

4.3.3.1.a Equipment for narrative-photovoice

This section explains how the participants will produce the photographs that they will give voice to in their narratives. This research study acknowledges that technology is constantly changing and that different forms of photographic equipment (cameras, cell phones etc.) are available (Mitchell, 2011:15). In the present study each schoolgirl was given a disposable camera, taught how to use the camera and given sufficient time to take the photographs (see 4.3.3.2). Reasons for using disposable cameras were firstly, the small-scale of the research project and the limited funding to purchase other photographic equipment (digital cameras, cell phones etc.) for participants to use. In addition, the participants are from different socio-economic contexts (urban and semi-rural) and so it could not be assumed that they had photographic equipment of their own. Secondly, this research project aimed to unlock schoolgirls' social and personal experiences of gender equity. Using a disposable camera facilitated this aim because it required the participants to reflect before they took the photograph; a photograph cannot just be deleted and replaced with another photograph, as in the case of a digital camera or cell phone, for example. It was also made explicit to the participants that they would narrate their photographs. Thirdly, teaching someone how to use a disposable camera is easy. Other photographic

equipment could be complex to use and time consuming to teach. Fourthly, the disposable cameras allowed participants to take twenty-seven photographs each. This meant that participants knew exactly how many opportunities they had to take a photograph. Furthermore, twenty-seven photographs were manageable both for the participant (ample photographs from which to select and narrate) and the researcher (financial implications for printing). The limitations of using disposable cameras were also a factor. These included not being able to zoom in and out to capture something far away or very close, having to consider the effect of light on the quality of the photographs, and requiring more time because participants had to consider the intended photograph first before taking it.

4.3.3.1.b Ethical considerations for narrative-photovoice

Ethical considerations are central to narrative-photovoice. In addition to 'common' ethical considerations in qualitative research (4.5.2), narrative-photovoice involves unique ethical considerations as well as general qualitative ethical considerations. Fundamental ethical principles underpinning narrative-photovoice include "respect for autonomy, promotion of social justice, active promotion of good and avoidance of harm" (Wang & Redwood-Jones, 2001:560). To honour these principles, various ethical considerations need to be acknowledged and met. Mitchell (2011) and Wang and Redwood-Jones (2001) highlight the following:

- Informed consent is common to ethical considerations in any research. However, for narrative-photovoice informed consent is three-fold. The first form of consent is that between researcher and participant regarding participation in the study. The second is between participant and the subject(s) having their photograph taken. Lastly, the consent to the researcher by participants to disseminate (in whatever form) the participants' photographs and narratives (Wang & Redwood-Jones, 2001:564).
- Photographs taken by participants that depict faces of people or distinct symbols (a school badge, for example) raise ethical concerns. Ethical concerns of identity and lack of anonymity could be seen as an infringement (Mitchell, 2011:21). Alternatively, if consent is received from the subjects and/or place that the participant is photographing then this ethical concern is reduced. The researcher must exercise discretion and this can be done through member checking with the participant.
- The question of ownership is an important one in narrative-photovoice. Mitchell (2011:24) as well as Wang and Redwood-Jones (2001:566) contend that the participants 'own' the photographs that they take. The ethical obligation in this regard is met by making a copy of the photographs for the participants to keep so that they 'own' copies of their photographs. In addition, the participant must also grant informed consent for the researcher to use the photographs within the research study and for dissemination in the thesis, for example.

- Based on her own research, Mitchell (2011:27) makes the observation that ethical issues arise in the field with regard to participants gaining access to sites so they can photograph the places/symbols/people that they desire. Access is a concern in any study and researchers need to provide participants with support they need to negotiate access to sites.
- Children find comfort in depicting their concerns and experiences in fictitious and staged photographs (Mitchell, 2011:31). Researchers have an ethical obligation not to allow these depictions to harm to participants. On the one hand, harm can be caused if negative stereotypes are illustrated (for example, the stigma that boys are rapists) because this could bring harm to the stereotyped (Moletsane *et al.*, 2008). On the other hand, using fiction minimises trauma for the participant especially in the context of sensitive issues (Mitchell, 2011:32). To adhere to ethical considerations (and in effect issues of validity and trustworthiness), the photograph and narrative must be transparent about whether the scenario/symbol/people depicted are fiction or non-fiction.

This section of the chapter has provided an overview of the theoretical framework and the common practices of narrative-photovoice. In the next section, the narrative-photovoice methods used and processes employed by this research study will be provided.

4.3.3.2 Narrative-photovoice research methods and processes in this research study

Narrative-photovoice involves five distinct stages (see Appendix L):

- **Preparation stage.** This stage of narrative-photovoice is vital for participants to know what type of research they are participating in and what is expected of them. Olivier *et al.* (2009:13-15) define four central tenets in this stage. First, conceptualise and contextual issues. This tenet refers to discussing the research project briefly and broadly in stating the main theme(s) of the project. This background gives the participants an idea of the framework of the research. Second, introduce the participants to the concept of narrative-photovoice. In particular, highlight its desire to raise consciousness and promote social change. Emphasise that there are no 'right' or 'wrong' opinions and that each participant's experiences are significant and valuable. Third, decide on a 'prompt' so that the participants know what to take photographs about. The prompt must be unambiguous. As the researcher I must emphasise that in this stage of the research the participants will be asked to explain their photographs and share the narratives invested in the photographs at the next meeting. Therefore, reflection about the prompt and a clear understanding of the prompt by the participants was fundamental. The research also had to make explicit how much time the participants had to take the photographs. Last, basic training on how to use

the camera and to take photographs had to be given to the participants. These included how to turn on the flash, how many photographs there are on a disposable, and how present an issue using different camera angles (up-close, far away) etc. camera, as well as the need to ask permission before taking a photograph.

- **Intermediary stage:** This related to developing the photographs. The photographs had to be developed so that the participants could work with the 'hard copies' or 'original' photographs in stage one. Without these photographs participants would have been unable to recall what photographs they took, and in effect been unable to share the reasons and experiences behind and within each photograph.
- **Stage one:** This was when the one-on-one narrative interviews took place. To disclose the most prominent experiences of participants, the participant were asked to look through all 27 photographs and choose only five photographs (Wang *et al.*, 2007:246). Asking the participants to narrate all 27 photographs could have been daunting for the participant and very time consuming also. Where there were photographs of interest to me that were not chosen in the five photographs by the participant, the participant could be asked for explanation on those also. The photographs of interest to me were those that portrayed unique or controversial experiences of the participants in terms of gender equity. Asking participants to share their narratives on these photographs aided meaning making of their experiences of gender equity. The process of "photo elicitation" (Ewald, 2001) was used to identify the photographs. An approximation of five to ten photographs could be elaborated on in the one-on-one narrative interview. Wang *et al.* (2007:245) argue that a "photovoice free write approach" can also be employed where participants write a narrative about the photographs. Narratives can also be given shape and form by requesting that the participants' name/label each photograph. Alternatively, research done by De Lange, Mitchell and Stuart (2007) used photovoice as a collaborative method where groups of individuals took the photographs together and discussed them as a group.
- In this research study, one-on-one narrative interviews allowed meaning about individual concerns and experiences to emerge. Stage three extended this when group interaction took place and collective and/or individual experiences were probed in interaction with one another.
- **Stage two:** This involved meta-data written reflections. Mitchell and De Lange (2011:121-122) use meta-data as an archive method to provide information about when, where and by whom the data was generated. This research study acknowledges that meta-data is "data about data" (Mitchell & De Lange, 2011:121) but used meta-data as a form of reflection. This meant that participants reflected on their experiences of (a) of gender equity and (b) of taking photographs to express themselves. In effect, data about data emanates. The value of written meta-data for this research study is its ability to foster a disposition about how the participants experience the research and not only the research directives themselves. Meta-

data can then reveal participants' reflections of key features of the research. In addition, meta-data can aid in the crystallisation of data as it provides an alternative perspective of the research themes under study.

- **Stage three:** This involved the focus-group interviews. An overview of focus-group interviews and their value are discussed in section 4.3.4 of this chapter. The significance to narrative-photovoice is that focus-group interviews enable participants to share their photographs and narratives with each other and then to engage in dynamic interaction regarding the themes that have emerged in the photographs. Larkin *et al.* (2007:36) assert that the "SHOWED model" can be employed to direct the interaction between participants as well as participants and their photographs. The SHOWED model is an acronym for a series of questions that are analytical and action-orientated. The questions are: What do we **See** or how do we name this problem? What is really **H**appening? How does the narrative relate to **O**ur lives? **W**hy does this problem or strength exist? What are the root causes? How might we become **E**mpowered now that we better understand the problem? What can we **D**o about it? Emanating from the interactions is the participants' voice collective, opposing and/or individual contentions and/or aspirations. These 'voices' are "invaluable for promoting among participants synergy that often leads to the unearthing of information that it seldom easy to research in individual memory" (Kamberelis & Dimitriadis, 2005:903).

To further illustrate the narrative-photovoice research methods and processes, a schematic representation is presented below in Figure 4.1. The figure provides an illustration of the multiple dimensions invested in a narrative-photovoice research method. Although, within the narrative-photovoice research method there are stages, but these stages are not prescriptive. Furthermore, although each stage has its own focus, the focus of a particular stage is not separated from the previous stage. In other words, stage one is elaborated on in stage two and stages one and two are elaborated on in stage three. To some extent, multiple layers of meaning emerge with the foci of the research question and aims between and within these layers. This means that the narrative-photovoice method is a non-linear process.

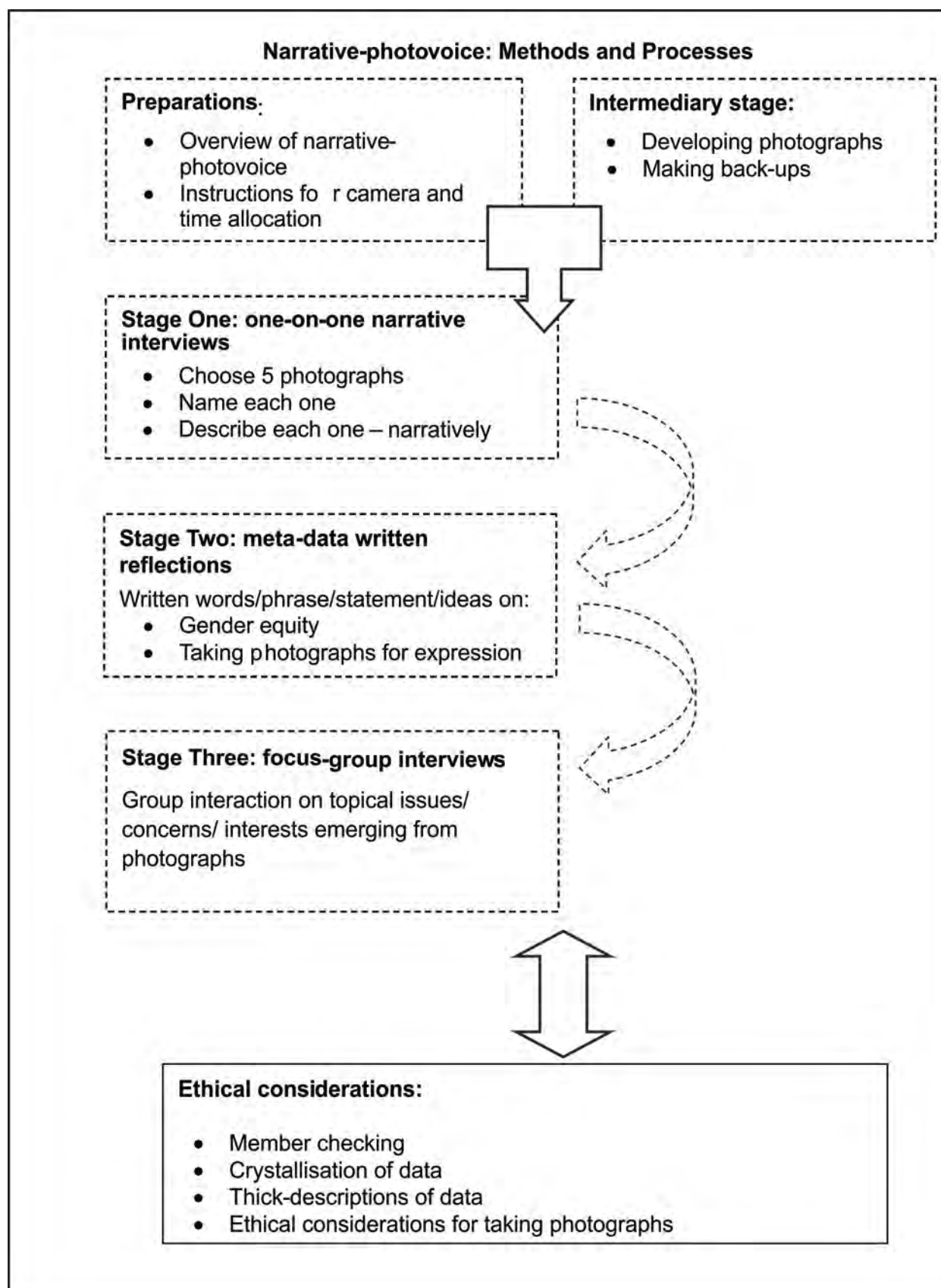


Figure 4.1: Narrative-photovoice: Methods and Processes

4.3.4 FOCUS-GROUP INTERVIEWS

Focus-group interviews form part of stage three in the narrative-photovoice process. Authors such as Punch (2009:146) have identified a discrepancy between the concepts 'group research' and 'focus-group research'. Different types of group interviews exist (see Fontana & Frey, 2000; Morgan, 1998). For the context and purpose of this research study, focus-group interviews were selected as they are directed by a particular focus.

Focus-group interviews also use group dynamics to explore attitudes, perceptions, feelings and ideas about a specific topic (Denscombe, 2010:177; Silverman, 2006:110). In particular, focus-group interviews have three distinctive and vital foci. Firstly, there must be a focus to the session; secondly, emphasis must be on the interaction within the group; and lastly the researcher must facilitate the group interaction (Denscombe, 2010:177). The role of the researcher is not primarily that of interviewer; rather, the researcher introduces questions and topics and then facilitates, moderates, monitors and records the group interaction in responding to them (Punch, 2009:147). The researcher may use probing tactics during the interview to clarify responses. These questions and topics are stimuli for interaction, and the interactions are channelled by the researcher so that specific findings emerge (Denscombe, 2010:177).

Questions and topics related to gender equity provided the stimuli for the focus-group interviews in this research study (Focus-group Interview Profile forms part of the Narrative-photovoice Profile, Appendix L). The schoolgirl participants were asked to share one of their photographs with the group. In particular, they were asked to choose the one photograph that they thought best described their experience of gender equity and that they felt comfortable sharing with the group. The themes emanating from the photographs were then discussed by the group: the participants explored the standpoints within the group and analysed what they thought of one another's or even society's standpoints. Group dynamics are very influential in a context such as this and they have the potential to reveal unexpected perspectives and underlying dimensions. The same five schoolgirls that participated in the semi-structured one-on-one interviews and the narrative-photovoice participated in the audio and video taped focus-group interviews. These recordings were for record keeping and to make it possible for the interviewer to reflect on the interviews. Each focus-group interview, involving the five schoolgirls lasted approximately one-and-a-half hours, and generated a platform hospitable to sharing and reasoning about experiences of gender equity. The interviews enabled me to make meaning about why the participants held the opinions and feelings that they did (see 4.7).

Denscombe (2010:177) asserts that group interaction can lead to shared viewpoints or conflicting viewpoints. Whatever the case, once it has crystallised, the interaction and reflection

reveal reasoning and underlying logic providing insight into what people think and why they hold those views (*ibid.*). Focus-group interviews are an appealing context in which to generate these types of meaning because they have the potential to provide a safe environment (Madriz, 2003:365). This was especially important for this research study because of the safe space they offered for the schoolgirls to share their experiences, attitudes and concerns on gender equity. In this research study, a safe space can be created through schoolgirls being the only participants, and not schoolboys or schoolteachers, for example. However, schoolgirls might feel unsafe in the face of contrasting or conflicting experiences within the group or even beyond the group (for example, family or society). This research study supports Hennessy and Heary's (2005:237) argument that focus-group interviews can alleviate the pressure on individual responses children are used to in a 'classroom' atmosphere and focus-group interviews can relieve/redress the power relationship between adult and child to adult and children. A focus-group approach such as this allows multiple perspectives to be used to explore the data. It also strengthens the trustworthiness of the data gathered in the semi-structured one-on-one interviews and the other narrative-photovoice methods.

4.3.5 SCHEMATIC REPRESENTATION OF THE DATA COLLECTION METHODS AND PROCESSES

In order to give a clear picture of the tripartite nature of the data collection, a schematic representation is provided in Figure 4.2. The concept 'tripartite' is fitting for the approach taken by this research study because it emphasises the three distinct tiers in which the data were collected. The interaction between the methods as well as the participants, which is indicated with arrows, illustrates the interrelatedness of the data collection methods aimed at adequately presenting multiple perspectives of gender equity.

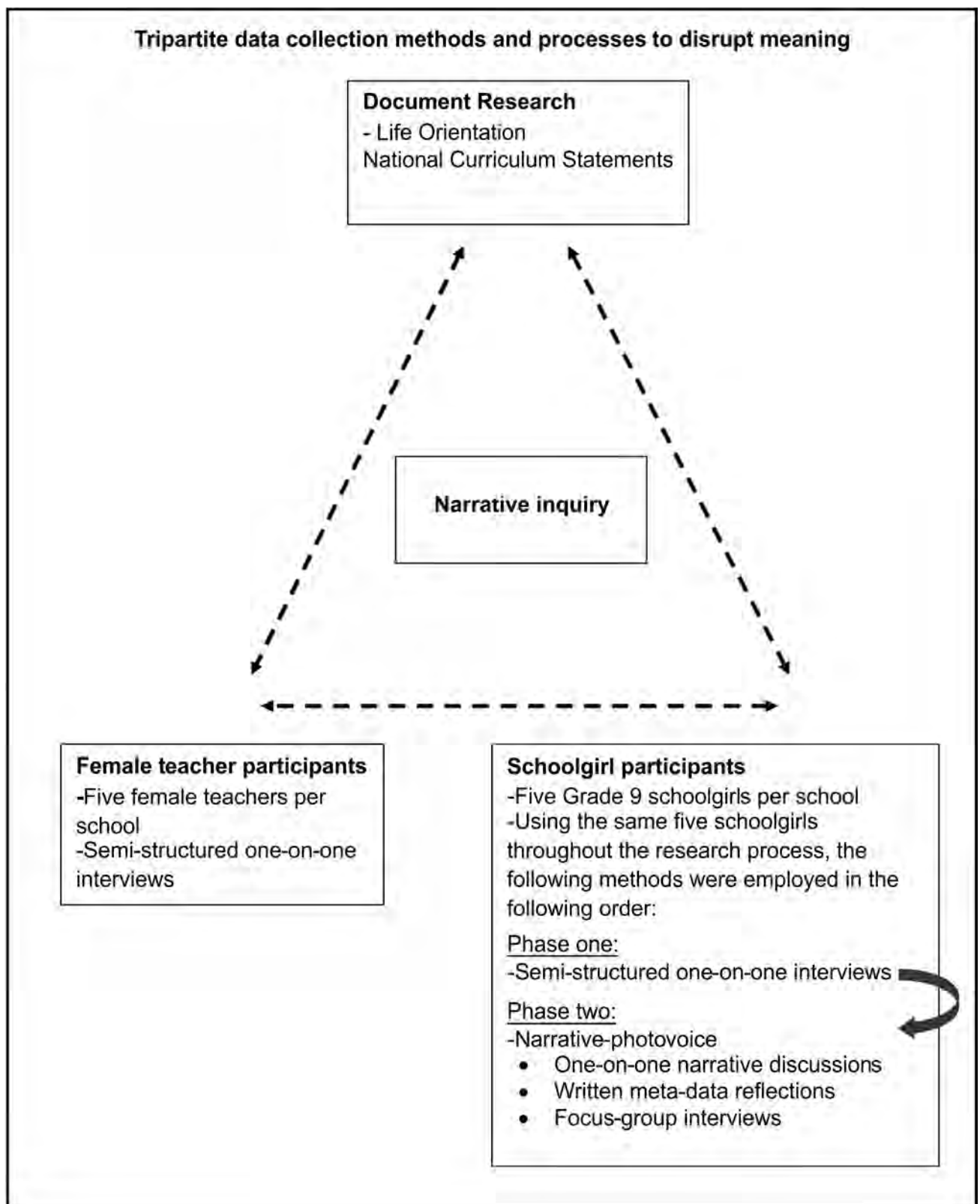


Figure 4.2: Schematic representation of the tripartite data collection methods and processes

4.4 PARTICIPANTS AND ENVIRONMENTS FOR THE RESEARCH PROCESS

Qualitative research is done on a small-scale because of its desire to make in-depth investigations within particular areas of research (Denscombe, 2010:272). A primary concern for researchers is to select the population that is congruent with the nature of research aims and questions. In conjunction with the nature of the research questions and aims, Cohen *et al.* (2011:143) aver that judgments on the sampling strategy to be used need to be made in terms of five key factors. These are: the number of participants, representativeness and parameters of the participants, access to the participants, sampling strategy and the kind of research being undertaken (qualitative, quantitative, mixed methods). The qualitative nature of this research study, the narrative inquiry methodology and the research question aimed at exploring how gender equity is enacted in ethnically diverse participants' experiences are congruent with a purposeful sampling strategy.

In purposeful sampling, "researchers hand-pick the cases to be included in the sample on the basis of their judgment of their typicality or possession of the particular characteristics being sought" (Cohen *et al.*, 2011:156). This makes it possible to identify a sample that meets the specific needs of the research; the primary concern is not generalisability but the desire to acquire in-depth information from those who are in a position to give it (Cohen *et al.*, 2011:157). This can be done in a variety of ways. For Cohen *et al.*, (*ibid.*) there are six types of purposeful sampling that can be employed to achieve representativeness or comparability namely: typical case sampling, extreme or deviant case sampling, intensity sampling, maximum variation sampling, homogeneous sampling and reputational case sampling. The nature of the research is to explore diverse schoolgirls' experiences of gender equity. Since there were no comparative elements, "maximum variation sampling" was the type of purposeful sampling that was chosen to find a sample that exhibits "a very wide range of characteristics or behaviours respectively, in connection with a particular issue" (*ibid.*). The exact size of the sample in qualitative studies is often difficult to estimate. Constituencies such as time, resources, number of suitable people and type of data that need to be elicited should be taken into account (Denscombe, 2010:272).

This research used a pilot study (4.6). After reflecting on this pilot study, a participant selection of ten Grade 9 schoolgirls (five schoolgirls in each school) and ten female Life Orientation teachers (five in each school) were purposefully selected from two secondary schools. Grade 9 schoolgirls were chosen because they are adolescents and adolescence brings with it a time of physical, emotional and personal development. At the same time, schoolgirls' understanding, knowledge and interest were at different levels. In addition, adolescents are able to understand complex and/or abstract questions in a manner that they can share their knowledge and meaning making (Greene & Hill, 2005:8).

The female Life Orientation teachers were purposefully selected because this research study is situated in the social sciences. Moreover, the documents to be used in the document research are related to the Life Orientation national curriculum policy documents. Thus diverse female teachers teaching Life Orientation were best suited for the study, as they would be able to draw on their experiences of teaching gender equity in these contexts.

The two sites of the research met the criteria for the purposeful sampling used in this research study because these two distinctively different environments made it possible to explore the diversity of ethnicity in each context (Denscombe, 2010). The secondary schools were purposely selected from the North-West Province and the Gauteng Province. One criterion for selection was that the school must have a diverse population. The semi-rural secondary school in the Potchefstroom region in the North-West Province was purposefully selected because its socio-economic, multicultural, multireligious and international diversity. Many of the learners and teachers are from Zimbabwe. In the Gauteng Province an inner-city secondary school in the Benoni region was purposefully selected. This school also has a rich diversity of socio-economic, multicultural and multireligious teachers and learners.

These environments were appropriate sites for an investigation into the experiences of ethnically diverse schoolgirls and female teachers regarding gender equity. (See Appendix M and Appendix N for the socio-historical context of each of the research environments).

The documents in this research study represented another type of 'participant'. Flick (2009:258) argues that researchers commonly use either a representative sample of all documents of a certain kind or they select documents to reconstruct a case. This research study selected national curriculum policy documents in Life Orientation to answer the research question for various reasons. These reasons include the fact that Life Orientation content explicitly and implicitly engages with gender and gender related concepts; Life Orientation is a compulsory learning area/subject in all grades from grades R-12; Life Orientation is my area and field of study; and it was not necessary to do document research with all the learning areas/subjects because the research study involved not only document research but also other empirical research, namely female Life Orientation teachers and Grade 9 schoolgirls. The corpus included two different Life Orientation national curriculum policy documents because of the revision of the *National Curriculum Statement* (2002) in South Africa. The reason for this is that the female teachers and schoolgirls that participated in the study were still implementing the *National Curriculum Statement* (2002) when the research was conducted in the two schools in 2011. From 2012 to 2014 the 'new' curriculum, *Curriculum and Assessment Policy Statement* (2011) will be implemented in South African schools (South Africa, 2011e). With this in mind,

the research study analysed Life Orientation national curriculum policy documents related to both the *National Curriculum Statement* (2002) and the *Curriculum and Assessment Policy Statement* (2011). I wanted the study to take account of the 'new' curriculum and the changes that had been introduced by comparing how gender and gender related concepts are represented in each of these curricula.

The selection or "corpus" (Flick, 2009:258) of documents used in this research study included Life Orientation national curriculum policy documents for all grades. The rationale for this the desire to do an in-depth analysis of an all- encompassing perspective of Life Orientation. The national curriculum policy documents used for the document research included:

Life Orientation *National Curriculum Statements* (NCS) in implementation when the research was conducted:

- Life Orientation NCS document: GET (General Education and Training). Grade R-9 (South Africa, 2002b)
- Life Orientation NCS document: FET (Further Education and Training). Grade 10-12 (South Africa, 2003)

Life Skills / Life Orientation *Curriculum and Assessment Policy Statements* (CAPS) documents for implementation in 2012 - 2014:

- Life Skills CAPS document: Foundation Phase (Grade R-3) (South Africa, 2011a)
- Life Skills CAPS document: Intermediate Phase (Grade 4-6) (South Africa, 2011b)
- Life Orientation CAPS document: Senior Phase (Grade 7-9) (South Africa, 2011c)
- Life Orientation CAPS document: FET (Further Education and Training) (Grade 10-12) (South Africa, 2011d)

To sum up, the reasons for doing document research using documents related to the learning area/subject Life Skills and Life Orientation is because Life Orientation "acknowledges the multi-faceted nature of the human being, as well as issues like human rights, gender, the environment, all forms of violence, abuse, sexuality and HIV and AIDS" (South Africa, 2003:10). Life Orientation furthermore orientates the learner for life as a member of a community and society by placing emphasis on "self-in-society" (Rooth, 2005:57). It strives to develop a "common humanity" through "morality, values, beliefs and attitudes" (Rooth, 2005:58).

The research process needs to take cognisance of validity, trustworthiness and ethical considerations. These aspects will be discussed in the next section of the chapter (4.5).

4.5 VALIDITY, TRUSTWORTHINESS AND ETHICAL CONSIDERATIONS

Validity, trustworthiness and ethics feature in every facet of the research process. There are strategies that can be employed and reflected on to facilitate these elements in the research. A discussion on validity and trustworthiness will be presented followed by a discussion on ethics.

4.5.1 VALIDITY AND TRUSTWORTHINESS

The concept 'validity' has become problematic for qualitative research because of its positivistic connotations. Cohen *et al.* (2011:180) aver that qualitative research should strive to unlock authenticity and thus allude to the notions of 'understanding' and 'transferability' rather than validity. Most prominent in this frame of reasoning is the "accounts" of participants and not the data or methods because "it is the meaning that subjects give to data and inferences drawn from the data that are important" (Cohen *et al.*, 2011:181). In another way, the accounts of participants should have the qualities of serving as an example to learn from people in other contexts and adopt this to other contexts. Underpinning this stance, Cohen *et al.* (2011:180) posit that qualitative research have several principles to foster the notion of understanding and transferability:

- The natural setting is the principle source of data
- Research is context-bound and a 'thick description' evolves
- Data is socially and culturally situated and saturated
- The researcher is part of the research world
- Research is holistic
- The research processes and not only the outcome(s) are important

With these principles in mind, Lincoln and Guba (1985) argue that trustworthiness, credibility, dependability, transferability and confirmability are central elements to qualitative research. Qualitative researchers such as Cohen *et al.* (2011), Denscombe (2010) and Flick (2009) have given meaning to these elements. These elements will now be elaborated on.

Trustworthiness considers the "fittingness" of the data (Cohen *et al.*, 2011:181). Moreover, it considers how truthful the set of data is and how consistent the data are with the findings. Given and Saumura (2008:895) are of the opinion that in qualitative research trustworthiness emanates through the credibility, dependability, transferability and confirmability of the research. Credibility demonstrates to what extent the data is accurate and appropriate in a manner that reassures that the qualitative data has been produced and checked in accord with good practice (Denscombe, 2010:299). Dependability refers to the ability of the research to show as much detail as possible regarding the line of enquiry that led to particular conclusions (Flick,

2009:392). Transferability, contemplates the possibility of the research being comparable to other contexts. Not in a way that suggests generalizing the data to other research contexts but rather what the possibility would be that the process and findings could be transferred to other instances (Denscombe, 2010:300). Confirmability rejects the idea that qualitative research is objective and embraces the idea that qualitative data is the product of a process of interpretation (Cohen, *et al.*, 2011:181). In this way, data does not “exist ‘out there’ waiting to be discovered” rather it is constructed and co-constructed by the way that it is used and interpreted by researchers (Denscombe, 2010:301).

To address the elements of trustworthiness, credibility, dependability, transferability and confirmability the following strategies were employed in the data process:

- **Member checking** was used by asking the participants in the study if their experiences, as I described them, have been described accurately (Cohen *et al.*, 2011:182; Denscombe, 2010:297; Flick, 2009:392). This was done through asking for clarification of the participants responses throughout the research process.
- **Peer briefing** through constructive interactions, pertaining to the efficiency of research methods used in the proposed study between my promoter and knowledgeable colleagues (Cohen *et al.*, 2011:183; Flick, 2009:392).
- **Thick descriptions** were retrieved during the proposed research because ample relevant information to contribute to the knowledge construction in this field emanated. This research study adopts Denscombe's (2010:296) stance of thick descriptions that argues that multiple data collection methods were used to ask open-ended questions, in semi-structured research situations and by inviting participants to respond with in-depth responses.
- **Crystallisation** is preferred to the concept of triangulation because it unlocks the desires of qualitative research and namely, the desire for authenticity. Crystallisation involves using contrasting or different data collection methods to elicit various types of data as a means to create authentic data that can verify and/or expand on the responses of participants (Cohen *et al.*, 2011:182; Denscombe, 2010:299; Flick, 2009: 405). In this research study, crystallisation was achieved through a literature review, semi-structured one-on-one interviews, and narrative-photovoice. These could be used to cross-check the data collected and to create a more complete interpretation of the environment and participants in the study. In addition, these tripartite data exploration methods set out to push the boundaries and disrupt meaning making from multiple perspectives.
- **Audit trail.** The principle behind the audit trail is that research procedures and decision making can be checked by other researchers who are in a position to confirm the existence of the data and evaluate the decisions made in relation to the data collection and analysis (Denscombe, 2010:299). This research study has the raw data, transcribed data and interview schedules as an audit trail.

Validity and trustworthiness are vital parts of the research study and should not be seen as something that is done after the study. Rather validity and trustworthiness must be taken into account throughout the study, particularly during the data generation process. Ethical considerations should also be taken into account throughout the study. The ethical considerations employed in this research study are now discussed.

4.5.2 ETHICAL CONSIDERATIONS

Ethics are the principles that should guide the data collection, analysis and dissemination processes. Denscombe (2010:296) asserts that a code of ethics involves respecting the rights and dignity of the participants, avoiding any harm to the participants and acting with honesty and integrity. To facilitate the ethics processes in research, “ethics committees” have been established (Flick, 2009:39). I submitted my research proposal to the ethics committee at the North-West University (as this is the institution at which the study is registered) and the ethics committees of the Department of Basic Education (in the Gauteng Province and the North-West Province). All of these committees gave their consent before the research was conducted (see Appendixes B, D and E).

Once these committees had granted their consent, I made contact with the schools in which the research would take place. Each school was given a copy of the ethics consent forms and a letter requesting consent to do research in that school. The letter of consent was written by the promoter of the study and I presented it to the school principal in each school (see Appendix F). Thereafter, it was arranged that the schoolgirl participants be given sufficient time to take a letter of consent home to be signed by their parents and/or guardians (see Appendix G). Consent with the female teachers took place with me before the interview was conducted so that I could explain the research study and also sign the consent form (see Appendix H).

Gaining informed consent is not the only ethical considerations in a research study. This research study also took the following into account:

- **Avoiding harm to the participants.** The participants were not placed in contexts that could bring them physical harm nor were they expected to reveal information that could cause them to experience emotional and/or psychological harm (Denscombe, 2010:297; Flick, 2009:41).
- **Doing justice to the participants when analysing the data.** I ensured this by grounding the interpretations and findings in the data (Flick, 2009:41). In this research study the verbatim data were used to express the experiences as lived by the participants.
- **Confidentiality and anonymity.** I assured the participant that care would be taken not to expose their identity and to guarantee that their responses would remain confidential

(Denscombe, 2010:298; Flick, 2009:42). The name of the schools and the participants in each school do feature in this research report as part of my commitment to keep their identity anonymous and confidential.

- **Avoiding deception and misrepresentation.** I was honest about the research aims, what the participant was expected to do, where the data would be published and/or disseminated and what they would receive from me in return (Denscombe, 2010:298). In this research study I avoided deception and misrepresentation by presenting the research aims, expectations of the participant, dissemination process and remuneration orally as well as in written form on the consent forms.

The research study should bring more good than harm to the participants emotionally and physically. This requires strict observance of the ethical considerations. The strategies discussed in this section (4.5) were also adhered to in the pilot study (4.6).

The pilot study, why it was conducted and what it revealed for the larger study is presented in the next section.

4.6 THE PILOT STUDY

This section of the chapter draws attention to the pilot study. A brief overview of the role and value of pilot studies for research projects, is highlighted. Thereafter a discussion about the purpose for doing a pilot study in this specific research study is presented. What was done during the pilot study as well as what it revealed, is also presented.

4.6.1 A THEORETICAL PERSPECTIVE FOR CONDUCTING THE PILOT STUDY

This research study undertook a pilot study with the understanding that a pilot study “is completed to determine if the full study can be accomplished” (Schreiber, 2008:624). In particular, concerns pertaining to costs, procedures, methods, access and ethics are explored in a pilot study. Lancaster *et al.*, (2004) argue that in order for the larger research study to benefit from the pilot study, a clear list of objectives is fundamental. In their opinion, objectives “add methodological rigour” (Lancaster *et al.*, 2004:308). Schreiber (2008:624) supports this position by stating that pilot studies are not exploratory in nature but rather

...designed with a clear purpose of developing some conclusions and pushing an area of research or foreshadowed problem where formulation or the generation of other researchable questions can occur. Therefore pilot studies should have sound methodology before initiation.

Once a specific study has identified the purpose for conducting a pilot study then 'sound methodology' can be developed and employed to address the desires of that specific study. Lancaster *et al.*, (2004:308-310) provide five common tenets of the purpose of pilot studies, namely: sample size, data collection methods, research procedure, gaining access and validity.

- Firstly, pilot studies can help determine the sample size and sample selection approach needed for the larger study (Lancaster *et al.*, 2004:308).
- Secondly, piloting the data collection methods provides evidence as to whether the participants understood the questions (literally and conceptually) and whether the questions are relevant to the research aims and theoretical framework (Lancaster *et al.*, 2004:309).
- Thirdly, the research procedure is tested in a pilot study. Schreiber (2008:625) posits that the pilot study can ask certain procedural questions to benefit how the larger study might be conducted. How many times will interaction or contact with the participant(s) be needed and be possible? How long will the interactions take? How many data collection methods are needed? What are the issues regarding ethical consideration? Are fieldworkers needed to collect that data or who will collect the data?
- Fourthly, issues pertaining to access and gatekeepers can be identified in the pilot study (Lancaster *et al.*, 2004:309). For instance, a study that involves children in a school context relies on having access to the school timetable (during and/or after school). In this context, gatekeepers such as the school principal, teacher and parents/guardians will determine access.
- Fifthly, a pilot study is used to investigate how valid the research process (data collection methods, fieldwork procedures etc.) is for developing rich research data (Lancaster *et al.*, 2004:309-310). Constituencies such as cost, time and crystallisation of research methods can be taken into consideration.

In addition to the purposes of conducting a pilot study, it is necessary to highlight the benefits of a pilot study. On the one hand the benefits of pilot studies lie in its ability to develop the researcher's role and skills. Through face-to-face interaction with participants interview skills and types of wording or questioning techniques are refined and better approaches are identified (Schreiber, 2008:625). In this way, a 'practice' round is created for researchers to better their research abilities; they are able to reflect on the research process to gain a better understanding of how the larger study should be conducted. On the other hand, pilot studies allow the researcher incorporate or change approaches and processes to enhance the research study (financially, procedurally and so forth). This includes examining and engaging with "the types of problems, costs, and time needed to properly manage and organize, describe, analyse and interpret the collected data" (*ibid.*).

Pilot studies are attractive for research studies because they can enrich the research approach and process by providing important insights. The next section (4.6.2) describes the pilot study conducted in this research study and how it enriched the larger research study.

4.6.2 INTRODUCTION TO THE PILOT STUDY CONDUCTED IN THIS RESEARCH STUDY

As justified in section 4.6.1, pilot studies are valuable in research studies that endeavour to ascertain, change and/or address concerns and issues that could be encountered in the 'main' or 'larger' research study. The analysis of a pilot study is predominantly descriptive (Lancaster *et al.*, 2004:310) and points to what could be taken into account and/or changed before the larger research study is commenced. The purpose, what was done and the findings of the pilot study conducted in this research study will now be elaborated on.

4.6.2.1 Purpose

The purpose of conducting this pilot study was embedded in financial, procedural, sample and method driven aspects. Financially-driven aspects allude to the dispersed contextual positions of the schools participating in the larger study. Doing the pilot study enabled me to be prepared in terms of research materials; time to gather the data and data recording equipment was vital. In addition, narrative-photovoice (one of the data collection methods) requires that each participant be provided with a disposable camera. Piloting the narrative-photovoice method ensured that obstacles were removed so that finances were not spent unnecessarily and it also ensured that the photographs could be used effectively to generate meaning.

Procedural-driven purposes were piloted in this research study in order to provide an indication of how long each of the research methods would take. Gaining this type of information made it possible to know how long I would have to spend in each school. In effect, this also helped me identify the financial implications of the study. In terms of ethics, I was able to find out the most productive manner in which to disseminate the ethics consent forms and to conduct the research ethically.

Sample-driven purposes were vital in the pilot study. The pilot study used a smaller sample of participants than was desired for the larger study. From the data that was collected during the pilot study, I was able to determine what the sample size for the larger study might be. Finding out how the sample should be chosen or identified were an important part of the pilot study. Method-driven purposes include piloting whether the participants understood the language of

and concepts in the questions they were asked, how relevant the questions were to the research aims, how clear and unambiguous the questions posed to the participants were and to what extent I had succeeded in devising questions that were non-threatening and invited the participants to talk about sensitive and personal experiences. Furthermore, it was necessary to find out whether the adolescent participants in the pilot study found the questions accessible and necessary.

4.6.2.2 Methods and sample piloted

The pilot study was conducted in 2011 at a girls only secondary school in the Potchefstroom region of the North-West Province in South Africa. The reason for this pilot study was to explore narrative-photovoice as a research method with schoolgirls.

Together with the school principal, three Grade 9 ethnically diverse schoolgirls were purposefully selected. One month before the research began, I met with the class teacher to give the girl participants ethical forms that needed to be read and signed by their parents / guardians. Thereafter, the research process took place over a period of one week, where I met twice with each girl participant individually. In the first meeting I introduced myself and gave background information on the purpose of the research study to the participant using oral and written communication. Ethical issues such as confidentiality and anonymity were explained to the participant. During the same meeting, a semi-structured interview was conducted where open-ended questions related to the research topic (gender equity) were asked. At the end of the first meeting the notion of narrative-photovoice was introduced to the participant. Information about what the narrative-photovoice method entails was given and the disposable camera was presented to the participant. The participants were told that they have one week to take the photographs (4.3.3.2). Arrangements were made with the school secretary and the participants that the participants would leave the cameras with school secretary one week later.

After one week I collected the cameras from the school secretary and went to have the photographs developed. One hard copy was made for the second meeting and the photographs were burnt onto a CD so that I could save and use them electronically. During the second meeting each of the participants were asked to choose three photographs, give each photograph a title and explain what the photograph showed. Once the participants had done that, the meeting was concluded by asking the participants how they experienced taking the photographs and inviting them to share any other experiences on the topic that they wanted to. Both meetings were recorded using audio recording and these recordings were transcribed. The transcriptions formed the data was consulted to draw conclusions about the pilot study and inform the larger study.

4.6.2.3 Findings and suggestions for the larger project

The pilot study enabled me to be reflexive on the research processes and data. Emphasis was placed on finance, procedure, sample and method. Each of these is discussed below, followed by Table 4.1 which shows how the pilot study influenced the larger study.

- **Financial considerations** include the purchasing of disposable cameras. From the pilot study it became clear that each Grade 9 schoolgirl should be given her own camera as opposed to having to share a camera with two or more schoolgirls. This is more expensive but better for the data process as participants are given ample opportunities to capture their experiences. In the larger study, a disposable camera was given to each girl participant in the larger study.
- The **procedural findings** also influenced the financial considerations because they indicated what had to be prepared and demonstrated in the two schools that are at some distance from each other. Being prepared minimizes costs. Procedural considerations indicated that collaborating with the class teacher and school secretary allowed the processes of ethical consent and collecting the cameras to be less disruptive and less time consuming. The time spent in each school increased to two weeks for the larger research study because more participants (female teachers and schoolgirls) and more data collection methods (meta-data and focus-group interviews) were included. Another procedural issue was the quality of the audio recording in the pilot study that was often disrupted by the school bell or school children walking past the venue where the research took place. To avoid this problem, I decided that the research should be audio as well as video recorded in the larger study. Doing both audio and video recording enabled me to make more complete and accurate transcriptions.
- In respect of the **sample**, the piloting demonstrated that collaborating with the principal to purposefully select the Grade 9 schoolgirl participants allowed me to gain access to the participants without further gatekeepers within the school (such as the school governing body for example). The school principal often has the 'highest' or 'final' say and this facilitated the selection of participants. As the principal might not know all the learners, for the larger study I recommend that the school principal could also work in conjunction with a teacher who knew the participants well, so that a sample could be identified. The pilot study demonstrated that Grade 9 schoolgirls had the cognitive and social skills to share their narratives. Consequently, Grade 9 schoolgirls were used again in the larger research project. In addition, very rich data emanated from the sample of the three schoolgirl participants in the pilot study and for this reason it was decided that 10 Grade 9 schoolgirl participants be selected for the larger study. In addition, two schools were to be used in the

larger study, one secondary inner-city school and one secondary semi-rural school (see 4.4), with five schoolgirls participating in each school.

- The most substantial changes were made to the **methods** of the study. One of the main findings pointed to the narratives of the photographs taken by the participants in the narrative-photovoice method. In the pilot study the participants provided a narrative for three of the 27 photographs they had taken. As researcher, I found that the participants struggled to choose only three photographs because they had taken 27 photographs and wanted to share more of their narratives. To address this, participants were given the choice of narrating five photographs in the larger study, with the flexibility of using approximately three more photographs if the opportunity presented itself (for example, if there were photographs that interested me and that I wanted the participants to provide a narrative). Another finding was that the pilot study highlighted that the individual contact sessions presented only individual meanings. I recognised the value of individual written meta-data reflections followed by focus-group interviews (4.3.4) as well. In this way different 'types' of data were generated. These multiple data collection methods also contributed to the trustworthiness and validity of the data.

Table 4.1: Pilot study findings and guidelines for the larger research study

Area of interest	Pilot study	Reflexive interpretations	Larger research study
Financial	A disposable camera was given to each girl participant	The schoolgirls demonstrated that they knew how to use the disposable cameras and could narrate their photographs	As in the pilot study each girl participant was given a disposable camera
Procedural	One week was spent in each school	This was sufficient for the pilot study but due to increased research participants and data collection methods the time had to be increased	The time was increased to two weeks in each school
	Ethics forms were given to the class teacher for	Involving the class teacher was very	As in the pilot study, ethics forms were given

	participants to take home to parents / guardians and then collected from the class teacher after they had been completed.	effective because it meant only having to collaborate with one person and it helped to save time.	to class teacher for participants to take home to parents / guardians and then collected from the class teacher.
	It was arranged that the girl participants leave their disposable cameras with school secretary for me to collect.	Collaborating with the school secretary was valuable as it meant that the schoolgirl participants did not have to be disrupted during school time and that they could leave the disposable cameras with the school secretary before lessons	As in the pilot study, it was arranged that the girl participants leave their disposable cameras with school secretary
	The data was audio recorded	Due to disruptions experienced in the pilot study and the audio recordings being unclear, I had to consider alternative recording techniques for better quality in the recording.	Video and audio recording was used to compensate for the possibility of bad recordings and for greater clarity in sound so that more precise transcriptions could be made.
Sample	Three ethnically diverse Grade 9 schoolgirls were purposefully selected.	The data generated by the three schoolgirl participants were very rich.	Five ethnically diverse Grade 9 schoolgirls in each school were included in the larger study because of the potential for the research methods to produce rich data.
	One secondary school was used for the pilot	Using only one secondary school	To achieve the aims of the research study, two

	study.	for the pilot was sufficient and the girl participants in this one school provided ample suggestions for how to improve the larger study and made it possible to ascertain whether the larger study could be done.	secondary schools proved adequate for the larger study
	The schoolgirl participants were in Grade 9	Grade 9 schoolgirls demonstrated that they had the social and cognitive skills to share their narratives.	As in the pilot study, Grade 9 girl participants were also used in the larger study
	The purposeful selection of girl participants was done with the help of the school principal	It proved very helpful to build a rapport with the school principal and to some extent this also determined the success of the selection of the participants.	It was decided to do the purposeful selection of girl participants with the help of the school principal and/or class teacher because in some schools the principals do not even know the learners.
Method	In the narrative-photovoice interview three photographs were narrated	The girl participants found it difficult to choose only three photographs to narrate because they had 27 photographs to choose from.	From the pilot study it became clear that the schoolgirl participants wanted to share more of their photographs and narratives so in the larger study five photographs were narrated.
	The only data collection methods employed in the pilot study involved the	The individual contributions were significant but the	In the larger study it was decided to extend the data collection methods

	schoolgirl participants individually.	quality could be enhanced if group interaction was included.	to include written meta-data reflections and focus-group interviews.

In conclusion, doing a pilot was significant for the larger study that was conducted because it enabled me to be better prepared and well equipped to handle different situations. It also helped me to make decisions on the most effective ways answer the research question and reach its aims.

4.7 METHODS FOR EXPLORING THE QUALITATIVE DATA IN THIS RESEARCH STUDY

According to Patton (2002:432) when qualitative data are analysed they are transformed into findings. Data analysis is ultimately a means of reducing volumes of collected data, selecting significant data, identifying patterns and producing findings from the essence of what is revealed by the data (De Vos *et al*, 2005:333). Qualitative data analysis can be done in numerous ways but there are “general principles and guidelines which can be followed in doing it systematically and reflectively” (Wellington, 2000: 134). According to Henning *et al*. (2004:101), data analysis requires “analytical craftsmanship and the ability to capture understanding of the data [being analysed].” Miles and Huberman (as quoted by Wellington, 2000:134) describe data analysis as having three stages; data reduction, data display and conclusion drawing. Due to the reality that the activity of analysing qualitative data is often messy, ambiguous, time-consuming and complicated (De Vos *et al*, 2005:333; Wellington, 2000:134), I opted not only to rely on the three stages mentioned by Miles and Huberman. Wellington (2000:135-141) provides more detailed stages of data analysis which I chose to use.

Whatever the format, the data must be coherently organised in a way that all materials have a similar format and raw data material should be identified with unique serial numbers or codes for reference purposes (Denscombe, 2010:286). The original research questions, aims, methodologies and theoretical underpinnings must be taken into account and reflected on during the process (Wellington, 2000:145). Once this is in order the ‘stages’ of data analysis can be demonstrated (Wellington, 2000:135-141). In addition to these ‘stages’, methods of critical discourse analysis were employed to interpret the data in order to reveal the meaning embedded in the data. The study provided opportunities (through semi-structured one-on-one interviews, narrative-photovoice, written reflections and focus-group interviews) for the participants to present accounts that influenced their emotions and worldviews (Phoenix, 2008:67). These accounts provided data that could be analysed and categorised into clusters

and themes in order to reveal the participants' processes of sense-making of the topic under study and the discourses influencing the meaning of participants.

With this in mind, the data analysis was done in two stages. Firstly, I engaged exploratively with the data (4.7.1), taking into account aspects of organising, reflecting, analysing and reporting the data. Secondly, I used critical discourse analysis to analyse the data (see stage three of Szczerbinski & Wellington, 2007 as well as Wellington, 2000 in 4.7.1). A detailed account of why and how critical discourse analyses were employed is provided.

4.7.1 THE PROCESSES OF EXPLORING

This research study employed Szczerbinski and Wellington, (2007:101) as well as Wellington's (2000:135) 'stages' of analysing data because these stages allow a holistic picture of the data analysis process to emerge from start to finish. Although some of the stages are intertwined or require constant revisiting, these stages provide an indication of how data analysis might evolve. An explanation of these stages will now be elaborated on:

- Firstly, *immersion*. All the collected data are examined to get an overall sense or feel of the data. This involves note taking, active reading, highlighting or annotating transcripts: in short, 'immersing oneself' in the data (Szczerbinski & Wellington, 2007:101; Wellington, 2000:135).
- Secondly, *reflecting*. This involves literally standing back from the data and reflecting on it (*ibid.*).
- Thirdly, *taking apart/analysing the data*. This is the informal process of selecting or filtering out data that will be used, categorising data, itemising data and reorganising data (*ibid.*). Stage three includes *the coding process*. Three types of coding evident in this research study are: InVivo coding, axial coding and selective coding (O'Donoghue, 2007; Saldaña, 2009). InVivo coding is also known as 'literal coding' because it uses the exact or verbatim language or discourse portrayed in documents and/or by participants (Saldaña, 2009:74). The understanding of literal or the surface meaning of words, terms and phrases is promoted. The primary aim of axial coding is to make connections between the categories and sub-categories identified in InVivo coding (O'Donoghue, 2007: 94; Saldaña, 2009:159). Wellington and Szczerbinski (2007:112) argue that a deeper understanding and interpretation of the discourse emerges as emphasis is placed on "connotation" and not "denotation" as in InVivo coding. Lastly, selective coding involves the process of selecting the core categories related to the research questions. This aims at identifying significant relationships such as commonalities and contrasts within these core categories

(O'Donoghue, 2007: 97). These coding approaches will be used within the analysis method of critical discourse analysis (4.7.2).

- Fourthly, data are organised into clusters of classification to facilitate the search for patterns and similarities as well as to explore a new knowledge construct. This process is referred to as *recombining and synthesizing data* and requires continuous refinement to de-contextualise and re-contextualise data (Szczerbinski & Wellington, 2007:102; Wellington, 2000:136).
- Fifthly, the research study must *relate and locate data* from other people's research that will position their findings in the research holistically and in line with the research questions and aims (Szczerbinski & Wellington, 2007:103; Wellington, 2000:137-139).

It is essential to compare and contrast the data in the fifth and last stage of the data analysis. Reflecting on the data aids the process of making sense of it. Data can be compared and contrasted according to certain categories, methods and/or themes. According to Wellington (2000:138) the following questions can be asked and/or considered:

- How do your categories compare or contrast with others in the literature?
- What are the strengths and weaknesses of your data and your methods? How do they compare or contrast with the strengths and weaknesses in the methodology of other studies?
- What theories/frameworks/models have been applied in, or developed from, other inquiries? To what extent can they be applied to yours?

These questions make it evident that data analysis is an important process in research as it constructs both meaning and understanding to assist interpretation and present the findings in a coherent way. *Presenting* the data is sometimes also referred to as the sixth stage of the data analysis (Wellington, 2000:139). In this stage data must be presented fairly, clearly, coherently and attractively and elicit the reality, authenticity and vividness of the participants responses (*ibid.*).

4.7.2 METHOD OF ANALYSIS: CRITICAL DISCOURSE ANALYSIS (CDA)

Fairclough's (1992) three-dimensional theory of discourse was used as the method to analyse the data collected through Life Orientation national curriculum policy documents, semi-structured one-on-one interviews, narrative interviews, written reflections and focus group interviews. This research study is situated in a narrative inquiry methodology and uses narrative-directed data collection methods. Narrative analysis can adopt various positions however the understanding in this research study resides in Rieseman's (1993; 2008) notion of

narrative analysis. Narrative analysis can be grouped into four typologies namely, thematic, structural, dialogic-performance and visual narrative analysis each with the ambition to engage with “how a speaker or writer assembles and sequences events and uses language and/or visual images to communicate meaning, that is, to make particular points to an audience” (Riessman, 2008:540). Narrative analysis also enables the researcher to interrogate the intention and language used so that not only the content is revealed but also the reasons pertaining to ‘how’ and ‘why’ the narratives were told (Riessman, 2008:540).

This research study acknowledges the value of narrative analysis but found critical discourse analysis more useful. The first reason for this is: the national curriculum policy documents used in this study are not narratives they are official government documents (4.2.2). These documents are viewed as discourse rather than narratives told and lived (4.3.1). Secondly, the paradigm of this research study (4.2.1) supports the position that power, domination and inequity are crucial constituencies when gender is being explored. In effect, the analysis employed in this research study aims at exploring how language (in the documents and voice of the participants) depicts gender equity and to what extent the domination and/or emancipation prevails. In the paragraphs that follow, the theory of CDA is presented to provide further justification for its inclusion in this research study.

There is a vast body of scholarship in critical discourse analysis (CDA) and prominent thinkers in this field are Norman Fairclough (1992; 1995), Teun A. van Dijk (1985) and Ruth Wodak (1996). CDA derives from linguistics, but is also prominent in other fields such as economics, political science, media and advertising, gender studies and education (Blommaert, 2005:26). CDA features strongly in research on policy analysis (Woodside-Jiron, 2003), learning as social interaction (Lewis & Ketter, 2004), social transformation and learning (Fairclough, 2004), gender and literacy classrooms (Young, 2004), and literacy identities in education contexts (Rogers, 2004).

Principle tenets of CDA include:

- Analysing opaque and transparent structural relationships of dominance, discrimination, power and control through critically investigating social inequities as expressed, signalled, constituted and legitimized in discourse (Wodak, 2001:2).
- CDA does not consider the relationship between language and society to be deterministic; CDA endeavours to make explicit power relations that are frequently hidden so as to derive results that can be of relevance in practice (Meyer, 2001:15).
- Theoretical approaches and topics of empirical inquiry in CDA are motivated by the underlying concern to identify injustices in the structure of society and seek to ameliorate

the conditions of those groups who suffer from them. In effect, it urges social change through critical analysis (Wooffitt, 2005:139).

- Van Dijk (2001:96) posits that CDA is discourse analysis 'with an attitude' because it focuses on social problems and the role of discourse in the production and reproduction of power, abuse and/or domination. In addition, the experiences and opinions of members of dominated groups are taken seriously and their struggles against inequity are supported: CDA explicitly defines and defends its socio-political position that "CDA is biased – and proud of it" (*ibid.*).
- CDA has emancipatory objectives that aim to illuminate the problems confronting people in particular forms of social life (the poor, the socially excluded, those subject to oppressive ethnic and gender relations, for example) and to contributing resources which people may be able to draw on to tackle and overcome these problems (Fairclough, 2001:125).

As a result, as a theory CDA inevitably strives to explore the interception of language and social structure. Its concerns are not only abstract or philosophical but also action and practice orientated. Against this background, this research study embraced CDA as a data exploration method. Wooffitt (2005:137-138) stresses that there is not one way of 'doing' CDA because of the various styles and foci that underpin CDA as a theory and method. However, Van Dijk (2001:99) avers that even though research studies adopt different or multidimensional CDA theories and methods for analysis, CDA cannot analyse an entire corpus of data. CDA requires the researcher to make choices and select data relevant to the social issue under study. This position is directly relevant to this research study: it emphasises the need for the data analysis to employ InVivo, axial and selective coding (4.7.1) to analyse the rich, descriptive data collected in the study in order to reveal significant findings such as those pertaining to hierarchy, domination, struggle and inequity (cross reference to theoretical chapters). In keeping with a disposition of this nature, Fairclough's (1992) theory for CDA in practice is employed as the method of data analysis.

Fairclough's (1992) three-dimensional framework for analysing discourse is concerned with analysing 'discourse-as-text', 'discourse-as discursive-practice' and 'discourse-as-social-practice'. These 'discourses' "bring together three analytical traditions" indispensable for CDA (Fairclough, 1992:72). Each of these analytical traditions will now be discussed with an emphasis on data analysis.

4.7.2.1 Discourse-as-text

Description is pertinent in this part of the analysis, and the intention is to "describe larger-scale organizational properties of interactions" (Fairclough, 1992:234). To undertake a 'description' of

this nature, discourse-as-text adopts four key foci: vocabulary, grammar, cohesion and text structure (Fairclough, 1992:75). Vocabulary gives attention to the wording used in the text, particularly individual words or key words used to describe the topic under study (Fairclough, 1992:76). Words combined into phrases, statements and/or sentences are analysed for their grammatical significance in the text (Fairclough, 1992:75). “Transitivity” complements the grammatical focus as it analyses aspects such as whether particular process types or participants are favoured, the choices made in voice (active or passive) and agency (Fairclough, 1992:236). Cohesion considers how clauses and sentences are linked together through conjunctive words (e.g. therefore, however and so on) and other cohesive devices such as repetitive words (Fairclough, 1992:77). Lastly, text structure looks at the text holistically to identify episode marking and other organisational properties of the text (Fairclough, 1992:75).

During the discourse-as-text analysis, this research study was concerned with how gender equity was expressed by participants and depicted in documents. Using InVivo coding (4.7.1) made possible an analysis of the key words and concepts said by the participants or used by policy makers in the Life Orientation national curriculum policy documents to describe how they perceive gender equity. Gaining this knowledge was directly relevant to discovering how meaning of gender equity is constructed and portrayed. Grammar, cohesion and text structure were used to analyse aspects such as voice and agency (who is active and who is passive for example).

4.7.2.2 Discourse-as-discursive-practice

Production, distribution and consumption are the primary dimensions for discourse-as-discursive-practice (Fairclough, 1992:78). Emphasis is placed on the ways texts are developed, by whom and how they are distributed. A key feature of this process is analysing the authorship and representation of production, distribution and consumption (Woodside-Jiron, 2003:534). Each of these aspects were in the research data through employing InVivo coding (4.7.1). A description of the explicit conditions pertaining to how and by whom the data was produced helped to contextualise the study. Contextualization was a fundamental phase of data analysis as it situated the data being constructed and analysed into a context. The context contributed to the construction and interpretation of the data carried out in the discourse-as-social-practice (4.7.2.3).

In terms of the national curriculum policy documents, analysis of the production, distribution and consumption placed an emphasis on analyzing the social, historical, political, theoretical, philosophical, values and economical features underpinned by the national curriculum. In addition, analysis that focuses on who has access to and voice in these documents was also

recognised. The notion of production was also used to highlight the biographic profiles of the participants, for example their ethnic, religious, social, physical and economic contexts. Distribution and consumption do not necessarily play a major role in participants' contextual dimensions and profile. However, distribution and consumption can be recognized in the contexts where participants distribute and consume the data generation. For example, the focus-group interview could be seen as a setting where narratives are distributed and where the narratives of others can be consumed.

4.7.2.3 Discourse-as-social-practice

The goal of discourse-as-social-practice is to reveal meaning about the nature of social practice and the effects of discourse on social practice (Fairclough, 1992:237). The researcher's interpretation comes to the fore in the subjective and objective process that emerges. It is subjective because all researchers have their own frame of reference that they consciously and unconsciously draw on. At the same time, the process is objective because the researcher consults the analysis of discourse-as-text and discourse-as-discursive-practice. Ideology and hegemony are examples of prominent foci in data analysis in this dimension. The intent of hegemony and ideology is to analyse aspects such as power, dominance, discrimination, oppression, identities, and beliefs in social structures. Ideologies are organized sets of beliefs that mobilise practices and viewpoints to sustain inequities/equities across society (Wooffitt, 2005:140). Hegemony, on the other hand, focuses on a constant struggle of social structures to construct, sustain and fracture alliances and relations of domination and subordination, which can take economical, political and ideological forms (Fairclough, 1992:92). The dimension of discourse-as-social-practice constructs Fairclough's (1992) approach to social change. Blommaert (2005:30) asserts this is an acknowledgement that:

...the way in which discourse is being represented, re-spoken, or re-written sheds light on the emergence of new orders of discourse, struggles over normality, attempts at control and resistance against regimes of power.

InVivo coding was employed to analyse the data in discourse-as-text and discourse-as-discursive-practice. Whilst for discourse-as-social-practice, the data was analysed employing axial coding and selective coding (4.7.1) to interpret the data in terms of the nature and effects of social practice in the data of the study. Principles underpinned by ideology and hegemony proved insightful. However, these principles provided only a broad guideline for the inductive data analysis.

Criticisms of Fairclough's data analysis method of CDA relate to bias, subjectivity and relevance of the data that is selected for analysis and the interpretations that emanate (Blommaert, 2005:33). However, these concerns are not limited to CDA but hold true for most qualitative research. These concerns are usually related to ethics, validity and trustworthiness. There are strategies that can be used to address these concerns (see 4.5.1).

4.7.2.4 CDA data analysis method for this research study

Drawing on Fairclough's (1992) CDA theory, in this section I describe how CDA is employed by this research study.

Fairclough (1992:231) argues that there is no prescribed order in which the data must be analysed and that discourse-as-text need not be the first area of analysis. Therefore the data generated in this study were analysed using Fairclough's three-dimensional conception of discourse in CDA in a non-linear and holistic way. The emphasis was on the purpose of the data analysis, which was driven by the research aims and questions.

I began with an analysis of discourse-as-discursive-practice. This was followed by an analysis of discourse-as-text and then discourse-as-social-practice. The reason for this approach is that discourse-as-discursive-practice contextualised the study and provided key knowledge of the participants and the research environment. In addition, analysing discourse-as-text thereafter provided a foundation of the explicit or literal wording and key words pertinent to the research topic. As a result, discourse-as-social-practice could be used to reflect on the knowledge of the previous dimensions as well as to analyse the data to interpret its social structures. Although this sequence was adopted, CDA is not a structured and fixed process. The dimensions should be regarded as interconnected.

An example of this process is presented schematically in Figure 4.3.

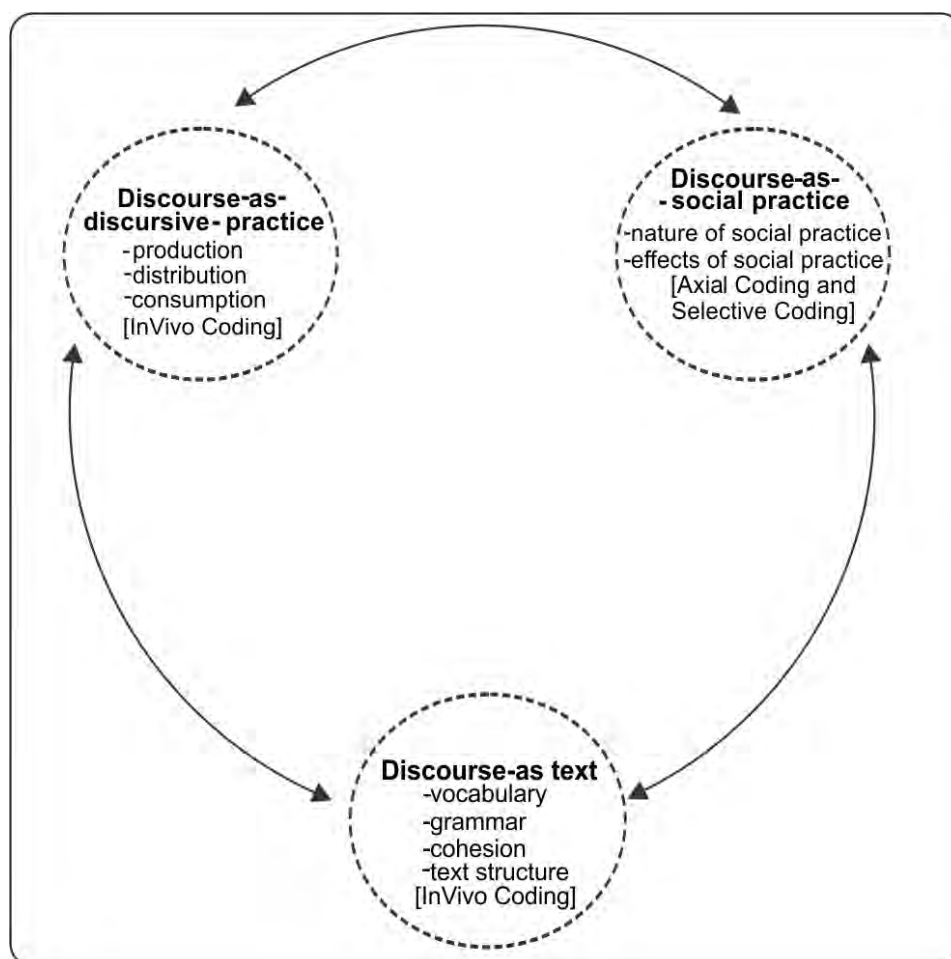


Figure 4.3: CDA as the method of data analysis. (Adapted from Fairclough's (1992) three dimensional conception of discourse)

As displayed above (Figure 4.3), the approach taken by this research study considers the interconnected nature of the three-dimensions. Even though analysis began with discourse-as-discursive-practice in this research study, the interconnected between the dimensions of analysis lay in the constant reflection on the all of the dimensions of analysis. Therefore, each dimension influenced the analysis of another dimension. Together, all the dimensions formed a non-linear, holistic data analysis process.

4.7.3 RELEVANCE OF CDA AS THE METHOD OF DATA ANALYSIS FOR THIS RESEARCH STUDY

The CDA method of analysis complemented narrative inquiry research methodology by exploring the gender equity discourse embedded in the teachers' and schoolgirls' narratives and the national curriculum policy documents. Multiple layers of meaning (discourse-as-discursive-practice, -text and -social-practice) emerged, revealing hegemonic discourses pertinent for making meaning of gender equity nuances and conceptions. Moreover, a substantive and

justifiable basis on which to engage with the research question and aims of the study was fostered.

4.8 REFLEXIVITY AS THE ORIENTATION ACROSS THE STUDY

The poststructuralist feminist paradigm makes it important to highlight the reflexive analytical framework of study (4.2.1). Alvesson and Sköldberg's (2009) theory of 'reflexive interpretation' informed the stance on reflexivity. For these authors reflexive interpretation refers to "the open play of reflection across various levels of interpretation" (Alvesson & Sköldberg, 2009:271). In addition, reflexive interpretation is in opposition to empiricism and theoreticism where the use of a single, abstract framework (Alvesson & Sköldberg, 2009:272) raises questions about its objectivity (Lynch, 2000). Reflexive interpretation underlines the importance of reflecting critically on oneself to raise awareness of one's subjectivity (Guba & Lincoln, 2005; Macbeth, 2001) to a greater extent than only thinking critically about the systematic processes of the research (Wellington, 2000:42). Reflexivity can also be regarded as interwoven with the concept of "ethical mindedness" in terms of "an alertness and heightened sensitivity to understanding the relational aspects of the research process" (Warin, 2011:809).

Interpretation (in Reflexive Interpretation) implies that no one single or unambiguous perspective can emerge because interpretation stems from the researchers' judgment and intuition within and between themselves as researchers, the research participants and the context in which it is being interpreted (Alvesson & Sköldberg, 2009:272). In particular, interpretation is "the very ability to break away from a frame of reference and to look at what it is not capable of saying" rather than expanding or extending what has been said (Alvesson & Sköldberg, 2009:270). Although reflexive interpretation could seem inevitable within research (natural, physical, human or social for example) it is sometimes performed unconsciously or even regarded as insignificant. This statement does not propose that all research employ reflexive interpretation but it does highlight its importance. Yanow and Schwartz-Shea (2006:xiii) argue that reflexive interpretation becomes more necessary when one writes for communities that are conscious of this particular design, when one is engaged with inter- and cross-disciplinary research, when there are no agreed-upon procedural norms or when procedural norms are under contestation. In this research study these dimensions come to the fore because this research study is very likely to attract readers who are familiar with reflexive interpretation, such as those who are involved in feminist research (Haraway, 1991) or auto-ethnographic research (Ellis, 2004). At present, there is a strong trend towards being explicit about the subjective nature of research in which the researcher is immersed, not only as a scientist (the researcher) but also as a person with his or her own identity, values and ideologies. It should also be noted that although qualitative research underpins this research

study within this framework, there are no agreed-upon norms (and sometimes qualitative research procedural norms are even contested) as to how to research the phenomenon of this research study, namely the extent to which gender equity is enacted in Human Rights Education curricula.

In the theory of reflexive interpretation there are four levels of interpretation. These levels create multiple layers of meaning and when this multiplicity is embraced by the researcher, reflexive interpretation occurs. These levels of interpretation are referred to as empirical material, interpretation, critical interpretation and representation and authority (Alvesson & Skoldberg, 2009). These levels also relate to other stages, dimensions and levels in this chapter. For example, narrative inquiry (4.2.2) also engages with representation and authority and thus these levels also non-linear and non-discrete in the course of the thesis. The levels will now be presented individually in order to capture the essence of each level.

For Alvesson and Skoldberg (2009), these levels can be regarded as the four orientations wherein the researcher should be engaged for reflexive interpretations to manifest. The level of interpretation pertaining to 'empirical material' regards the rationale for and interpretation of the empirical processes of the specific research phenomenon. This is predominantly underpinned with the empirical and theoretical predispositions that the researcher brings into the empirical material. Within reflexive interpretation, "the benefit of hindsight can deepen th[e] understanding of what is influencing our knowledge production and how this is occurring" (Mauthner & Doucet, 2003:419). This stance does not negate being inductive in the empirical process, but rather it acknowledges the knowledges that the researcher takes into the research environment. To some extent, Alvesson and Skoldberg (2009) argue that 'empirical material' presented in reflexive interpretation shares many of the interests of grounded theory with regard to the importance of not only verifying theory but also generating it (Glaser & Strauss, 1967). It is advocated that the researcher "follow some well-reasoned logic...and use rigorous techniques for processing the data" (Alvesson & Skoldberg, 2009:11). Of importance for this level is thus the involvement of the researchers, their transparency and reasons for the choices of empirical processes (for instance, in the gathering and analysis of data) for the phenomenon under study.

The level of interpretation termed 'interpretation' engages with preliminary interpretations of the empirical material guided by academic theories or cultural contexts, assumptions and implicit personal theories, for example (Alvesson & Skoldberg, 2009:273). Of importance is the potential for the empirical material to inspire, develop and even reshape existing theoretical or other dispositions to allow for different meanings to emerge. Dimensions of the nature of hermeneutics to understand underlying meanings through specific meanings (or parts) within their broader frameworks or contexts are desired. At this level, a "repertoire of interpretations"

emerges which discloses multiple interpretations, but “limits the possibility of making certain interpretations” (Alvesson & Skoldberg, 2009:273). Arising from the repertoire of interpretations is the potential for certain interpretations to be given priority, while other interpretations may be considered, and yet others do not even suffice (Alvesson & Skoldberg, 2009).

The multiple meanings that emerge from the repertoire of interpretations are engaged with further in the ‘critical interpretation’ level. This level reveals and embraces the political-ideological character of research by acknowledging that what is explored and how it is explored cannot avoid interpretations that either support, reproduce or challenge existing social conditions (Alvesson & Skoldberg, 2009) (see also discourse-as-social-practice, 4.7.2.3). How social conditions are represented and interpreted in the empirical material can be explicit and implicitly embedded. Thus, what is important at this level of interpretation is to be critically aware that the interpretations and theoretical assumptions on which the empirical material is based are “not neutral but...part of, and help[s] to construct, political and ideological conditions” (Alvesson & Skoldberg, 2009:11). An awareness of the political and ideological create the space to engage with the contextual dimensions underpinning the empirical material of the research participant as well as the interpretations of the participants’ empirical material the researcher arrives at. A meta-understanding of critical theory is desired to increase the researchers’ awareness of the political nature of social phenomena and to develop the ability of researchers to reflect critically upon those taken-for-granted realities which they are examining and of which they are also – as members of society – an inevitable part (Alvesson & Skoldberg, 2009:144) (the pre- and post-script provides information of my meta-position).

The fourth level engages with ‘representation and authority’ in the text produced by the researcher that presents the empirical material and interpretations (the research report for example). In order for the research to be heard (understood and transferred for example) by others, it needs to be written down. It is very important to be aware of how this text is best produced and to acknowledge that “words matter” (Denzin, 2000:257). Mauthner and Doucet (2003:419) stress that researchers that locate themselves socially, emotionally and intellectually in the research must be able to “retain some grasp over the blurred boundary between the respondent’s narrative and [their own] interpretations”. Although this is of some significance for representation and authority in the text, Alvesson and Skoldberg (2009) adopt a poststructuralist stance and argue that the text creates yet another ‘blurred boundary’ because the text lives a life of its own. This implies that multiple layers such as the author’s (the researcher and the participant) claims to authority and the text’s claim to reproduce and mirror some extrinsic reality, come to the fore (Alvesson & Skoldberg, 2009:11). It is within and between these layers of multiple interpretations that being transparent about representation and authority are of great importance (Etherington, 2007). In constructing the text, the researcher must be conscious of

the phenomena, empirical data, contextual dimensions and the own dispositions. How the text is represented and who is or who is not represented within the text are primary considerations in how the text will engage with the research questions, aims and objectives of the research study. Alternatively, how the researcher and the body of scholarship engage with the research questions and aims can also determine who is and who is not represented.

Figure 4.4 below depicts the levels of interpretation using vertical arrows and the reflexive interpretation that could evolve with horizontal arrows. As has already been noted, the levels of interpretation are fluid and non-linear. Additional horizontal arrows (on the right) illustrate the non-linear association between the levels of interpretation and the reflexive interpretations with the research study.

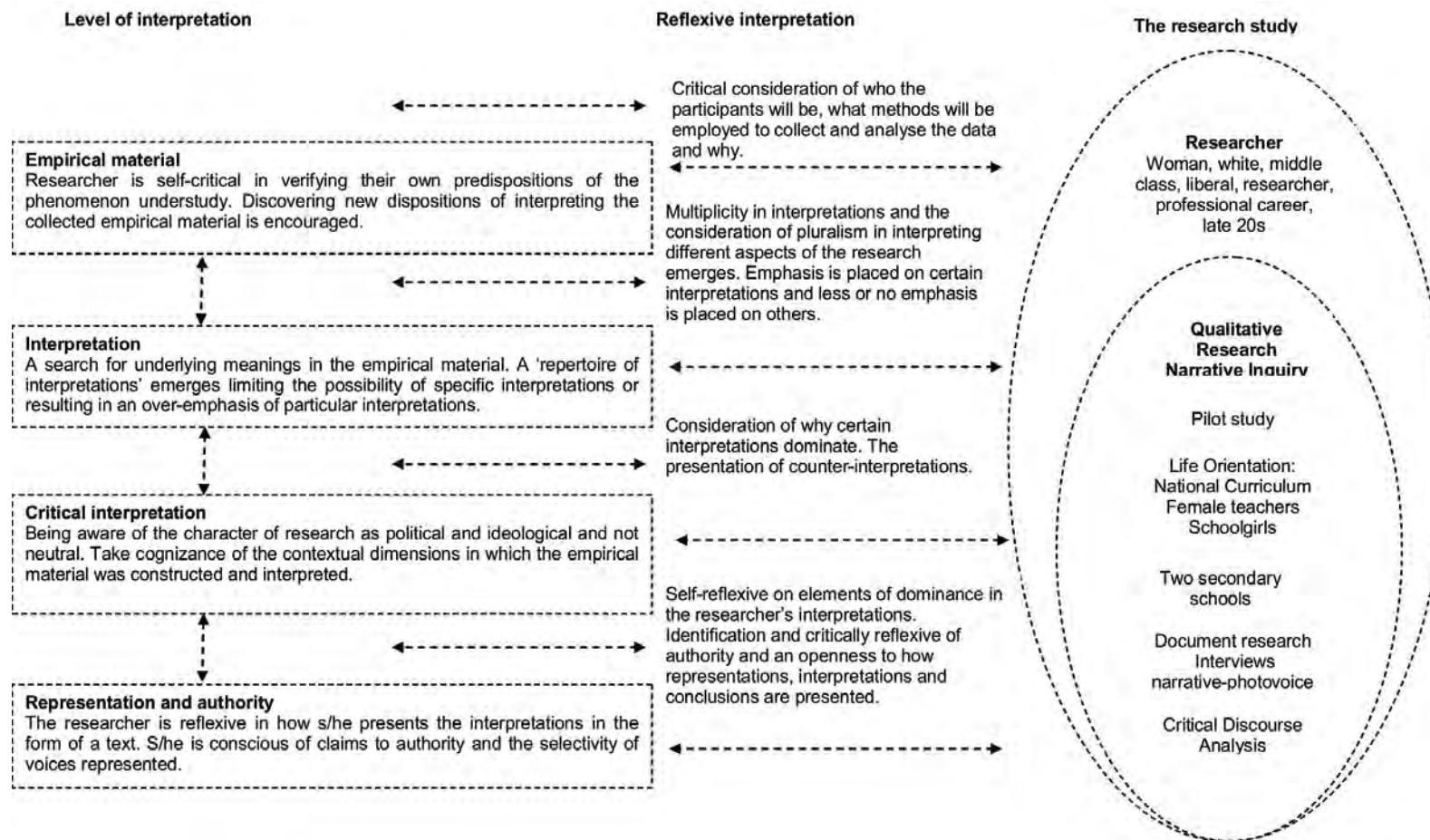


Figure 4.4: Reflexive interpretation (adapted from Alvesson & Sköldbberg, 2009)

4.8.1 THE RELEVANCE OF REFLEXIVITY FOR THIS RESEARCH STUDY

A methodological consciousness of the need for reflexivity meant I was constantly engaged in reflecting on myself as a researcher and reflecting on choices to (or not to) employ certain processes or take certain stances (theoretically, ideological or other) before, during and after the research. A stance such as this is valuable as this research study engaged with gender equity both theoretically and empirically: a phenomenon that is often regarded as a sensitive, elusive, political, historical and social topic. It emphasises how I, as researcher, engaged with this topic and determined which elements of the topic were emphasized, which elements were mentioned and which elements were not mentioned. An outcome such as this is possible because of the subjective nature of research and because it is not feasible for one PhD study to address all elements of a broad topic. What is significant for a researcher conscious of reflexive interpretation is that there is a heightened awareness of why certain elements of the research design were employed and engaged with and the particular perspective(s) involved. How these decisions were made was also guided by my subjectivity, the research questions, aims and objectives of the study. Transparency is valuable if it is able (as the intention of this research study) to bring about an improved understanding of the phenomenon.

4.9 SYNTHESIS

The essential features of qualitative research are the correct choice of appropriate methods and theories; the recognition and analysis of different perspectives; the researchers' reflections on their research as part of a process of knowledge production; and the variety of approaches and methods (Flick, 2009:14).

This chapter echoed the essential features of qualitative research as posited by Flick (2009). The variety of appropriate data collection methods which form part of the design of this narrative inquiry, made it possible for rich data, significant for the research aims and questions, to be generated. A clear account has been given of the limitations and challenges of and the ethical considerations required by the methodology and methods, as well as by validity and trustworthiness. Knowledge production featured strongly during the pilot study. This enabled me to engage reflexively with questions related to the way the research should be conducted in the larger research study.

This chapter indicates that two key central positions informed the choice of data collection methods. One is the tripartite approach to data collection. This kind of approach makes it possible to explore the research topic holistically taking account of all of the different perspectives the documents, teachers and learners experiences provide. The second is that a

narrative-photovoice method is a valuable means of exploring the research question. The strength of this method is that it is an interconnected process involving the use of photographs in one-on-one narrative interviews, written meta-data reflections and focus group interviews.

Fairclough's (1992) three-dimensional conception of discourse in CDA as a data analysis method was also elucidated. The coding methods as well as the interconnected perspective in each of the dimensions, emphasising how the data of this research study were analysed in order to arrive at interpretations of the extent to which gender equity is enacted in HRE curricula, were presented.

In the chapter that follows, attention will be given to the presentation, analysis and interpretation of the data in Life Orientation national curriculum policy documents. The Life Orientation national curriculum policy documents include:

Life Orientation *National Curriculum Statements* (NCS) being implemented when the research was conducted:

- Life Orientation NCS document: GET (General Education and Training). Grade R-9 (South Africa, 2002b)
- Life Orientation NCS document: FET (Further Education and Training). Grade 10-12 (South Africa, 2003)

Life Skills / Life Orientation *Curriculum and Assessment Policy Statements* (CAPS) documents to be implemented in 2012 - 2014:

- Life Skills CAPS document: Foundation Phase (Grade R-3) (South Africa, 2011a)
- Life Skills CAPS document: Intermediate Phase (Grade 4-6) (South Africa, 2011b)
- Life Orientation CAPS document: Senior Phase (Grade 7-9) (South Africa, 2011c)
- Life Orientation CAPS document: FET (Further Education and Training) (Grade 10-12) (South Africa, 2011d).

CHAPTER FIVE

DOCUMENT RESEARCH: GENDER EQUITY PERSPECTIVES AND STANCES

5.1 INTRODUCTION

Document research is one of the data exploration methods used in this research study (4.3.1) and provides one of the tripartite perspectives on gender equity (4.3.5). The next chapter (Chapter Six) will engage with the data generated by the participants (female teachers and schoolgirls). This chapter (Chapter Five) will engage with Life Orientation national curriculum policy documents.

Critical Discourse Analysis (CDA), which is used to analyse the documents (4.7.2.4), requires an engagement with the data that takes account of the contextual, literal and the interpretative components of the data. This is done by reviewing the literature on the socio-historical perspectives of South Africa's *National Curriculum Statements*. Female teachers and schoolgirls' profiles in the next chapter will serve as contextualisation.

This chapter commences with a description of the socio-historical perspectives that influenced and informed the making of the South African *National Curriculum Statement*. With this contextual underpinning in mind and with the research aims of this study as a focal point, Life Orientation as described by the national curriculum policy documents is analysed. Of importance to this study is to ascertain how gender and gender related concepts are enacted in the curriculum and this study depicts this phenomenon through Life Orientation national curriculum policy documents in two distinct ways. A literal analysis employing InVivo coding and then an interpretation of the literal analysis through axial and selective coding (4.7.1) will be employed. These aspects will now be elaborated on.

5.2 THE MAKING OF SOUTH AFRICA'S NATIONAL CURRICULUM STATEMENT SINCE THE EARLY 1990S: SOCIO-HISTORICAL PERSPECTIVES

This section of the chapter will highlight the discourses relating to the production, distribution and consumption of *National Curriculum Statements* in South Africa since the early 1990s. Next, the curriculum will be discussed in relation to relevant debates. My aim is to provide a broader contextual framework for some of the embedded features of the *National Curriculum Statements* of 2002 (the curriculum in implementation when the empirical study was conducted in schools) and 2011 (the curriculum being implemented during the completion and submission of the thesis). In addition, I will engage with the specific constituencies of the learning area Life

Orientation (2002b; 2003) and the subjects Life Skills (2011a; 2011b) and Life Orientation (2011c; 2011d) in order to provide a foundation for the analysis of these subjects/learning areas in the next sections (5.3 and 5.4).

First, it is necessary to highlight the nature of the education system inherited by the first democratic government in 1994. According to Chisholm (2003:269) and Young and Kraak (2001:2), Sibusiso Bengu, the first Minister of Education in government elected in 1994, needed to address challenges such as the high levels of adult and matriculant illiteracy, dysfunctional schools and universities, discredited curricula, the exclusion of the majority of the population from anything beyond elementary education, illegitimate structures of governance and school curricula that reinforced racial injustice and inequality. To meet these challenges, the South African government aimed to reorganise education so it could take account of:

- the social, economic and political needs of education and curriculum;
- global competitive imperatives;
- the need for a new philosophy to address remnants of apartheid policy and practice;
- the need to be neutral and comprehensive enough to be acceptable to wide social layers;
- the need for a base on which the system could be legitimately reconstructed (Chisholm, 2003:269; South Africa. 2002a:6-8).

In an attempt to address these challenges and aims, new curricula were devised. The various trials and tribulations endured in the process will now be alluded to.

5.2.1 CURRICULUM 2005 (C2005) AND THE REVISED NATIONAL CURRICULUM STATEMENT (NCS) 1994 - 2002

Different perspectives on curriculum transformation in South Africa were developed between the early 1990s and the early 2000s. Two of these were a symbolic view of curriculum policy (Jansen, 1999a; 2000; 2001) and the social influences on the construction of the curriculum (Chisholm, 2005a). Jansen (2001) argues that clear shifts in perspective and circumstances in the early 1990s are evident in the policies that informed the making of the *National Curriculum Statement*. In particular, Jansen (1999a, 2000) asserts that policy making was underpinned by 'policy as political symbolism'. Policy as political symbolism was most evident in the emphasis on the politics of transition and the lack of consideration for practice, applicability, budget considerations and context (Cross *et al.*, 2002:172). The politics of transition was prioritised because of the need to revise the inherited apartheid curriculum and remove what the newly democratic government perceived as racial and offensive language that was not in keeping with their democratic vision. The decision to simply remove problems (biased language, for example), but not deal with contextual factors and practice marks this policy as political

symbolism. Cross *et al.* (2002:186) argue that “very often in educational reforms political concerns are made to prevail over educational and pedagogical concerns in order to mediate conflicting interests in the political domain”. As a result, the National Curriculum Statement is “fundamentally [a] political statement that reflects the struggles of opposing groups to have their interests, values, histories and politics dominate the school curriculum” (Chisholm, 2005a:194). The South African curriculum reforms in the early 1990s were visionary and symbolic policy with contextual constraints at the implementation level (Christie, 1999).

Another factor in the transformation of curriculum in South Africa from the early 1990s was the social influences in the form of lobbies, voices and interest groups and their involvement in the overall design of the curriculum as well as curriculum content. In the domain of the social construction of the curriculum, there was a dynamic interaction between context and agency that resulted in profound tensions, contradictions and paradoxes resulting in power relations that impacted on and shaped the curriculum (Chisholm, 2005a:195). Social forces had particular viewpoints on what content should be included in the curriculum, where it should feature and for what purposes. As opposed to curriculum as policy (Jansen, 1999a; 2000; 2001), curriculum as a social product (Chisholm, 2005a) is the result of the contestations between social forces, rather than any one social force, which also made it a messy and turbulent process. In South Africa, these social forces were the vocational lobby, environmental lobby, history lobby, local universities and NGOs, teacher unions and the conservative Christian lobby (*ibid.*). These social forces did not have their desires met in the curriculum, nor were their desires rejected; rather they were negotiated on various levels. Such levels included: (a) taking into consideration the direct interest of social forces, (b) not taking into consideration the direct interests but acknowledging how these interests were reflected in other social forces, and (c) alternatively acknowledging how the interests of social forces are mediated by the broader goals and vision of the Constitution (South Africa, 1996) and overall principles underpinning the curriculum (Chisholm, 2005a:204-205). Curriculum as a social product emanates from within and between the social forces involved. One example of this is that the Department of Education and teacher unions were in agreement at times and at other times they were not (Chisholm, 2005a:205). What is relevant here is not which social voices prevailed, but how and why they prevailed. Moreover, the process of curriculum production through social construction requires the complicated process of involving multiple stakeholders through an intended bottom-up approach rather than a top-down or authoritarian one.

Curriculum as policy (Jansen, 1999a; 2000; 2001) and curriculum as a social product (Chisholm, 2005a) are two broad perspectives of how curriculum development was perceived, theorized and even experienced by different role players. These perspectives highlight the highly contested, politically-laden and socially embedded nature of curriculum construction

within and between different stakeholders and at various stages in the making of South Africa's *National Curriculum Statement* post-1994. Against this background, I will identify some of the principal features of the development and implementation of the *National Curriculum Statements* (C2005 and NCS). In my view, the principal features that deserve attention are: *purification*, *an Outcomes-Based Education (OBE) curriculum* and *a period of doubt* as an understanding of these contributes directly to this phase of the data analysis, namely how the curriculum policy statements were produced, distributed and consumed (4.7.2.2).

Purification

Although purification refers more directly to decontamination, sanitization or cleansing this section of the chapter regards purification in a metaphorical sense. More broadly, 'purification' in a metaphorical sense signifies prominent or even permanent change brought about to make something more untainted. This 'untaintedness' does not imply better or worse, but simply changed to some degree. Purification became evident in three distinct domains: the content in the curriculum (syllabus revision), who was involved in developing the curriculum (multiple stakeholders), and what principles underpinned the curriculum (Constitutional underpinning).

In terms of content, purification was of highest priority for the first democratic government that came into political power in 1994 as it was committed to 'cleansing' (Jansen, 1999a) the syllabi currently implemented in South African schools. This 'cleansing' involved addressing offensive language, racial stereotypes, insensitivity toward diversity as well as controversial and outdated content (Chisholm, 2005a:193; Fataar, 2006:646; Hoadley, 2010:136; Jansen, 1999a:59). The committee elected was originally instructed to review the history syllabus, but later their brief was expanded to include all syllabi. It decided to remove content that was outdated, inaccurate or insensitive (Jansen, 1999a:59). However, this revision of content in the syllabus was met with scepticism because of the limited time frame (September to December) in which it took place and the failure to recognise curriculum development as a long-term process that involves more than the rearrangement or removal of content (Jansen, 1999a:59). In addition, "textbook revision, in-service training, assessment reform and a broad political process to generate support for, and understanding of, the proposed curriculum changes among teachers and parents" were overlooked (Jansen, 1999a:59).

Purification, through participation, also surfaced during the curriculum development processes. In this context, purification refers to the shift from policy-making as secrecy and authoritarianism under the monopoly state to the inclusion of stakeholder and civil society participation (South Africa, 2002a:4; Cross *et al.*, 2002:172). The position of stakeholders, "has its roots in the anti-authoritarian logic of the liberation movements, which was suspicious of the role of academic

'experts' disconnected from practice" (Fataar, 2006:646). Stakeholders and members of civil society included school governing bodies (SGBs), NGOs and activists for example (Chisholm, 2005a:197; Cross *et al.*, 2002:171). Although "for the first time curriculum decisions were made in a participatory and representative manner" (South Africa, 2002a:4), many problems were experienced. The Department of Education was faced with questions such as: how to accommodate the various stakeholders, where to accommodate them and why or why not to accommodate them. In addition, they had to address the challenges posed by the notion of curriculum as social product (Chisholm, 2005a). Teachers and the crucial role they play in the curriculum reform were undermined or ignored. Teachers were required to make the shift towards a new curriculum; one way of winning their cooperation would have been to include them in the process of knowledge construction so that they would be able to "deliver in teaching and learning" (Cross *et al.*, 2002:185).

The values and nation building principles of the Constitution (South Africa, 1996) underpinned and were integrated in and intertwined with curriculum development (South Africa, 2002a:6-13). Within this stance, purification set out to eradicate every trace of the apartheid government from the curriculum and so that the new curriculum would embrace the ideals of a democratic government (Fataar, 2006:645). The 1996 Constitution (South Africa, 1996) and the Manifesto on Values, Education and Democracy (South Africa, 2001) were two key policies in this regard.

"The Constitution expresses the nation's social values and its expectations of the roles, rights and responsibilities of all citizens in a democratic South Africa" (South Africa, 2002a:8). In particular the aims of the Constitution are to (South Africa, 2002a:7):

- 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;
- build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

Along with these aims, the ten fundamental values of the Constitution as expressed in the *Manifesto on Values, Education and Democracy* (South Africa, 2001), needed to be incorporated in the curriculum. These values are: democracy, social justice and equity, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability (responsibility), respect, the rule of law and reconciliation (South Africa, 2002a:7). These aims and values were infused in and across all learning areas and became part of the explicit as well as the implicit curriculum. This initiated more embedded and implied curriculum reform; it changed not only

curriculum content or knowledge but also the attitudes, skills and values envisaged for school children and the future adults of South Africa.

The purification of curriculum development had positive intentions but, did not always mean the change was for the better. To be more specific, although the intention of the government was to 'cleanse' the syllabus, improve and increase stakeholder participation in policy making, as well as have the Constitution and other democratic principles underpin curriculum development, 'cleansing' evoked many counter conflicts and contestations.

An Outcomes-Based Education (OBE) curriculum

OBE, (as theorised by educationists such as William Spady (1995)) was introduced in South Africa in 1997 as part of Curriculum 2005 (C2005¹¹) (Cross, *et al.*, 2002:178-179; Hoadley, 2010:136). OBE which was profoundly influenced by labour and economic discourse was viewed as meeting the needs and demands of the labour market.

The labour market favoured a skills-based curriculum that produced competencies namely, discrete, generic, demonstrable performances, and required the learner to demonstrate that specific skills had been attained (Fataar, 2006: 647; Hoadley, 2010:137). This type of curriculum was favoured by the National Training Board (NTB). It took the view that growth in South Africa required technology and such technologies needed a workforce literate in Mathematics and Science as well as an attitude to work that was characterised by flexibility, versatility, problem solving abilities and team work (Cross *et al.*, 2002:176).

The OBE curriculum had learning outcomes and assessment standards that were designed down from critical and developmental outcomes. Critical and developmental outcomes were derived from the aims and values in the section on purification to "describe the kind of citizen the education and training system should aim to create" (South Africa, 2002a:11). The seven critical outcomes envisaged learners who would be able to (*ibid.*):

- identify and solve problems and make decisions using critical and creative thinking;
- work effectively with others as members of a team, group, organization and community;
- organize and manage themselves and their activities responsibly and effectively;

¹¹ C2005 was the first new post-Apartheid curriculum and it was strongly informed by a move towards an integration of training and education, academic and non-academic practices, skills, attitudes, values and knowledge. Integration was understood, in this context, as political, economic, social and pedagogical and was underpinned by principles of OBE and social justice (Hoadley, 2010:136-137).

- collect, analyse, organize and critically evaluate information;
- communicate effectively using visual, symbolic and/or language skills in various modes;
- use Science and Technology effectively and critically showing responsibility towards the environment and the health of others;
- demonstrate an understanding of the world as a set of related systems by recognizing that problem-solving contexts do not exist in isolation.

The five developmental outcomes envisaged learners who were able to (*ibid.*):

- reflect on and explore a variety of strategies to learn more effectively;
- participate as responsible citizens in the life of local, national and global communities;
- be culturally and aesthetically sensitive across a range of social contexts;
- explore education and career opportunities;
- develop entrepreneurial opportunities.

The ideals of a labour and economic discourse (Cross *et al.*, 2002; Hoadley, 2010) feature strongly in the critical and developmental outcomes (South Africa, 2002a). They are also reflected in the definition of OBE given by the Department of Education.

The South African version of outcomes-based education aimed at stimulating the minds of young people so that they are able to participate fully in economic and social life. It is intended to ensure that all learners are able to develop and achieve to their maximum ability and are equipped for lifelong learning (South Africa, 2002a:12).

The OBE curriculum had distinct implications for learners, teachers and teaching-learning. On the one hand, there was a shift from fundamental pedagogies to progressive pedagogies, from behaviourist to constructivist approaches to teaching-learning, towards learner-centeredness and making allowances for local, hidden, previously silenced knowledge and everyday realities of learners to surface (Chisholm, 2003:270; Chisholm, 2005a:194; Cross, *et al.*, 2002:179; Hoadley, 2010:137). On the other hand, OBE introduced an entirely new vocabulary. The assumption was that by changing the meanings of words and vocabulary used, “their associations with the past or unpleasant experiences are to be broken” (Chisholm, 2005a:197). Attention to this vocabulary is important as it is an integral part of the changes that are reflected in design, development and implementation of the curriculum as well as to identities of the people involved (Fullan, 2001). In particular, ‘teacher’ became ‘educator’ and ‘pupil’ became ‘learner’. These changes explained as motivated by “the kind of learner that is envisaged” (see South Africa, 2002a:8) and “the kind of educator that is envisaged” (see South Africa, 2002a:9). In the latter case, the type of teacher envisaged included one who is “qualified, competent, dedicated and caring” (South Africa, 2002a:9). To some extent, new roles and attitudes were

embedded in the new terms: being a learner (as opposed to a being pupil) and being an educator (as opposed to being a teacher) did not only mean a change in vocabulary, but also had social, cognitive, emotional and/or identity related outcomes (Fullan, 2001).

Overall, the new vocabulary included “66 specific outcomes, assessment criteria, phase and programme organizers, range statements, performance indicators, and expected levels of performance” (Chisholm, 2005a:196-197). The three OBE terms used most in this study (5.3 and 5.4), especially in the presentation, analysis and interpretation of Life Orientation national curriculum policy documents (South Africa, 2002b; 2003) will be defined as they are used throughout this chapter. These are: Learning Area, Learning Outcome and Assessment Standard.

A Learning Area, formally known as a subject, “is a field of knowledge, skills and values which has unique features as well as connections with other fields of knowledge and Learning Areas” (South Africa, 2002a:9). There are eight Learning Areas from Grades R-9 and each Learning Area addresses “the relationship between human rights, a healthy environment and social justice” (South Africa, 2002a:10). For Grades 10-12 however, ‘subject’ is used. It has different connotations; a subject is viewed as “dynamic, always responding to new and diverse knowledge, including knowledge that traditionally has been excluded from the formal curriculum” (South Africa, 2003:6).

Learning outcomes are derived from the critical and developmental outcomes and describe what knowledge, skills, values and attitudes learners should have acquired, demonstrated and been able to do by the end of an academic period (week, month, term, or year) (South Africa, 2002a:14). More generally,

[a] set of learning outcomes should ensure integration and progression in the development of concepts, skills and values through the assessment standards. Learning outcomes do not prescribe content or method (South Africa, 2002a:14).

According to the Department of Education (South Africa, 2002a:14) Assessment Standards:

...describe the level at which learners should demonstrate their achievement of the learning outcome(s) and the ways (depth and breadth) of demonstrating their achievement. They are grade specific and show how conceptual progression will occur in a Learning Area [or Subject and from grade to grade]. They embody the knowledge, skills and values required to achieve learning outcomes. They do not prescribe method.

There is no doubt that the OBE curriculum brought about radical changes to the South African education system in domains such as teaching-learning and assessment. These changes have been experienced and theorised in different ways resulting in OBE as a “floating signifier, meaning different things to different people, who invest in it with diametrically opposed qualities” (Chisholm, 2003:271). Mohamed (1998), Malcolm (1999) and Odora-Hoppers (2001), for instance, have defended OBE’s learner-centeredness and its contestation of Eurocentric and rationalist assumptions of school-based knowledge, for example. In contrast, critics of OBE have emphasised the shortcomings of learner-centeredness; the complex, confusing and contradictory language associated with OBE; grossly inadequate preparation of teachers and lack of resources; the borrowing of OBE from international countries without considering the contextual changes that needed to be made; the focus on instrumentalism which assumes that a learner can clearly demonstrate a particular set of outcomes; and the disregard for the magnitude of re-engineering that was required to support OBE (Chisholm, 2003; Christie, 1999; Cross, *et al.*, 2002; Jansen, 1998; 1999a; 1999b; Jansen and Christie, 1999; Muller, 2001). OBE was a key aspect of curriculum production, implementation and consumption, not only for C2005 in 1997 but also for the review of C2005 in 2000 and the implementation of the *Revised National Curriculum Statement* (NCS) in 2002. In fact, even after the revision of the NCS in 2009 (South Africa, 2009) and the implementation of the *Curriculum and Assessment Policy Statement* (CAPS) in 2012 (South Africa, 2011e), OBE remains a highly contested and debated issue (Hofmeyr, 2010).

A period of doubt

According to Fataar (2006:642), education reform in South Africa between the early 1990s and early 2000s took place within three distinct “policy cycles” each presenting a “relatively distinctive political ensemble that vied for the heart of Governmental hegemony in education”. The first two cycles shed light on the curriculum review in late 1994 of the then still functioning apartheid curriculum and the processes that produced Curriculum 2005. Each of these has been discussed in the sections on purification and an OBE curriculum above. The third policy cycle was the Ministerial review of Curriculum 2005 in 2000 which led to the revision of the curriculum and the introduction of a revised national curriculum in 2002. The period leading up to the review of Curriculum 2005 could be regarded as a period of doubt as to whether the first democratic education policy (Curriculum 2005) was failing, and, if so, what should be done about it and how.

Curriculum 2005 was in its third year of implementation when the newly appointment Minister of Education, Kader Asmal, came into office in 1999. At the time, there was widespread ridicule and criticism of the curriculum by various social actors who claimed that Curriculum 2005 was

failing education. Amongst these social actors was Helen Zille the Minister of Education in the Democratic Alliance-controlled Western Cape Province, the media and academics (Fataar, 2006). The problem with Curriculum 2005 was generally viewed as being “an implementation crises” and the priority response to this was “proposing measures to deal with it” (Cross *et al.*, 2002:183). Emphasis was placed on “children’s inability to read, write and count at the appropriate grade levels, their lack of general knowledge and the shift away from explicit teaching and learning to facilitation and group work” and the pressing concern that “teachers did not know what to teach” (South Africa, 2009:12). In response to this outcry, a Ministerial Committee was appointed in 2000 to review Curriculum 2005 with Linda Chisholm as the chairperson (Chisholm, 2000). The fact that the members of the Review Committee were appointed in their individual capacity, not as stakeholder representatives, caused tensions. Social and political actors such as the unions felt that they had been marginalized (Fataar, 2006:654).

The Review Committee was comprised of sub-groups to give particular attention to key dimensions such as structure and design, learning support material, teacher training, provincial and district support, implementation and the infusion of human rights and inclusivity across the curriculum (Chisholm, 2005a:196; Fataar, 2006:655).

The sub-groups of the Review Committee were given a clear brief. This instructed them to review Curriculum 2005 in terms of its structure and design, teacher orientation, training and development, learning support materials, provincial support to teachers in schools, implementation time-frames, to simplify the complexity of the curriculum and to ensure a stronger human-rights content base within the existing outcomes-based framework (Chisholm, 2005a:196; South Africa, 2002a:5). Their guiding principle was to critically weigh the operational realities against the strategic intent in order to avoid a repetition of the implementation crises experienced in 1997 when Curriculum 2005 was implemented (Cross *et al.*, 2002:183). The Review Committee’s report (Chisholm, 2000) was made available for public comment. Further revision was done in response to this comment before the report was presented to the Council of Education Ministries in June 2000 (Chisholm, 2005a:196; South Africa, 2002a:5).

Although the Review Committee had not been asked to review OBE (Cross, *et al.*, 2002:183; Fataar, 2006:655), they inevitably identified certain shortcomings. These included: a skewed curriculum and design structure; the use of complex and sophisticated language and an overloaded set of new vocabulary that was difficult to understand; over design in outcomes and under specification in content; failure to promote sequence, progression and pace between grades and learning areas; neglect of conceptual development; policy overload; lack of alignment between curriculum and assessment policy; inadequate training for teachers; no

follow-up support to teachers; too much emphasis on outcomes without stating what is needed for the outcomes to be achieved; and lack of learning support materials and shortages of personnel and resources to implement and support Curriculum 2005 (Chisholm, 2000, 2005a; Cross *et al.*, 2002; South Africa, 2002a; Fataar, 2006). The Review Committee put forward certain proposals to strengthen the process of implementation. The main ones were (Cross *et al.*, 2002:184; South Africa, 2002a:5):

- Revise and streamline outcomes-based curriculum framework that promotes integration and conceptual coherence within a human rights approach.
- Simplify the language used.
- Reduce curriculum design features to three, namely, critical and developmental outcomes, Learning Outcomes and Assessment Standards.
- Align curriculum and assessment.
- Improve teacher orientation and training, learning support materials and provincial support.
- Use a management process to phase out Curriculum 2005 and phase in a revised curriculum.

The shortcomings that were highlighted and the proposals that were put forward by the Review Committee were approved by the Council of Education Ministers in July 2000 (South Africa, 2002a:5). The result was the construction of a *Draft Revised National Curriculum Statement*. This was made available for public comment and then implemented in schools from 2002 (South Africa, 2002a:6). The Revised National Curriculum Statement, referred to as the *National Curriculum Statement* (NCS), was perceived by the Department of Education as “not a new curriculum but a streamlining and strengthening of Curriculum 2005” on the grounds that it “keeps intact the principles, purposes and thrust of Curriculum 2005 and affirms the commitment to outcomes-based education” (South Africa, 2002a:6).

Young and Kraak (2001) refer to the notions of ‘policy maturation’ and ‘policy slippage’. These were useful in gaining an understanding of the three features that were highlighted (namely: purification, an outcomes-based curriculum, and a period of doubt). These authors argue that policy slippage is evident in the making of the *National Curriculum Statement* because the curriculum was initially introduced as a policy of maturation (Young & Kraak, 2001:11). Policy maturation implies that “some kind of steady state or ideology-free period has been reached” (Young & Kraak, 2001:11). As should be clear from the arguments presented thus far in this chapter, this is not the case. Although the curriculum was transformed and although it represented democratic ideologies in various forms, slippage was evident because of the power relations and social interests involved in its development and implementation (Muller, 2001; Young & Kraak, 2001). Young and Kraak (2001:11) contend that policy slippage is a significant phase in any curriculum reform as it is a “reminder that the contradictions do not go away and

the debate between ideals or theory and practice continues although it may take different forms". They add that even the best policy intentions have shortcomings and that these need to be engaged with critically and innovatively rather than ignored. The "policy cycles" (Fataar, 2006:642) curriculum reform in South Africa went through from the early 1990s to the early 2000s are evidence of the persistence and passion of the Department of Education to engage with curriculum development and implementation despite all the challenges and scepticism they had to face.

5.2.1.1 Life Orientation in the NCS¹²

As presented in section 5.2.1, curriculum reform has been an important part of curriculum development, design and implementation in South Africa. A view of curriculum as symbolic policy and curriculum as a social construct were among the stances that led to a 'purification' of the curriculum, an OBE curriculum and the revision of C2005, and the shaping of the Learning Area / Subject Life Orientation. Life Orientation, as with other Learning Areas / Subjects is underpinned by the principles and values of the Constitution, but it is also unique in that "human rights education positions Life Orientation as its conceptual home and is imbued in all aspects of Life Orientation teaching and learning" (Rooth, 2005:138). Life Orientation prides itself on being a Learning Area / Subject that explicitly and implicitly addresses issues pertaining to human rights, a significant aspect of this study. Furthermore, Life Orientation is a compulsory learning area from Grades R to Grade 9, and a compulsory subject from Grade 10 to Grade 12. This further underlines its important role in the development of young people and future adult citizens of South Africa.

Life Orientation defines itself as being a study about the self in relation to others and to society, focused on the holistic development of learners within personal, social, intellectual, emotional, and physical dimensions of growth that are interrelated (South Africa, 2002a:26). The focus is on the development of self-in-society and encourages the "development of balanced and confident learners who will contribute to a just and democratic society, a productive economy and an improved quality of life for all" (South Africa, 2003:9). The purpose of Life Orientation resides in equipping learners with the knowledge, skill, values and attitudes to make "informed, morally responsible and accountable decisions" so that they can "respond to challenges and...play an active and responsible role in the economy and in society" (South Africa,

¹² When the research study was conducted in 2011, the National Curriculum Statement was in its tenth year of implementation (since 2002). For that reason, it seemed more appropriate to contextualize Life Orientation only within the National Curriculum Statements of 2002 (South Africa, 2002b) and 2003 (South Africa, 2003) and not within Curriculum 2005 (South Africa, 1997) also.

2002b:4). Life Orientation also aims to “empower learners to use their talents to achieve their full...potential” while at the same time knowing how to exercise their constitutional rights and responsibilities, to respect the rights of others and to value diversity (South Africa, 2002b:4).

The definition, purpose and aim of Life Orientation are reflected in the learning outcomes. Life Orientation as a learning area in the GET (General Education and Training) Phase (Grades R-9) has five learning areas and as a subject in the FET (Further Education and Training) Phase (Grades 10-12) it has four learning outcomes. These are indicated in Table 5.1:

Table 5.1: Life Orientation Learning Outcomes in GET and FET (South Africa, 2002b; 2003)

Learning Outcome	GET (South Africa, 2002b:7)	FET (South Africa, 2003:12-13)
1	Health Promotion: The learner will be able to make informed decisions regarding personal, community and environmental health.	Personal Well-being: The learner is able to achieve and maintain personal well-being.
2	Social development: The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of diverse cultures and religions.	Citizenship Education: The learner is able to demonstrate an understanding and appreciate of the values and rights that underpin the Constitution in order to practice responsible citizenship, and to enhance social justice and environmentally sustainable living.
3	Personal Development: The learner will be able to use acquired skills to achieve and extend personal potential to respond effectively to challenges in his or her world.	Recreation and Physical Well-being: The learner is able to explore and engage responsibly in recreation and physical activities, to promote well-being.
4	Physical Development and Movement: The learner will be able to demonstrate an understanding of, and participate in, activities that promote movement and physical	Career and Career Choices: The learner is able to demonstrate self-knowledge and the ability to make informed decisions regarding further study, career fields and career paths.

	development.	
5	Orientation to the World of Work: The learner will be able to make informed decisions about further study and career choices.	

This outline of the Learning Outcomes of Life Orientation helps to create a clearer understanding of its basic tenets. Furthermore, a context is created in which to consider the topics or themes in which the holistic development of learners takes form socially, personally, intellectually, emotionally and physically. The particular topics or themes of significance to this study are drawn from the Assessment Standards of the Learning Outcomes. Their association with gender and gender related concepts is presented in 5.3.

5.2.2 CURRICULUM AND ASSESSMENT POLICY STATEMENT (CAPS)

Another “policy cycle” (Fataar, 2006) was set in motion in South African education in July 2009 when a panel of experts was appointed by Angelina Motshekga (Minster of Basic Education since May 2009) to investigate where and why the implementation of the *National Curriculum Statement* (2002) had fallen short. The Task Teams recommendations were accepted by the Minister on 20 October 2009 and were influential in the development of the ‘new’ curriculum (South Africa, 2009). More specifically it has been stated that (South Africa, 2011a:3):

To improve implementation, the *National Curriculum Statement* was amended, with the amendments coming into effect in January 2012. A single comprehensive Curriculum and Assessment Policy document was developed for each subject to replace Subject Statements, Learning Guidelines and Subject Assessment Guidelines in Grades R-12.

The name *National Curriculum Statement Grades R-12* was given to include the newly developed, single comprehensive *Curriculum and Assessment Policy Statement* for each school subject, the policy document on National Policy on the Programme and Promotion Requirements and the policy document on National Protocol for Assessment (South Africa, 2011a:3). As this study is concerned with the subjects Life Skills and Life Orientation, only the *Curriculum and Assessment Policy Statements* (South Africa, 2011a; 2011d; 2011c; 2011d) were consulted.

Only the most prominent changes which resulted from the Task Team’s review of the *National Curriculum Statement* (2002) will be highlighted. My aim is to contextualise the ‘new’ curriculum

and the place of the subjects Life Skills and Life Orientation in the sections that follow (5.2.2.1 and 5.3), which deal with the aims, purposes and content of Life Skills and Life Orientation.

The eight recommendations of the Task Team presented and accepted by the Department of Basic Education include (South Africa, 2009:62-67):

1. There needs to be a coherent, clear, simple five year plan to improve teaching and learning across the schooling system that is clearly and widely communicated to the nation.
2. Policies should be streamlined and clarified in a single set of coherent documents per subject from Grades R-12 that are free of discrepancies in and repetition of information. Overall the policies must be clear, succinct and unambiguous and provide measurable and essential learning knowledge. Design features of OBE will feature only as part of the general aims of the curriculum. Learning Programmes, Learning Areas and Subjects at all levels must all be called Subjects to ensure simplicity, clarity and consistency. The subject documents will focus on knowledge (content, concepts and skills) to be learnt, recommended resources and learning and teaching support materials, recommended pedagogical approaches and assessment requirements.
3. The role of subject advisors as school-based subject experts and school-level moderators' needs to be affirmed and a specific job description and performance plan need to be tabled.
4. Teacher workload and administrative burden needs to be taken into consideration (see Chisholm *et al.*, 2005b). Teachers should have only one teaching file and there should be no duplication of administrative work.
5. There should be one consistent set of terminology and grading descriptions for assessment to ensure consistency and clarity. There must be regular external, national systemic assessment of Mathematics and Home Language in Grades 3 and 6 and of First Additional Language in all Grades. The number of projects must be reduced to one project per year per subject and learner profiles as separate formal compilations of assessment must be discontinued.
6. Subjects in the Foundation Phase and the Intermediate Phase need to change. The Foundation Phase must accommodate the teaching of English as a First Additional Language and as a result have four subjects. Transition between Foundation Phase and Intermediate Phase can be facilitated by having only six subjects in the Intermediate Phase.
7. Learning and teaching support materials must be developed and aligned with the *Curriculum and Assessment Policy Statements*.
8. In-service teacher training must be targeted and subject-specific and address relevant focus areas such as the use of textbooks and training in subject discipline content.

The implementation of the curriculum changes necessitated by the *National Curriculum Statement Grades R-12* began in 2012 and should be completed by 2014 (South Africa, 2011e). Since it will only be possible to gauge the overall effects of this policy after 2014, this study will take the policy at face-value. The Life Skills and Life Orientation *Curriculum and Assessment Policy Statements* (2011) within this broader framework of the revisions that took shape through the *National Curriculum Statement Grades R-12* are of greater importance to this study.

5.2.2.1 Life Skills and Life Orientation in the CAPS

The CAPS uses the same definition and aim of Life Orientation as the NCS (5.2.1.1). In that respect, it can be seen as regarding Life Orientation as a holistic approach to the social, personal, intellectual, emotional and physical development of learners, for example (South Africa, 2011a, 2011b, 2011c, 2011d). However, there is a significant change in the scope and character of the subject. This is evident in the use of the name 'Life Skills' in the Foundation and Intermediate Phases, as well as a separate national curriculum policy document for each of the four phases which specifies the focus of each phase. One reason for the name change to Life Skills is the inclusion of Beginning Knowledge and Creative Arts as study areas. The aims of these study areas are (South Africa, 2011a:8):

- creative and aesthetic skills and knowledge through engaging in dance, music, drama and visual art activities;
- awareness of social relationships, technological processes and elementary science.

Beginning Knowledge aspires to knowledge within Social Sciences (Geography and History), Natural Sciences and Technology, thus drawing on key concepts such as conservation, planet earth, and communication (see South Africa, 2011a:8). Creative Arts, on the other hand, exposes learners to different art forms such as dance, drama, music and visual arts (see South Africa, 2011a:9). The inclusion of study areas such as Creative Arts into Life Skills was part of the adjustment made in the national curriculum policy documents to accommodate English as a First Additional Language as a separate and important part of the teaching timetable (South Africa, 2009:50). There is a similar focus on specific areas of study in Life Orientation as a subject in the Senior Phase (Grades 7-9) and the FET Phase (Grades 10-12) (5.2.1.1), but these are referred to as 'topics'. The use terminology such as 'topic' is a significant indication of the shift away from OBE curriculum vocabulary and a shift towards a more content-based knowledge (cf. South Africa, 2009:13).

Table 5.2: Life Skills Study Areas and Life Orientation Topics (Grades R-12) (South Africa, 2011a; 2011b; 2011c; 2011d)

Life Skills (Grades R-6) Study Areas and Life Orientation (Grades 7-12) Topics			
Life Skills: Foundation Phase (Grades R-3) Study Areas (South Africa, 2011a:8-9)	Life Skills: Intermediate Phase (Grade 4-6) Study Areas with Topics (South Africa, 2011b:14-17)	Life Orientation: Senior Phase (Grades 7-9) Topics (South Africa, 2011c:9)	Life Orientation: FET Phase (Grades 10-12) Topics (South Africa, 2011d:9)
1. Beginning Knowledge and Personal and Social well-being 2. Creative Arts 3. Physical Education	1. Personal and Social Well-being • Development of the self • Health and environmental responsibility • Social responsibility 2. Physical Education 3. Creative Arts • Performing Arts • Visual Arts	1. Development of the self in society 2. Health, social and environmental responsibility 3. Constitutional rights and responsibilities 4. Physical Education 5. World of work	1. Development of the self in society 2. Social and environmental responsibility 3. Democracy and human rights 4. Careers and career choices 5. Study skills 6. Physical Education

The table (Table 5.2) demonstrates the wide variety of study areas and topics within Life Skills and Life Orientation national curriculum policy documents. In the next section (5.3), this information is used as the context in which gender and gender related concepts feature in the Life Skills and Life Orientation CAPS. A context of this nature is valuable as it situates the research in the study areas (South Africa, 2011a; 2011b) and topics (South Africa, 2011c; 2011d) and provides an indication of what it entailed in what is taught, how it is taught and why. This type of situatedness provides meaning about gender and gender related concepts and brings about further understanding of how these concepts are enacted in the national curriculum policy documents of Life Skills (South Africa, 2011a; 2011b) and Life Orientation (South Africa, 2011c; 2011d).

5.3 PRESENTATION OF WHERE GENDER AND CONCEPTS RELATED TO GENDER FEATURE IN LIFE ORIENTATION NATIONAL CURRICULUM STATEMENTS

As shown in 5.2, the South African *National Curriculum Statement* (2002) is being transformed. In 2011, the Minister of Basic Education stated that the national curriculum policy documents to be implemented from 2012 to 2014 build on the previous curriculum but also update it and aim to provide clearer specification of what is to be taught and learnt on a term-by-term basis (South Africa, 2011a). When the study was conducted, the *National Curriculum Statements* of 2002 and 2003 (South Africa, 2002b; 2003) were still being implemented. For that reason, it is necessary to present, analyse and interpret the Life Orientation *National Curriculum Statements* of 2002 and 2003 (South Africa, 2002a; 2002b; 2003). It is also necessary to make a comparative analysis of the Life Skills and Life Orientation *Curriculum and Assessment Policy Statements* of 2011 (South Africa, 2011a; 2011b; 2011c; 2011d) with the Life Orientation national curriculum policy documents of 2002 and 2003 (South Africa, 2002b; 2003) as these curricula will be in the process of being implemented when this thesis is submitted.

Table 5.3 and Table 5.4 indicate where gender and other gender related concepts are presented in Life Orientation national curriculum policy documents from Grades R to 12. Although this study can be said to explore how the concept 'gender equity' is enacted in national curriculum policy documents, I prefer to refer to this exploration as identifying 'gender and gender related concepts' because only identifying where and how the concept 'gender equity' appears in the policy documents is a rather limited endeavour. If 'gender equity' is all that is emphasised, the study would be in danger of being superficial since the broader use of and the connotations associated with gender and gender related terms would be ignored.

Table 5.3 and Table 5.4 present the verbatim vocabulary, context and content of what, where and how gender and gender related concepts are included in Life Skills and Life Orientation national curriculum policy documents. For that reason quotation marks are not used. The salient vocabulary was identified from prior knowledge and knowledge gained from reviewing the literature (Chapter 2 and Chapter 3). Through a process of trial and error and meticulous reading of the documents the following verbatim vocabulary was searched for in all the documents: *gender, sex, sexism, sexuality, sexual, boy, girl, women, men, woman, man, male, female, femininity* and *masculinity*. Additional vocabulary that describes or defines concepts such as; *gender roles, gender equity, gender inequality, sexual abuse* for example, and these are also included in the tables (Table 5.3; 5.4) below. The context and content was retrieved from the document to illustrate where the vocabulary was used verbatim and for what purpose.

Life Orientation *National Curriculum Statements* (NCS) in implementation when the research was conducted:

- Life Orientation NCS document: GET (General Education and Training). Grade R-9 (South Africa, 2002b)
- Life Orientation NCS document: FET (Further Education and Training). Grade 10-12 (South Africa, 2003)

Life Skills / Life Orientation *Curriculum and Assessment Policy Statements* (CAPS) documents for implementation in 2012 - 2014:

- Life Skills CAPS document: Foundation Phase (Grade R-3) (South Africa, 2011a)
- Life Skills CAPS document: Intermediate Phase (Grade 4-6) (South Africa, 2011b)
- Life Orientation CAPS document: Senior Phase (Grade 7-9) (South Africa, 2011c)
- Life Orientation CAPS document: FET (Further Education and Training) (Grade 10-12) (South Africa, 2011d)

The national curriculum policy documents are presented separately in the tables (Table 5.3 and 5.4) in order to depict the nature of each document as well as each phase. Presenting these documents in this way also facilitates the analysis and interpretation of these documents in 5.4.

Table 5.3: Life Orientation *National Curriculum Statement* (NCS) in implementation when the research was conducted

NCS Life Orientation Grades R-9 (South Africa, 2002b)			
Grade	Gender specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
R	Sexual abuse (South Africa, 2002b:12)	<i>Learning Outcome 1: Health Promotion.</i> The learner will be able to make informed decisions regarding personal, community and environmental health (South Africa, 2002b:7)	<i>Assessment Standard.</i> Explains the right of children to say 'no' to sexual abuse and describes ways in which to do so (South Africa, 2002b:12)
1	Sexual abuse (South Africa, 2002b:16)	<i>Learning Outcome 1: Health Promotion.</i> The learner will be able to	<i>Assessment Standard.</i> Recognizes situations that may be, or may lead to, sexual abuse , and names a

		make informed decisions regarding personal, community and environmental health (South Africa, 2002b:7)	person to whom this can be reported (South Africa, 2002b:16)
3	Female and male (South Africa, 2002b:19)	<i>Learning Outcome 2: Social Development.</i> The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of diverse cultures and religions (South Africa, 2002b:7)	<i>Assessment Standard.</i> Tells stories of female and male role models from a variety of local cultures (South Africa, 2002b:19)
4-6	Sexuality (South Africa, 2002b:25)	In the introduction to the learning outcomes of the Intermediate Phase (Grades 4-6) within the description of what Learning Outcome 1 (Health Promotion) entails for Life Orientation in the Intermediate Phase (South Africa, 2002d:25)	The Intermediate Phase learner further develops investigative skills. Health and safety aspects are, therefore, expanded to include substance abuse. The learner at this stage is becoming increasingly aware of his or her own sexuality . Hence, the learner should be nurtured in a sensitive and caring manner, while at the same time alerted to the associated risks (South Africa, 2002b:25)
5	Women and men (South Africa, 2002b:31)	<i>Learning Outcome 2: Social Development.</i> The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of	<i>Assessment Standard.</i> Discusses the contributions of women and men in a range of cultural contexts (South Africa, 2002b:31)

		diverse cultures and religions (South Africa, 2002b:7)	
6	Gender stereotyping; sexism (South Africa, 2002b:31)	<i>Learning Outcome 2: Social Development.</i> The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of diverse cultures and religions (South Africa, 2002b:7)	<i>Assessment Standard.</i> Discusses effects of gender stereotyping , sexism and abuse on personal and social relationships (South Africa, 2002b:31)
7-9	Sexuality (South Africa, 2002b:37)	The introduction to the learning outcomes of the Senior Phase (Grades 7-9) includes a description of what <i>Learning Outcome 1 Health Promotion</i> entails for Life Orientation in the Senior Phase (South Africa, 2002d:37)	The Senior Phase learner is exposed to a wider range of risky situations. The health and safety issues encountered are still affected by the physical and socio-economic environment. The learner should acquire the skills to make informed choices. The learner needs to develop a healthy lifestyle, informed by environmental awareness and by other healthy and safety aspects. Lifestyle choices related to sexuality are crucial at this age and should be dealt with sensitively (South Africa, 2002b:37)
7	Sexuality (South Africa, 2002b:40)	<i>Learning Outcome 1: Health Promotion.</i> The learner will be able to make informed decisions regarding personal, community and environmental health (South Africa, 2002b:7)	<i>Assessment Standard.</i> Discusses the personal feelings, community norms, values and social pressures associated with sexuality (South Africa, 2002b:40)

7	Gender stereotyping; sexism (South Africa, 2002b:42)	<i>Learning Outcome 2: Social Development.</i> The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of diverse cultures and religions (South Africa, 2002b:7)	<i>Assessment Standard.</i> Explains how to counter gender stereotyping and sexism (South Africa, 2002b:42)
8	Gender equity (South Africa, 2002b:47)	<i>Learning Outcome 4: Physical Development and Movement.</i> The learner will be able to demonstrate an understanding of, and participate in, activities that promote movement and physical development (South Africa, 2002b:7)	<i>Assessment Standard.</i> Investigates and reports on gender equity issues in a variety of athletic and sports activities (South Africa, 2002b:47)
NCS Life Orientation Grades 10-12 (South Africa, 2003)			
Grade	Gender specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
10	Sexuality (South Africa, 2003:14)	<i>Learning Outcome 1: Personal Well-being.</i> The learner is able to achieve and maintain personal well-being (South Africa, 2003:14)	<i>Assessment Standard.</i> Explain changes associated with growing towards adulthood and describes values and strategies to make responsible decisions regarding sexuality and lifestyle choices in order to optimize personal potential (South Africa, 2003:14)
10	Genders (South Africa, 2003:14)	<i>Learning Outcome 1: Personal Well-being.</i> The learner is able to achieve and maintain personal	<i>Assessment Standard:</i> Describe the concepts 'power' and 'power relations' and their effect on relationships between and among

		well-being (South Africa, 2003:14)	genders (South Africa, 2003:14)
10	Gender (South Africa, 2003:23)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being</i> . The learner is able to achieve and maintain personal well-being (South Africa, 2003:23)	Developing self-awareness and self-esteem: - Strategies for building confidence in self and others - Respect others and respect differences (e.g. race, gender, ability) (South Africa, 2003:23)
10	Genders; gender; man and woman; masculinity; femininity; sexual abuse; sexually transmitted infections; gender inequality (South Africa, 2003:24)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being</i> . The learner is able to achieve and maintain personal well-being (South Africa, 2003:23)	Describing the concepts 'power' and 'power relations' and their effect on relationships between and among genders : - Concepts: power, power relations, masculinity, femininity and gender - Differences between a man and a woman (e.g. reproduction and roles in the community – that is, a man and a woman are different but equally important) - Stereotypical views of gender roles and responsibilities - Influence of gender inequality on relationships and general well-being (e.g. sexual abuse, sexually transmitted infections including HIV and AIDS) (South Africa, 2003:24) (South Africa, 2003:24)
10	Sexuality; male and female; secondary sex; sexual intercourse;	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being</i> . The	Explaining of changes associated with growing towards adulthood and describing values and strategies to make responsible decisions regarding sexuality and lifestyle

	sexual abuse; sexual interest (South Africa, 2003:24)	learner is able to achieve and maintain personal well-being (South Africa, 2003:23)	choices in order to optimize personal potential: • Male and female reproductive systems • Physical changes: hormonal changes, increased growth rates, bodily proportions, secondary sex characteristics, primary changes in the body (menstruation, ovulation and seed formation), skin problems, changing body needs during puberty • Emotional changes: maturing personality, depth and control of emotions, feelings of insecurity, changing needs, interests, feelings, beliefs and values, sexual interest • Behaviour that could lead to sexual intercourse • Teenage pregnancy and the prevention thereof, sexual abuse, rape (South Africa, 2003:23)
10	Gender (South Africa, 2003:26)	Content and context for the attainment of assessment standards in <i>Learning Outcome 3: Recreation and Physical Well-being</i> . The learner is able to explore and engage responsibly in recreation and physical activities, to promote well-being (South Africa, 2003:26)	Analyzing the coverage of sport, sporting personalities and recreational activities by media, and suggesting ways of redressing biases and unfair practices in the world of sport: • Biases in terms of gender, race, age, stereotyping, sporting codes and so on (South Africa, 2003:26)

10	Sexuality (South Africa, 2003:46, 50, 54, 56, 58, 62)	Competence descriptions for the assessment of learners who experience any barriers to learning are conducted in accordance with the recommended alternative and/or adaptive methods as stipulated in the <i>Qualifications and Assessment Policy Framework for Grades 10-12</i>	<i>Competence Descriptions</i> • Code 6. Scale 80% - 100%. By the end of Grade 10 the learner with outstanding achievement can: confidently make responsible decisions about own sexuality and lifestyle (South Africa, 2003:46) • Code 5. Scale 60% to 79%. By the end of Grade 10 the learner with meritorious achievement can: make responsible decisions about own sexuality and lifestyle (South Africa, 2003:50) • Code 4. Scale 50% to 59%. By the end of Grade 10 the learner with satisfactory achievement can: make responsible decisions about sexuality and lifestyle (South Africa, 2003:54) • Code 3. Scale 40% - 49%. By the end of Grade 10 the learner with adequate achievement can: make responsible decisions about most aspects of own sexuality and lifestyle (South Africa, 2003:56) • Code 2. Scale 30% - 39%. By the end of Grade 10 the learner with partial achievement can: make decisions about some aspects relating to own sexuality and lifestyle (South Africa, 2003:58) • Code 1. Scale 0% - 29%. By the end of Grade 10 the learner with inadequate achievement can:

			not make responsible decisions about own sexuality and lifestyle (South Africa, 2003:62)
11	Gender roles (South Africa, 2003:15)	<i>Learning Outcome 1: Personal Well-being.</i> The learner is able to achieve and maintain personal well-being (South Africa, 2003:14)	<i>Assessment Standard.</i> Analyse gender roles and their effects on self, family and society.
11	Genders roles (South Africa, 2003:28)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being.</i> The learner is able to achieve and maintain personal well-being (South Africa, 2003:28)	Explaining that relationships can influence and are influenced by own well-being: • Genders roles and stereotyping (South Africa, 2003:28)
11	Sexual behaviour; sexually-transmitted infections (South Africa, 2003:29)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being.</i> The learner is able to achieve and maintain personal well-being (South Africa, 2003:28)	Exploring characteristics of a healthy and balanced lifestyle, factors influencing responsible choices and behaviour in the promotion of health, and the impact of unsafe practices on self and others. Aspects that impact negatively on a healthy lifestyle, for example: risk behaviours and situations (e.g. personal safety, road use, substance use and abuse, dietary behaviour, sexual behaviour , risk of pregnancy, sexually-transmitted infections [STIs], HIV)
11	Gender roles; masculinity; femininity; gender; gender role (South Africa, 2003:29)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being.</i> The learner is able to achieve and maintain personal	Analyzing gender roles and their effects on self, family and society: • Concepts: masculinity, femininity and gender • Own gender role, role in family and society

		well-being (South Africa, 2003:28)	(South Africa, 2003:29)
11	Women; gender (South Africa, 2003:30)	Content and context for the attainment of assessment standards in <i>Learning Outcome 2: Citizenship Education</i> . The learner is able to demonstrate an understanding and appreciation of the values and rights that underpin the Constitution in order to practice responsible citizenship, and to enhance social justice and environmentally sustainable living (South Africa, 2003:29)	Formulating strategies based on national and international instruments for identifying and intervening in discrimination and violations of human rights: • Instruments such as the Bill of Rights, Convention on the Rights of the Child, the African Charter on the Rights and Welfare of Children, Committee on the Elimination of Discrimination Against Women (CEDAW) • Discrimination (e.g. race, class, creed, rural/urban, HIV and AIDS status, religion, ethnicity, xenophobia, gender, language) (South Africa, 2003:30)
12	Sexual relationships (South Africa, 2003:33)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being</i> . The learner is able to achieve and maintain personal well-being (South Africa, 2003:33)	Discussing the importance of initiating, building and sustaining positive relationships with family and peers, as well as in the workplace and broader society: • Responsibilities and rights in sexual relationships (South Africa, 2003:33)
12	Sexually transmitted infections; sexual behaviour (South Africa, 2003:33)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being</i> . The learner is able to achieve and maintain personal well-being (South Africa, 2003:33)	Investigating the human and environmental factors that cause ill health, accidents, crises and disasters, and exploring appropriate ways to deal with these: • Lifestyle diseases: major lifestyle diseases (e.g. cancer, hypertension, diseases of the heart and circulatory system,

			sexually transmitted infections including HIV and AIDS) Contributing factors (e.g. eating habits, lack of exercise, smoking, alcohol abuse, unsafe sexual behaviour) (South Africa, 2003:33)
12	Sexes; sexual harassment; males and females; sexual violence/rape (South Africa, 2003:34)	Content and context for the attainment of assessment standards in <i>Learning Outcome 1: Personal Well-being</i> . The learner is able to achieve and maintain personal well-being (South Africa, 2003:33)	Explaining how unequal power relations between the sexes are constructed and influence health and well-being, and applying this understanding to work, cultural and social contexts: Abuse of power in the work setting (e.g. sexual harassment), cultural context (e.g. different mourning periods for males and females), societal context (e.g. domestic violence, sexual violence/rape), and negative effect on health and well-being. (South Africa, 2003:34)
12	Gender differences; men and women; men; women (South Africa, 2003:35)	Content and context for the attainment of assessment standards in <i>Learning Outcome 3: Recreation and Physical Well-being</i> . The learner is able to explore and engage responsibly in recreation and physical activities, to promote well-being. (South Africa, 2003:35)	Investigating how ideologies, belief and worldviews influence the construction of and participation in recreation and physical activity: - Identify gender differences in participation (differences between men's and women's participation trends) - Evaluate the entry of women into previously men's-only sport, and factors that influence this (South Africa, 2003:35)
10-12	Gender; masculine;	At the end of the Life Orientation Grades 10-12	<i>Gender as one of the concepts in the Glossary is defined as follows:</i>

	feminine (South Africa, 2003:68)	national curriculum policy document there is a section entitled <i>Glossary</i> . The glossary section has 34 concepts and the definitions for these concepts. (South Africa, 2003:67-70)	Gender – refers to understandings about ‘appropriate’ feminine or ‘appropriate’ masculine behaviours and characteristics; these are learned. Such understandings are not innate or natural, but are negotiated, challenged, reconstructed and resisted on an individual and collective basis. These understandings vary across different cultures, are informed by social class, and can change over time. Understanding of what is classified as ‘ masculine ’ and ‘ feminine ’, while often constructed as oppositions (that is, either ‘ masculine ’ or ‘ feminine ’), need not be so. The challenge is to move beyond the binary opposition to see behaviours as a range of negotiated responses to different contexts rather than as reactions determined by biology (South Africa, 2003:68)
10-12	Gender (South Africa, 2003:69)	At the end of the Life Orientation Grades 10-12 national curriculum policy document there is a section entitled <i>Glossary</i> . The glossary section has 34 concepts and the definitions for these concepts. (South Africa, 2003:67-70)	<i>Social Justice as one of the concepts in the Glossary is defined as follows:</i> Social justice – redressing the situation whereby people with fewer choices (the poor and disadvantaged), often suffer most from discrimination (e.g. race, religion, gender , culture, ability, age) and a lack of acknowledgement of their human rights, access to services (e.g. health, education) and infrastructure (e.g. water, energy, housing) (South Africa, 2003:69)
10-12	Girls; boys (South Africa,	At the end of the Life Orientation Grades 10-12	<i>Puberty as one of the concepts in the Glossary is defined as follows:</i>

	2003:69)	national curriculum policy document there is a section entitled <i>Glossary</i> . The glossary section has 34 concepts and the definitions for these concepts. (South Africa, 2003:67-70)	Puberty – a developmental stage in life during which the genitals mature and become capable of reproduction. For girls it arrives between the ages of 9 and 16, and for boys between the ages of 11 and 18 (South Africa, 2003:69)

Table 5.4: Life Orientation Curriculum and Assessment Policy Statements (CAPS) to be implemented from 2012-2014

CAPS Life Skills Foundation Phase Grades R-3 (South Africa, 2011a)			
Grade	Gender specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
R	Gender (South Africa, 2011a:15)	Study Area <i>Beginning Knowledge and Personal and Social Well-being</i> within the topic <i>Me</i> (South Africa, 2011a:15)	The topic <i>Me</i> includes the following description of curriculum content: What makes me special – include name, language/s, gender (South Africa, 2011a:15)
R	A man or a woman (South Africa, 2011a:19)	Study Area <i>Beginning Knowledge and Personal and Social Well-being</i> within the topic <i>Jobs People Do</i> (South Africa, 2011a:19)	The topic <i>Jobs People Do</i> includes the following description of curriculum content: Remind learners that a man or a woman can choose to do any job (South Africa, 2011a:19)
3	Sexual abuse (South Africa, 2011a:54)	Study Area <i>Beginning Knowledge and Personal and Social Well-being</i> within the topic <i>Keeping My Body Safe</i> (South Africa, 2011a:54)	The topic <i>Keeping My Body Safe</i> includes the following description of curriculum content: This topic should focus on the prevention of physical and sexual abuse (South Africa, 2011a:54)
CAPS Life Skills Intermediate Phase Grades 4-6 (South Africa, 2011b)			

Grade	Gender specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
5	Gender (South Africa, 2011b:14)	Study Area <i>Personal and Social Well-being</i> within the topic <i>Social Responsibility</i> (South Africa, 2011b:14)	The topic <i>Social Responsibility</i> includes the following description of curriculum content: • Issues of age and gender (South Africa, 2011b:14)
5	Gender; boys and girls; women and men (South Africa, 2011b:23)	Study Area <i>Personal and Social Well-being</i> within the topic <i>Social Responsibility</i> (South Africa, 2011b:23)	The topic <i>Social Responsibility</i> includes the following description of curriculum content: • Issues of age and gender in different cultural contexts in South Africa: – Responsibilities of boys and girls in different cultural contexts – Contributions of women and men in different cultural contexts • Reading skills: reading with understanding and using a dictionary – Reading about issues of age and gender in different cultural contexts: recall and relate (South Africa, 2011b:23)
6	Gender stereotyping; sexism (South Africa, 2011b:14)	Study Area <i>Personal and Social Well-being</i> within the topic <i>Social Responsibility</i> (South Africa, 2011b:14)	The topic <i>Social Responsibility</i> includes the following description of curriculum content: • Gender stereotyping, sexism and abuse (South Africa, 2011b:14)
6	Women's Day (South Africa, 2011b:28)	Study Area <i>Personal and Social Well-being</i> within the topic <i>Social Responsibility</i> (South	The topic <i>Social Responsibility</i> includes the following description of curriculum content: • Nation-building and cultural

		Africa, 2011b:28)	heritage: definition of concepts – Celebrating national days: Human Rights day, Freedom Day, Heritage Day, Reconciliation Day, Children's Day, Women's Day, Africa Day, Mandela Day (South Africa, 2011b:28)
6	Gender stereotyping; sexism; gender-based abuse (South Africa, 2011b:28)	Study Area <i>Personal and Social Well-being</i> within the topic <i>Social Responsibility</i> (South Africa, 2011b:28)	The topic <i>Social Responsibility</i> includes the following description of curriculum content: • 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 • Reading skills: reading with understanding and fluency – Reading about ways to deal with stereotyping, sexism and abuse: interpret/explain and relate what has been studied (South Africa, 2011b:28)
CAPS Life Orientation Senior Phase Grades 7-9 (South Africa, 2011c)			
Grade	Gender specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
7	Boys and girls; gender constructs (South Africa,	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011c:13)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Changes in boys and girls:

	2011c:13)		puberty and gender constructs (South Africa, 2011c:13)
7	Sexual behaviour (South Africa, 2011c:13)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011c:13)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Peer pressure: effects of peer pressure – How peer pressure may influence an individual: use of substances, crime, unhealthy sexual behaviour, bullying and rebellious behaviour (South Africa, 2011c:13)
8	Sexuality (South Africa, 2011c:19)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011c:19)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Concept: sexuality – Understanding one's sexuality: personal feelings that impact on sexuality – Influence of friends and peers on one's sexuality – Family and community norms that impact on sexuality – Cultural values that impact on sexuality – Social pressures including media that impact on sexuality (South Africa, 2011c:19)
8	Women and men (South Africa, 2011c:21)	Within the topic: <i>Constitutional Rights and Responsibilities</i> (South Africa, 2011c:21)	The topic <i>Constitutional Rights and Responsibilities</i> includes the following description of curriculum content: • Nation building: definition – Contributions of women and men towards nation building: individuals and groups

			(South Africa, 2011c:21)
8	Gender equity; gender-based violence; women; sexual offences; girls and women (South Africa, 2011c:23)	Within the topic: <i>Constitutional Rights and Responsibilities</i> (South Africa, 2011c:23)	The topic <i>Constitutional Rights and Responsibilities</i> includes the following description of curriculum content: • Concept: gender equity – Gender equity issues in a variety of athletic and sport activities – Defining gender-based violence – Emotional, health and social impact of rape and gender-based violence – Prevention of violence against women: law on sexual offences – Sources of help for victims: safety for girls and women (South Africa, 2011c:23)
8	Gender (South Africa, 2011c:23)	Within the topic: <i>Constitutional Rights and Responsibilities</i> (South Africa, 2011c:23)	The topic <i>Constitutional Rights and Responsibilities</i> includes the following description of curriculum content: • Concept: cultural diversity in South Africa – Respect difference: culture, religion, gender (South Africa, 2011c:23)
9	Sexual behaviour; sexual health; sexually transmitted infections (South Africa, 2011c:24)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011c:24)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Sexual behaviour and sexual health: – Risk factors leading to unhealthy sexual behaviour – Unwanted results of unhealthy sexual behaviour: teenage pregnancy, sexually

			transmitted infections (STIs), HIV and AIDS, low self-image and emotional scars – Strategies to deal with unhealthy sexual behaviour: abstinence and change of behaviour (South Africa, 2011c:24)
9	Women's Day (South Africa, 2011c:25)	Within the topic: <i>Constitutional Rights and Responsibilities</i> (South Africa, 2011c:25)	The topic <i>Constitutional Rights and Responsibilities</i> includes the following description of curriculum content: • Issues relating to citizens' rights and responsibilities: – Celebrations of national and international days: Human Rights day, Freedom Day, Heritage Day, Reconciliation Day, Youth Day, Worker's Day, Women's Day, Africa Day, Nelson Mandela Day, World Refugee Day and national health days (South Africa, 2011b:25)
CAPS Life Orientation FET Phase Grades 10-12 (South Africa, 2011d)			
Grade	Gender specific vocabulary	Context (where the vocabulary is used in the curriculum)	Content (verbatim use of the vocabulary in the curriculum)
10	Gender (South Africa, 2011d:13)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011d:13)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Strategies to enhance self-awareness, self-esteem and self-development: factors influencing self-awareness and self-esteem – Acknowledge and respect the uniqueness of self and others

			and respect differences (race, gender and ability) (South Africa, 2011d:13)
10	Gender; masculinity; femininity; man and woman; gender roles; gender differences; gender inequality; sexual abuse (South Africa, 2011d:13)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011d:13)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Definition of concepts: power, power relations, masculinity, femininity, gender – Differences between a man and a woman: reproduction and roles in the community, stereotypical views of gender roles and responsibilities, gender differences in participation in physical activities – Influences of gender inequality on relationships and gender well-being: sexual abuse, teenage pregnancy, violence, STIs including HIV and AIDS (South Africa, 2011d:13)
10	Gender (South Africa, 2011d:13)	Within the topic: <i>Democracy and Human Rights</i> (South Africa, 2011d:13)	The topic <i>Democracy and Human Rights</i> includes the following description of curriculum content: • Concepts: diversity, discrimination and violations of human rights – Contexts: race, religion, culture, language, gender, age, rural/urban, xenophobia, human trafficking and HIV and AIDS status (South Africa, 2011d:13)

10	Women (South Africa, 2011d:13)	Within the topic: <i>Democracy and Human Rights</i> (South Africa, 2011d:13)	The topic <i>Democracy and Human Rights</i> includes the following description of curriculum content: • Bill of Rights, International Conventions and Instruments: Convention on the Rights of the Child, the African Charter on the Rights and Welfare of Children, Committee on the Elimination of Discrimination Against Women (CEDAW) and other bills, charters and protection agencies, rules, codes of conduct and laws (South Africa, 2011d:13)
10	Sex/gender; sexual interest (South Africa, 2011d:16)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011d:16)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Changes associated with development towards adulthood: adolescence towards adulthood – Physical changes: hormonal, increased growth rates, bodily proportions, secondary sex/gender characteristics, primary changes in the body (menstruation, ovulation and seed formation) and skin problems – Emotional changes: maturing personality, depth and control of emotions, feelings of insecurity, changing needs, interests, feelings, beliefs, values and sexual interest (South Africa, 2011d:16)

10	Sexuality; sexual intercourse; sexual abuse (South Africa, 2011d:16)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011d:16)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Values and strategies to make responsible decisions regarding sexuality and lifestyle choices to optimise personal potential – Behaviour that could lead to sexual intercourse and teenage pregnancy, sexual abuse and rape – Skills such as self-awareness, critical thinking, decision-making, problem-solving, assertiveness, negotiations, communication, refusal, goal-setting and information gathering relating to sexuality and lifestyles choices – Where to find help regarding sexuality and lifestyle choices (South Africa, 2011d:16)
10	Gender (South Africa, 2011d:18)	Within the topic: <i>Democracy and Human Rights</i> (South Africa, 2011d:18)	The topic <i>Democracy and Human Rights</i> includes the following description of curriculum content: • Coverage of sport: ways to reduce biases – Gender, race, stereotyping and sporting codes (South Africa, 2011d:18)
11	Sexual behaviour; sexually-transmitted infections (South Africa, 2011d:22)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011d:22)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Healthy and balanced lifestyle choices – Factors that impact negatively on lifestyle choices:

			o Risky behaviour and situations: personal safety, road use, substance use and abuse, sexual behaviour, risk of pregnancy, teenage suicides, hygiene and dietary behaviour, sexually-transmitted infections (STIs), HIV and AIDS and peer pressure (South Africa, 2011d:22)
11	Gender roles; genders; males and females; sexual violence/rape; sexual harassment (South Africa, 2011d:24)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011d:24)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Gender roles and their effects on health and well-being: self, family and society – Unequal power relations, power inequality, power balance and power struggle between genders: abuse of power towards an individual (physical abuse), in family (incest), cultural (different mourning periods of males and females), social (domestic violence and sexual violence/rape) and work settings (sexual harassment) – Addressing unequal power relations and power inequality between genders (South Africa, 2011d:24)
12	Genders (South Africa, 2011d:27)	Within the topic: <i>Democracy and Human Rights</i> (South Africa, 2011d:27)	The topic <i>Democracy and Human Rights</i> includes the following description of curriculum content: • Ideologies, beliefs and worldviews on recreation and

			physical activity across cultures and genders (South Africa, 2011d:27)
12	Gender imbalances; sexually transmitted infections; sexual behaviour (South Africa, 2011d:28)	Within the topic: <i>Development of Self in Society</i> (South Africa, 2011d:28)	The topic <i>Development of Self in Society</i> includes the following description of curriculum content: • Human factors that cause ill-health, accidents, crises and disasters: psychological, social, religious, cultural practices and different knowledge perspectives – Lifestyle diseases as a result of poverty and gender imbalances: cancer, hypertension, diseases of the heart and circulatory system, tuberculosis, sexually transmitted infections including HIV and AIDS – Contributing factors: eating habits, lack of exercise, smoking, substance abuse and unsafe sexual behaviour (South Africa, 2011d:28)

5.4 ANALYSIS AND INTERPRETATION

The analysis and interpretation of the data presented in section 5.3 is presented in three sections. The first section will highlight the use of gender and gender related concepts in Grades R to 9 parts of the Life Orientation *National Curriculum Statement* (2002b). In the second section, the same will be done for Life Orientation in Grades 10 to 12 (2003). The last section compares the context and the content of gender and gender related concepts in the NCS (2002b; 2003) and CAPS (2011a; 2011b; 2011c; 2011d). These comparisons serve to highlight the differences and similarities between the connotations that gender and gender-related concepts have in each of the documents.

5.4.1 LIFE ORIENTATION GRADES R-9

In the Grade R to Grade 9 documents, the gender and gender related concepts used were: sexual abuse, female and male, sexuality, women and men, gender stereotyping, sexism and gender equity. I will now discuss the five themes that emerged from the context and content in which these terms are presented.

5.4.1.1 Gender omission

The analysis revealed that gender and gender related concepts were not found in Grades 2 (Foundation Phase), 4 (Intermediate Phase) and 9 (Senior Phase) documents. A possible reason for the omission of gender could be the age of the learners in these grades. However, this is not convincing because learners in Grade 2 (average age 8), Grade 4 (average age 10) and Grade 9 (average age 15) are in the transition phase from early childhood to adolescence. Another possible reason is the overload of topics to be addressed in the formal Life Orientation national curriculum policy documents; this Learning Area has five different learning outcomes. These vary from health promotion, social development, personal development, career orientation and physical development (5.2.1.1). As stated in the finding below (5.4.1.2), gender concepts only feature in the Learning outcomes pertaining to health, social and physical development, which may explain gender omission in certain grades. However, if gender concepts are not explicitly addressed as part of the formal curriculum in certain grades, what guarantee is there that they are implicit in the null curriculum or elsewhere? This question underlines the importance of contesting the omission of gender from certain grades. Omission could have significant implications for learners' development of self and their development in relation to others and society (South Africa, 2002a:26).

5.4.1.2 Health, social and physical situatedness

Gender and gender-related concepts feature in the contexts of health promotion, social development and physical development in the Life Orientation curriculum. Health promotion includes gender concepts related to making informed decisions about personal, community and environmental health. Social development includes gender concepts in the commitment to and understanding of constitutional rights and responsibilities as well as diverse cultures and religions. The Physical Development and Movement Learning Outcome includes gender concepts in understanding and participating in movement activities and physical development. However, Life Orientation has two other learning outcomes, which do not feature any gender concepts. One of the learning outcomes pertains to the personal development of the learner

with regard to the potential to meet the challenges in one's world. The other learning outcome relates to career development, particularly further study and career choices. It is a matter of concern that neither personal nor career development makes reference to gender concepts, especially since gender is an integral aspect of both of areas. This challenges the claim made by the Life Orientation Learning Area that it promotes the holistic development of the learner as well as their "active and responsible role in the economy and society" (South Africa, 2002b:4).

5.4.1.3 Negative associations

The gender and gender related concepts used in the content of the curriculum are predominantly negative. Content such as sexual abuse, gender stereotyping, sexism, social pressures of sexuality and gender equity predominates (3.3.1 and 3.3.2). This casts gender in the role of being undesirable or even harmful. These connotations could influence the associations that learners give to and the choices they make regarding gender within their social, health and physical development (as these are the learning outcomes in which it is taught) as well as in other dimensions of their being and development.

5.4.1.4 Emphasis on consequence and prevention

As stated already (5.4.1.3) the content relating to gender and gender related concepts in the curriculum is predominantly negative. In addition to this, many of these negative concepts are taught within the context of consequence and prevention. It is important to note that negative gender concepts are engaged with in terms of their possible consequences and how to resolve or prevent the consequences rather than in terms of their meaning. One example of this in the curriculum is one of the Social Development learning outcomes in Grade 6 where the consequences of negative gender concepts are highlighted: "effects of gender stereotyping, sexism and abuse on personal and social relationships" (South Africa, 2002b:31). This is continued in Grade 7. The prevention of negative gender concepts mentioned in Grade 6 is now described as: "explains how to counter gender stereotyping and sexism" (South Africa, 2002b:42). There is no provision for engaging with the meanings of the concepts gender stereotyping and sexism. Teaching content such as this could mean that learners are only exposed to 'one side of the story', the negative side that reflects the effects of gender concepts and/or how to resolve the consequences. If learners are only empowered to know what the consequences and prevention strategies are without an opportunity to explore the connotations of negative gender concepts, uncritical and superficial understandings could evolve (Simmonds, 2010). In addition, learners could regard negative effects as easily dealt with or preventable, undermining their complex nature (3.5).

5.4.1.5 Symbolic representation of gender

In the curriculum content, reference is made to gender in the use of particular concepts and within the phrases “female and male” as well as “women and men”. The choice of gender concepts as well as the syntax in which the gender concepts are used is significant. The specific choice of terms in the content related to these concepts could represent gender in binary terms because only the terms ‘male’ and ‘female’ are used. Furthermore, these concepts are used only in the Social Development learning outcome and within the context of culture. The choice of gender concepts might undermine the diversity of gender in a particular culture and the diversity of gender in general. Furthermore, if in addition to presenting male and female as the only genders, the impression is also given that female and male are the norm or the socially accepted genders, the result could be a biased view (3.3). This could be problematic for the development of the learners and their interaction with and within a gender diverse country and world.

Secondly, in the curriculum the syntax in which gender concepts are used is significant. The fact that the female gender is mentioned first could mean various things. It could suggest that the curriculum views these two genders as equal or it could be a symbolic representation of the democratic Constitutional (South Africa, 1996) values and principles such as non-sexism, underpinning the curricula of South Africa post-1994 (Jansen, 1999a; 2000; 2001). There are hegemonic implications as well. This further illustrates the complexity involved in the choice of concepts as well as the syntax of concepts (3.5.1). However, it must not be forgotten that the way in which teachers interpret this content concepts will also influence the learners’ attitude to and understanding of them (Haraway, 1991).

5.4.2 LIFE ORIENTATION GRADES 10-12

In Grades 10 to 12 a variety of gender and gender-related concepts are used in the curriculum content of the subject Life Orientation. These include: sexuality, genders, gender, man and woman, masculinity, femininity, sexual abuse, sexually transmitted infections, gender inequality, secondary sex, sexual intercourse, sexual interest, gender roles, genders roles, sexual behaviour, sexes, sexual harassment, males and females, sexual violence/rape, gender differences, men and women, girls, boys, masculine and feminine. From the context and content in which these terms are used, seven themes emerged. These themes will now be elaborated on.

5.4.2.1 Learning Outcome 1: Personal Well-being

Life Orientation in Grades 10 to 12 has four learning outcomes. Gender and gender related concepts were mentioned predominantly in Learning Outcome 1: Personal Well-being with mention in Learning Outcome 2: Citizenship Education only once and in Learning Outcome 3: Recreation and Physical Well-being only twice. No reference is made of gender concepts in Learning Outcome 4: Career and Career Choices. Within Learning Outcome 2: Citizenship Education, gender was referred to with regard to discrimination and emphasis was placed on what the curriculum calls “national and international instruments for identifying and intervening in discrimination and violations of human rights” (South Africa, 2003:30). In this context, instruments (*sic*) such as the Committee on the Elimination of Discrimination Against Women (CEDAW) and the Bill of Rights were mentioned. Within Learning Outcome 3: Recreation and Physical Well-being, emphasis is placed on the participation and basis of men and women within sport. In both Learning Outcomes 2 and Learning Outcome 3 gender discrimination is viewed within legalistic frameworks, which could present the discrimination of women and men as being a violation of human rights.

In addition, what is significant is the overemphasis on gender concepts in the content of Learning Outcome 1: Personal Well-being. Here the learners are being orientated towards adulthood through “values and strategies to make responsible decisions regarding sexuality and lifestyle choices to optimize personal potential” (South Africa, 2003:14). In particular, the content of this learning outcome addresses various topics regarding the physical health as well as social and emotional well-being. Physical health does not feature prominently in the Grade R to Grade 9 documents. In the Grade 10 to Grade 12 documents, physical health aspects are related to responsible sexual behaviour, HIV and AIDS, pregnancy, sexual intercourse and sexual interest. The emphasis on physical health aspects such as these could relate to the fact that many learners of this age are sexually active or becoming more sexually active than they were in earlier grades (6.3.3.9). The analysis makes it evident that the overemphasis on physical health as well as social and emotional well-being, results in an under emphasis or even a lack of attention to the physical, citizenship and career development of learners. This seems a direct contradiction of Life Orientation’s commitment to holistic development (South Africa, 2002a:26).

5.4.2.2 Sexual behaviour as causality

The emphasis on gender concepts in the context of physical health (5.4.2.1) deserves special attention. The strongest emphasis is on sexual behaviours. Sexual behaviours are clearly associated with risk and unsafe behaviour such as sexual intercourse, teenage pregnancy, sexual abuse, rape and sexually transmitted infections (with particular reference to HIV and

AIDS). The content in the curriculum relates only to negative conceptions of sexual behaviours and it does so in a causality approach. The curriculum content portrays sexual behaviours as the cause and HIV and AIDS as the effect, for example. Perhaps the Department of Education regards this form of teaching-learning as an effective means of protecting learners from physical harm. However, causality of this nature could cause learners to view all sexual behaviours as dangerous and harmful to their physical health and it might instil fearfulness in learners towards sexual behaviours. It could also skew their knowledge development of HIV and AIDS. Learners might believe that HIV and AIDS can only be contracted through sexual behaviours.

Learners also need to gain knowledge about sexual behaviours as a natural human activity that can involve care, compassion, commitment and love. Being given a picture of sexual behaviours as always dangerous, negative or bad could hinder learners' development of a healthy approach to sexuality and limit their lifestyles choices; in effect, they might not "optimize [their] personal potential" (South Africa, 2003:14).

5.4.2.3 Genders and sexes

In Grade 10 to Grade 12 the theme of power and power relations is addressed. It is in this context that genders and sexes are referred to. This is significant for various reasons. This suggests that gender comes to the fore when power and power relations are at issue (3.4; hooks, 2000). The content of the curriculum draws on notions such as gender inequality, gender abuse and stereotypical views of gender. Gender inequality is related to power in terms of relationships and general well-being; there is an emphasis on sexual abuse and sexually transmitted infections such as HIV and AIDS. My analysis lends further support to the arguments made in the previous theme (5.4.2.2), but it also adds another dimension, namely, that power and power relations can also result in harmful sexual behaviours. Secondly, the choice in the concepts genders and sexes as plural is also significant. Although these concepts are used in plural to indicate more than one gender, they are used only to represent men and women. Just because of their plurality in the description of the content, the content preceding this description refers only to men and women. For example, in Grade 6 the description of content reads "...relationships between and among genders" and then the content proceeding this description states "...differences between a man and a women" (South Africa, 2003:24). In effect, a binary perception of gender is presented (3.3). Lastly, the concepts genders and sexes are used interchangeably to refer to men and women. Using these concepts interchangeably assumes that they are one in the same (3.5.1). This could be problematic as it could depict gender as determined by biological sex and thus innate, whereas gender is constructed and negotiated on individual and collective levels.

5.4.2.4 Gender roles

The concept 'gender roles' features in different contexts in Learning Outcome 1: Personal Well-Being. In the one context, gender roles are mentioned in content pertaining to relationships and the stance that "relationships can influence and are influenced by own well-being" (South Africa, 2003:28). Within this framework gender roles and stereotyping are addressed. The second context regards "gender roles and their effects on self, family and society", with particular reference to one's own gender roles in family and society (South Africa, 2003:29). Here the simplification of gender roles into something that is fixed undermines the potential for people to have multiple gender roles (3.4.1.3). Furthermore, in the curriculum content gender roles are enacted as duties or acts being performed. This ignores the reality that gender roles are part of a person's identity and are constructed within the complexities of peoples' perceptions of self, other and the interactions between and among these.

5.4.2.5 Knowledge construction of gender concepts

The analysis revealed that while gender concepts pertain only to consequence, prevention and negative connotation in Grades R to 9 (5.4.1.4.), in Grades 10 to 12 space is created to engage with the meanings of gender concepts in the curriculum content also. For example, in Grade 10 the content in the theme concerning 'making responsible decisions regarding sexuality and lifestyle choices' includes topics such as physical and emotional changes. These are intended to orientate the learner to make meaning of what the concepts in the theme denote (2.3.1.2). Thereafter, there is content pertaining to the prevention of teenage pregnancy, sexual abuse and rape. There is a balance between content engaging with the meaning of the theme and content highlighting the negative aspects that could result. Furthermore, this content is not presented in a manner that limits consequences and prevention to the particular theme at hand. This approach to knowledge construction is valuable not only for Grades 10 to 12 but for all grades. To some extent, it could even be argued that it is more valuable for Grades R to 9 as the intellectual development of these learners is not as advanced as that of learners in Grades 10 to 12 and they could benefit from engaging with the meanings of the gender concepts and not only the consequences and prevention of these.

5.4.2.6 Syntax of gender hierarchy

In the curriculum content reference was made to "male and female" (South Africa, 2003:23), "a man and a woman" (South Africa, 2003:24), "males and females" (South Africa, 2003:34) and "men's and women's" (South Africa, 2003:35). However, as opposed to section 5.4.1.5, in this national curriculum policy document there are no instances when the female gender is

presented or positioned first, the syntax of these gender concepts is that man/men/male/males always precede woman/women/female/females. This could be evidence of gender-insensitive language, gender inequality, and hierarchical and/or patriarchal connotations (3.3.1). On the other hand, the authors of the curriculum could have been oblivious to hegemonic, hierarchical and other orientations within the syntax of gender concepts in describing curriculum content. However, the result is that the syntax of these gender concepts seems to ignore the democratic values and principles of the Constitution (South Africa, 1996) that are underpinned and promoted by all South African national curriculum policy documents. Having the syntax of gender concepts such as these in the content of the curriculum could reinforce sexism and encourage other gender injustices (3.3.1 and 3.3.2). One could also argue that the syntax of gender concepts in the curriculum content is only symbolic (Jansen, 1999a; 2000; 2001) and it is how the teacher interprets and implements the curriculum, for example, that are important. However, if teachers interpret the curriculum content at face value or use it verbatim thus regards gender concepts as having a hierarchical order (2.3.1.2.a). From this perspective, verbatim use and the syntax of gender concepts in national curriculum policy documents are significant and should be given attention.

5.4.2.7 Glossary contradicts curriculum content

At the back of the Life Orientation *National Curriculum Statement* for Grades 10-12 (South Africa, 2003) there is a glossary. The glossary defines 34 concepts of relevance to Life Orientation for Grades 10 to 12. One of the concepts that are defined by this glossary is the concept 'gender'. The following definition is given:

Gender – refers to understandings about 'appropriate' feminine or 'appropriate' masculine behaviours and characteristics; these are learned. Such understandings are not innate or natural, but are negotiated, challenged, reconstructed and resisted on an individual and collective basis. These understandings vary across different cultures, are informed by social class, and can change over time. Understanding of what is classified as 'masculine' and 'feminine', while often constructed as oppositions (that is, either 'masculine' or 'feminine'), need not be so. The challenge is to move beyond the binary opposition to see behaviours as a range of negotiated responses to different contexts rather than as reactions determined by biology (South Africa, 2003:68)

This definition presents gender in a poststructuralist sense as it highlights the potential for gender to be challenged, negotiated, reconstructed and resisted so as to present multiple meanings pertaining to gender (3.3.2). The gender concepts in the content of the curriculum predominantly present genders (females and males) as innate and in binary opposition and do

not depict this definition of gender (3.3). A contradiction between the glossary and the curriculum content is evident. Furthermore, the contradiction is so extreme that it could be questioned as to whether the author(s) of the glossary and the author(s) of the curriculum content are one in the same. If they are not, it could be questioned whether the author(s) of the glossary and the author(s) of the curriculum content consulted each other. Alternatively, if they were, it could be questioned how and why a contradiction such as this has resulted.

5.4.3 LIFE ORIENTATION: NCS AND CAPS

This section of the chapter outlines some of the significant comparative elements between Life Orientation national curriculum policy documents of the *National Curriculum Statements* 2002 and 2003 (South Africa, 2002b; 2003) as well as the *Curriculum and Assessment Policy Statements* (CAPS) of 2011 (South Africa, 2011a; 2011b; 2011c; 2011d). The purpose of this comparative analysis is to accentuate how gender and gender-related concepts are presented differently in CAPS, the national curriculum policy documents that are currently being implemented. Five themes are used to elaborate on some points of comparison of salient features.

5.4.3.1 Gender omission

In the Life Orientation national curriculum policy documents of the CAPS (South Africa, 2011a; 2011b; 2011c; 2011d) gender and gender related concepts do not feature in Grades 1, 2 and 4. There are also omissions in Grades 2, 4 and 9 of the Life Orientation curriculum in the NCS (South Africa, 2002b; 2003) (5.4.1.1.). What is evident is that although gender omission is continued in Grades 2 and 4, there has been a shift to including gender concepts in Grades 9 in CAPS, but omitting gender concepts in Grade 1. The explanation may be that Grade 9 learners are more conscious of their gender development through their cultural practices and traditions, for example but Grade 1 learners are not (De Wet *et al.*, 2012). However, it could be problematic to reason in this way because the assumption that gender and gender related concepts are only relevant in certain ages or grades underestimates the notion that gender is performed and culturally embedded across and within all ages (3.4.1). In addition, gender omission in any grade could portray gender topics as insignificant to that particular age or level of development of the learner and this could lead to a restriction of which knowledge should be learnt and by whom. Through gender omission the curriculum creates the perception that gender topics are fixed in terms of grades, for example, and are not fluid, dynamic and part of the unique identity of each person across all the grades.

5.4.3.2 Human rights context

The analysis of gender concepts in the Life Orientation NCS (South Africa, 2002b; 2003) shows that these concepts never feature in the context of career development (see 5.4.1.2 and 5.4.2.1). This trend continues in the Life Orientation CAPS documents (South Africa, 2011a; 2011b; 2011c; 2011d). However, a significant difference is that the context in which gender concepts are positioned shifts from a predominantly 'personal well-being' context to a context which also frames gender concepts in terms of human rights (2.3). A shift in context to human rights through the topics 'constitutional rights and responsibilities' (South Africa, 2011c:9) and 'democracy and human rights' (South Africa, 2011d:9) could be significant for several reasons. One possible reason is that the curriculum content of gender concepts in this human rights context displays gender as primarily negative through emphasis on gender based-violence, gender discrimination, gender stereotyping and gender bias, for instance. In very few instances there is content on gender and gender related concepts such as gender difference and sameness (3.5.1) and this could create the perception that human rights relate only to gender injustice and not gender justice as well. From another angle, the perception that human rights only come into play when there is a need to prevent gender injustice means that human rights principles and values that promote gender diversity, respect and difference are denigrated (3.3.1; 3.3.2 and 3.3.2).

5.4.3.3 Gender and age

In the Life Orientation CAPS national curriculum policy documents (South Africa, 2011a; 2011b; 2011c; 2011d) content on gender and gender related concepts there is one topic that stands out that did not feature in the Life Orientation NCS national curriculum policy documents (South Africa, 2002b; 2003) and it is 'gender and age'.

The content regarding gender and age is presented within the context of the responsibilities and contributions of boys and girls as well as women and men in different cultural contexts with specific emphasis on the issues of age and gender in these contexts (South Africa, 2011b:23). To some extent this signifies that when boys and girls as well as women and men are at a specific age, they have particular responsibilities and contributions to make in their cultural context (3.4.1) and the curriculum presents these as 'issues' (2.3.1.1). On the one hand, this content creates the space for learners to learn about their own culture as well as the cultures of others within the topic of age and gender within cultural contexts (3.3.1). On the other hand, some of these 'responsibilities and contributions' pertain to very sensitive cultural practices such as virginity testing and initiation for example. The content makes specific reference to "issues of age and gender in different cultural contexts in South Africa" (South Africa, 2011b:23). This

could make learners within these cultures feel uncomfortable. In addition, by displaying the 'issues of age and gender in different cultural contexts' it could also insinuate that these cultures practices are only negative and overlook the value and significance that these cultures place on their practices and why they do them (Simmonds, 2012b). Thus, what could result is that learners are only exposed to what issues are in the 'responsibilities and contributions' of boys and girls as well as women and men in different cultural contexts and not why they are promoted.

5.4.3.4 Girls and women as victims

The curriculum content of the Life Orientation CAPS national curriculum policy documents (South Africa, 2011a; 2011b; 2011c; 2011d) includes that there are instances where women and girls are depicted as victims (3.3.2). One pertinent example is in the context of gender-based violence. The content makes specific reference to the "prevention of violence against women: law on sexual offences" and to "sources of help for victims: safety for girls and women" (South Africa, 2011c:23). If women are the only victims, does it assume that men are always the perpetrators? This raises issues related to the binary perception of gender (namely, where gender pertains only to men and women in an innate fashion) implied in the content (3.3). In addition it also ignores the reality that heterosexual men, gay, lesbian, transgender, bisexual and queer people could also be victims of gender-based violence (hooks, 2000; Lorber, 2012). Yet another perspective could be that if women and girls are predominantly perceived as victims, it could also assume that women are powerless for example, and thus a patriarchy or hierarchical perception could emanate (3.3.1). Casting women and girls as victims is problematic, not only for women and girls but for all genders, and it could result in a superficial and restricted understanding of gender in general and gender-based violence in particular.

5.4.3.5 The concept 'gender equity'

The concept 'gender equity' features once in the Grade 8 Life Orientation curriculum content of both the NCS (South Africa, 2002b:47) and the CAPS (South Africa, 2011c:23). Significantly this concept is represented differently in the Life Orientation curriculum content of the CAPS (South Africa, 2011c:23). It is different in the sense that it includes the content presented in the NCS (South Africa, 2002b) but provides additional content relating to a very different theme. Content that is the same as the NCS (2002b) refers to "gender equity issues in a variety of athletic and sport activities" (South Africa, 2002b:47). The additional content refers to gender equity as a concept as well as defining the prevention of and sources of help for gender-based violence (South Africa, 2011c:23). The themes for gender equity thus vary from issues in sports to gender-based violence. Although these themes could be related to the concept of gender

equity, they are also two very distinct themes on their own. Nevertheless, pinpointing only two specific themes such as these could undermine the importance of gender equity. Gender equity is directly relevant to other themes such as careers and religions for example. In addition, the fact that the content in the CAPS (South Africa, 2011c) is an addition to the content in the NCS (South Africa, 2002b) raises questions about the value of this content to the theme of gender equity. On the one hand, this 'addition of content' could be regarded as an improvement on the content of gender equity in the curriculum in that it addresses themes that could be considered as relevant or important within the concept of gender equity. On the other hand, within the theme of gender-based violence, reference is made to girls and women as victims and this creates the impression that only girls and women experience gender inequity. The multifaceted and complex nature of gender equity (3.5.1.1) could be denigrated by being mentioned only in one grade, and at that related to only two themes (namely, sports issues and gender-based violence) that depict gender as innate, binary and representative of only women and men (3.3).

5.5 SYNTHESIS

What is unlikely to change is the continuing need for theoretically informed critiques of policy that point to alternatives to what is often experienced as the given nature of the status quo as well as an awareness on the part of those who develop such critiques of the social and political constraints on any attempt at radical change (Young & Kraak, 2001:16).

The transformation and reform of democratic South African national curriculum policy documents have been in process from the time they began in the early 1990s and continue even today. As Young and Kraak (2001) have indicated, this is unlikely to change. As a researcher the fact that it is unlikely to change is not of much concern. What of concern is what has changed, when, how and by whom. This chapter has presented some of the significant changes that have occurred within the *National Curriculum Statements* (1997 and 2002) in general and within the Life Orientation *National Curriculum Statements* in particular. With regard to gender and gender related concepts, the curriculum content pertaining to teenage pregnancy, HIV and AIDS, gender-based violence and sexism, for example, are signifiers of the challenges faced by the South African society (De Wet, 2010). Including these themes and issues in the curriculum content makes the formal curriculum relevant and valuable for learners living in South Africa in the twenty-first century.

However, what is problematic is the binary perception of gender and the view that women and men are the only, normally and/or socially, accepted notions of gender for learners to be exposed to during their schools going years (namely, from Grades R to 12). In addition the

explicit and implied presentation of gender and gender related concepts as consequential, preventative, undesirable, dangerous, dire and/or promiscuous throughout the curriculum content presents a biased stance of what is relevant for learners in South Africa in the twenty-first century. One way to avoid this primarily biased stance, is to present gender and gender related concepts as natural, subjective to each person's identity, caring, compassionate, embracing diversity, acknowledging difference and sameness, respectful of oneself and others as well as negotiable as opposed to predetermined. The national and global world that learners are exposed to is made up of people who express themselves in different ways and have unique identities, backgrounds and desires. However, they live in a world where difference often has to be defended, while sameness is perceived as the norm. Understanding oneself and others is pivotal for understanding the gender and gender related challenges and issues that emerge.

The next chapter continues the arguments put forward in this chapter in relation to the data gathered from female Life Orientation teachers and Grade 9 schoolgirls.

CHAPTER SIX

EXPLORING THE NARRATIVES OF FEMALE TEACHERS AND SCHOOLGIRLS

6.1 INTRODUCTION

The research study adopts a tripartite approach in terms of collecting, representing, analysing and interpreting data from national curriculum documents, female teachers and schoolgirls. In this chapter the narratives of female teachers and schoolgirls will be presented. First, an overview of the research environments will be provided to situate the research. This contextual background is significant as it situates the research participants within the wider school context and highlights their diversity. Secondly, the narratives of the female teachers are explored in Section A and the narratives of the Grade 9 schoolgirls in Section B. The distinct separation between the narratives of female teachers and the narratives of the schoolgirls further emphasises the tripartite approach of this study. In each section, the narratives are presented, analysed and interpreted in relation to the research question: To what extent is gender equity enacted in Human Rights Education curricula? Pseudonyms are used for the two schools as well as for the names of the participants in the interests of confidentiality and anonymity.

6.2 OVERVIEW OF THE RESEARCH ENVIRONMENTS

Table 6.1 provides an overview of the two school environments where the research was conducted. The names of the schools are pseudonyms to ensure the anonymity of the school. This table should be read in conjunction with Appendix M, which pertains to Watercrest School, and Appendix N, which pertains to Parkville School. These appendixes provide further geographical and historical information about the environments in which these schools are located. Information was gathered through school documents such as the prospectus and school website as well as in conversation with the school principal and/or teachers.

Table 6.1: School portraits of Watercrest School and Parkville School

	WATERCREST SCHOOL	PARKVILLE SCHOOL
TYPE OF SCHOOL: GOVERNMENT OR PRIVATE	Government	Private
IN WHAT PROVINCE OF SOUTH AFRICA IS THE	Gauteng Province	North-West Province

SCHOOL SITUATED:		
GRADES OFFERED AT THE SCHOOL	Grades 8 to 12	Grades R to 12
MEDIUM OF INSTRUCTION	English	English
NUMBER OF TEACHERS	52	11
NUMBER OF LEARNERS	920	210
PRINCIPALS GENDER	Female	Male
PARENTS AVERAGE SOCIO-ECONOMIC STATUS	Medium to High	Medium to Low
RELIGIOUS AFFILIATIONS OF TEACHERS AND LEARNERS	Hindu, Islam, Christian, African Religion	Christian, African Religion, Rastafarians, Islam
SCHOOL ETHOS	A Christian Ethos that acknowledges and respects the religious freedom and democratic rights of each individual	Christian

What is evident is that the school environments are diverse contexts in terms of language, religion and socio-economic status. This makes them appropriate sites for this research study.

6.3 SECTION A: FEMALE TEACHERS NARRATIVES

In this section of the chapter, attention will be given to the narratives of the female teacher participants in this study. Before the narratives are presented, information regarding the female teachers will be presented. The portraits of the teachers provide further contextual information about each teacher and show the diversity within and between the teachers. The portrait of each teacher also helps to contextualise the narratives which are presented throughout this chapter. The narratives will be given after the portraits. Particular attention is given to the verbatim segments of the narratives that are related to the research question. Finally, themes that emerge from the narratives will be explored by means of analysis and interpretation.

6.3.1 PORTRAITS OF FEMALE TEACHERS IN WATERCREST SCHOOL AND IN PARKVILLE SCHOOL

As stated in Chapter Four (see 4.4) the participants of this study were purposefully selected from two secondary schools. The pseudonyms chosen are similar to the name of the participant

and reflect the home language of the participant. Some characteristics of each teacher's portrait are presented in Table 6.2.

Table 6.2: Some characteristics of the portraits of the female teachers in Watercrest School and in Parkville School

WATERCREST SCHOOL					
TEACHER	Valarie	Sherry	Nokwazi	Mbali	Hilary
HOME LANGUAGE	Afrikaans	English	Zulu	Zulu	English
SECOND LANGUAGE	English	Afrikaans	English and Sesotho	Setswana	Afrikaans
RELIGIOUS AFFILIATION	Christian	Christian Anglican	Christian Pentecostal	Christian	Christian
YEARS OF TEACHING EXPERIENCE	30	5	11	6	5
QUALIFICATION	BA Hons (Psychology)	National Diploma in Hotel Management Post Graduate Certificate in Education	Diploma in Education	National Diploma Education Commerce	BEd (Senior and FET phase)
LEARNING AREAS / SUBJECTS TEACHING	Life Orientation and Social Science	Life Orientation	Life Orientation and Social Science	Life Orientation	Life Orientation and Social Science
NATIONALITY	South African	South African	South African	South African	South African
PARKVILLE SCHOOL					
TEACHER	Zinhle	Thembi	Methembe	Jabu	
HOME LANGUAGE	Zulu	Setswana	Ndebele	Ndebele	
SECOND LANGUAGE	English	English	English	English	

RELIGIOUS AFFILIATION	Christian	Christian Methodist	Christian Pentecostal	Christian Anglican	
YEARS OF TEACHING EXPERIENCE	2	2	6	15	
QUALIFICATION	Diploma in Education	BA Degree	Diploma in Education	Diploma in Education	
LEARNING AREAS / SUBJECTS TEACHING	Life Orientation and Social Sciences	Life Orientation and Religion Studies	Life Orientation	Life Orientation	
NATIONALITY	Zimbabwean	South African	South African	Zimbabwean	

The female teacher participants are diverse in terms of their years of teaching experience, language, religion, nationality and qualifications. What is significant is that some teachers do not only teach Life Orientation. The reasons for this are related to the teacher's qualifications and the academic needs of the school. In Parkville School there were only four participants because one of the teachers had personal/family problems and had to travel to Zimbabwe to be with her family. She was absent from school for an extensive amount of time and arrangements could not be made to interview her. As there are only 11 teachers (male and female) at the school, only five of which teach Life Orientation, another female Life Orientation teacher could not be found to replace her.

6.3.2 NARRATIVES OF FEMALE TEACHERS

6.3.2.1 Introduction

In this section of the chapter the teachers' portraits will be presented. These portraits are based on the semi-structured one-on-one interviews conducted (see 5.3.2) and are a representation (not an interpretation) of the data. The interpretation will follow in section 6.3.3.

The sections of each portrait highlight four elements and these include:

- *Definitions and characteristics* (draws attention to the meaning or qualities that the female teachers associate with the concept gender equity)
- *Curriculum* (emphasises the design, development and implementation of how teachers teach gender equity, what they teach and why as well as any other curriculum components)

- *The school context* (takes into consideration how gender equity is addressed at school, how gender equity is engaged with in the everyday practices of school and any other elements pertaining to the school context)
- *Gender equity and gender inequity in social life* (gives cognizance to perceptions that female teachers have regarding the positive aspects of gender equity and/or the negative aspects of gender inequity as they have experienced it in their social life)

Constructing a narrative to present the portraits of the female teachers is fully in keeping with the narrative inquiry methodology and methods used in this study. In addition, the portraits highlight the sections of the narratives directly related to the research question and the aims of the research.

6.3.2.2 Portraits of female teachers in Watercrest School

Valarie's portrait

Definitions and characteristics

Valarie posits the view that society “still thinks that women should be protected” and she regards this as “nonsense”. Her argument is women do not need protecting because, to her, gender equity connotes that “the one is not better than the other, for no reason. They are all equal, the same rights, same capabilities. What the one can do the other can do”. She asks “why do you have to make a specific day to empower our girl children, because if you do that you must do that for the boy children as well”.

Curriculum

Valarie refers to specific content that she teaches regarding gender equity and this includes “the Women’s March 1956”, “gender and the different gender roles in gender”, “physical development of boys and girls” and “gender and careers”. In her view, gender topics are “really taken care of” from “Grades 10 to 12”, more so than in the “earlier grades” and that in the earlier grades gender is addressed “indirectly”. She reasons that what content is taught “depends on the educator and how they will bring it over to the children”.

From her perspective, gender topics “come naturally in [her] class” and she wants her “children to experience and to go in life and see them as equal partners [who] both have a role to play”. She considers herself a teacher who also teaches “life as well”. She states that gender topics

“must be something that come naturally” in her classes and that she “does not have a specific way of planning” her curriculum. She explains:

I will not go and look for something to bring into the lesson. It must be something that comes natural to me. I know there are certain factors I need to bring in and go over...otherwise you see the opportunity and use it, but it is not something that I sit and think how can I include it and go and look for it.

In her teaching she relies heavily on discussions, but says: “you know I would very often stand ashamed of how little I know about my culture” in comparison to how much her learners know about their cultures. She explains that she tries “as far as possible to give them a platform...to learn from each other”. In addition, she states that she also gets involved in the discussions and shares her views because she “has a lot to share with them” and “together [they] can learn a lot from each other”. One example of such a discussion is that when the topic of gender and apartheid was being addressed, one of the learners asked her to share her experience of being a white woman during the apartheid.

The school context

Valarie mentions that she is not aware of a policy in her school that addresses gender equity but she says that her school handles gender in specific ways. She provides the following examples: Muslim schoolgirls being allowed to wear veils and long pants at school but only during Ramadan, circumcision of schoolgirl and schoolboys is a reality in her school but the school does not discriminate against these learners, boys are not allowed in the girls’ bathrooms and vis-à-vis and no physical contact between girls and boys such as holding hands is allowed while learners are in their school uniform. In terms of the structure of the school, for the past five years in Grade 8 and 9 the classes have only boys or only girls. The reasons for this are that the learners are at an age where “they do not know what is going on with their hormones”; they are still developing their “own identity”; and it “disrupts the teaching-learning when learners want to impress each other” and as a result are “distracted” from their schoolwork. Valarie is very proud of the way the Grade 8 and 9 classes are arranged and she thinks that having the schoolgirl and schoolboys in separate classes’ works “like a charm”.

In terms of gender and gender related aspects, Valarie has not been given any formal training, been involved in workshops or received policy documents from the Department of Basic Education. Her attitude regarding this is: “let’s not go there; it is bad, it is really bad”. She says that she has seen some documents on the Department of Basic Education’s website regarding a sisterhood and brotherhood club for example, but that “there’s a lot of things on the website

that were never thought through and given to the school” and she “wonders why” this is the case.

Gender equity and gender inequity in social life

Valarie shares her narrative of what it was like for her to be a white Afrikaans female teacher in the previous school where she worked. She narrates that it was so unpleasant that she “left teaching for a while” and then started to work at the school where she is now. For Valarie teaching is a profession that considers the best interests of the learners and where she previously worked, the male teachers would use the school sports events to drink and enjoy themselves. She mentions that the female teachers were invited to join in and when they did not want to they were looked down on and asked by the male teachers why they “were not good enough”. She explains that working in an environment centred on “drinking...and telling dirty jokes” and talking to women in a “rude” and “euphemist” manner made her “hate” her teaching job and she left because it was “terrible [and she] could not survive there”. In addition, she mentions that she was discriminated against when she applied for a promotion and she remembers the principal personally approaching her and telling her “not [to] even apply because they want a man”. The reason the principal gave was that if she wants to be in a management position she must “remember that if a toilet breaks a woman cannot fix it”. Valarie’s response to this was that she “can always pick up a phone and call a plumber”. Valarie mentions that she is much happier at the school where she is now.

Sherry’s portrait

Definitions and characteristics

Sherry defines gender equity as “male and female are equal”. She elaborates that characteristics of this include that males and females “can do the same thing” in terms of “the same kind of job”, “cooking” and at “school”.

Curriculum

At the school where Sherry teaches they use Life Orientation textbooks and, she adds, various “scenarios” are given to teach gender topics. She gives the example of one of the scenarios where only men used to be allowed to vote and now women are also allowed to vote and says it is framed within human rights. She mentions that teaching about gender using scenarios is “a lot easier...more practical and more hands on”.

When Sherry teaches she “makes sure that [the content] is not more male focused or more female focused”. Sherry also uses discussions in her lessons and encourages “girls to ask boys and boys to ask girls” questions and engage in discussions because it is important for her that “they all get a chance to have their say”. In terms of classroom duties she says that in her classroom both girls and boys must clean the classroom. She remarks that at first the boys had the attitude that they “do not have to learn to [clean] because [they] do not do it at home”, but now that they have “got the hang of it” and “they actually rather enjoy it”.

The school context

Sherry says that in terms of discipline, girls and boys are treated “identical” and she gives the example that both would receive a “time out of 5 minutes”. In addition, she mentions that teenage pregnancy is very much part of her school. She highlights that it is “mostly Grade 11 and 12” girls and that there are “four to six each year”. She says that the “youngest” teenage age pregnancy in her school has been a “Grade 9 girl”. At the school where she teaches they are aware of the “Teenage Pregnancy Policy of the Department of Basic Education” only because the school took the matter into their own hands and went to find out about the procedures. She says the procedure adopted by her school is that the girl may stay at home for up to “six months” to give birth and look after her baby. Thereafter she is allowed to come back to school.

In terms of sport, Sherry mentions that there is girls’ soccer at her school, adding that she “thinks it is a good idea that [her school] does allow the girls to play soccer”. She recognises that there are many challenges in terms of “capital” and finding other schools that have girls’ soccer teams so that there can be “a market for them to compete” in tournaments and matches, for example.

Gender equity and gender inequity in social life

In Sherry’s experience, the pregnant girls in Watercrest School feel “alone” and “there is nobody who they can consult” because the pregnancy is often the result of the girl’s relationship with “someone older”. Sherry explains that the girls “parents never know [their daughter] has a boyfriend outside of school and it is often an older, more mature man and the girls are with them for their money and to be able to say [they] have a boyfriend who drives a car”. So “99% of the time it is by choice” that the girl falls pregnant and not from abuse or any other factor. Sherry says that often the girls say that they “cannot tell their mother or that they are scared of their mother” and that she has told the girls that “if something happens they must come and speak” to her. She says as a teacher she is someone the girls can come and speak to so she can “help

them” and she says she does this by giving them “concrete advice, involving the parents and the doctor”.

Drawing on her experience, Sherry says, “I just feel the boys say the girls are pregnant and that is their problem, deal with it. Whereas I believe it is both, both should take responsibility because it takes two to tango”. She says that in the Teenage Pregnancy Policy and the Life Orientation curriculum there is no reference to the boys and their responsibility regarding teenage pregnancy and what it means to be a teenage father. She says that “the boys do not even realise that the girl is not alone and that they have to fit the bill”.

In addition, she says that girls are “very blasé” about being pregnant and make comments such as “oh well, I am going to have a baby” and Sherry thinks that the girls do not “understand how serious it is”. As a Life Orientation teacher she thinks it is important that she “empowers both girls and boys” by being “up front and honest” with them and not “lying about it”. She does this by telling both boys and girls “what is going to happen if you have sex before you are married and you do not use a condom, you can fall pregnant and then what will happen”. It will be pointless”. In addition, she says that she tells the learners that “every action has a reaction”.

Nokwazi’s portrait

Definitions and characteristics

For Nokwazi gender equity is about “certain guidelines...rules [and] laws” that “should not discriminate between sexes, whether you are male or female”. She draws on the concept of “equality” and says that “it should be the same for both males and females”.

Curriculum

Nokwazi acknowledges that gender topics are in the curriculum but “it depends on how you tackle it”. She says that she teaches gender by taking into consideration “what is done in [the learners] own culture” and then “appreciating their culture”. She elaborates by using the topic “career choices” and says that she teaches using the “backgrounds” of the learners and she poses questions for discussion such as “my mother was a domestic worker, why shouldn’t I be a domestic worker?” The learners then engage with the questions. In addition, she thinks that the textbook that her school uses for Life Orientation is important, but “other sources” must also be used. She mentions that she makes use of “magazines” and “newspapers” and teaches through “role play”, “dramatization” and “case studies” and she believes that teaching learners this way makes them aware of “what is happening in other places”. She says she also makes

use of “baseline assessment” by asking learners to find information on the “Internet, on cell phones or newspapers” about a topic as a way of getting the learners to first know some “general information about the topic” before she teaches it. She uses the example of asking her learners to watch a particular TV programme that deals with “the HIV and AIDS epidemic and girls who are expected to stay behind and look after the siblings” and she asks the learners to “talk about” issues such as this in her lessons.

Other topics she says she addresses are “sport” and that “there are no sporting activities which are only for boys” and “different cultures” and she mentions that in her class they “talk about labola”, “arranged marriages”, “forced marriages” and “circumcision”. She also encourages the learners to teach one another and she uses the example of asking the Hindu girls in the class to tell the other learners why they have come to school with a “cover over their heads” during the time of “Diwali” when usually the Hindi girls do not “cover their heads” at school. Nokwazi says that she is “a very cultural person” but as a teacher she must not “impose” her own culture on her learners. She says a teacher should teach sensitive topics like “female circumcision” by talking about “what it means...you should not say it is not right...just tell them the pros and cons and [let them] decide”.

Nokwazi also says that in her experience as a teacher she has noticed that the textbooks no longer only have the male names “Tom, John, Henry” but now they also have male and female names such as “Tom and Jane,” “meaning they recognise both genders”. In addition, for Nokwazi “the seating arrangements play a very important role in creating a positive environment”. For this reason she does not have the “girls sitting on their own” and during her lesson she also “picks on a girl to say something and picks on a boy to say something”. She reasons further that in her class “a boy also does the role of the girls. You can ask him to sweep, you can ask him to pick up papers...to make room for equality.”

The school context

In the school that Nokwazi teaches she has seen friendships develop where “Blacks maybe fall in love with Indians” and some learners have approached her to ask her what they should do because their “family would not accept this...because [they] are different races”. She says that when these learners approach her they “talk” and she tells them to “see both sides of the story”. Nokwazi explains that she has “become so sensitive” towards these cross racial relationships, saying, “if only there was a way you could get rid of some of the rigidness of cultures” because the learners in these relationships “understand each other”. She explains that in some instances “parents get involved” and when it becomes “too sensitive” she takes the matter to “the principal”.

She also mentions that in Grades 8 and 9 “my classes have girls or boys and not mixed”. She says that the classes are only “mixed” in Grade 10, 11 and 12 she says she “does not know, maybe it is better as a psychology” and in the later grades the learners are “grown up”.

At Watercrest School they have what Nokwazi calls a “policy specifically to do with culture” and “it talks about what learners can do in terms of religion”. She gives the following example: “I have seen Islamic girls. They have got a dress code, so [the school] does recognise that this is their culture, girls are supposed to dress that way, at a certain time.” She adds that on a Friday Islamic boys and girls are allowed to leave school early to “go for prayers” and that this does not affect the school day because these learners are given homework to do. If the homework is not done “they go for detention”.

She also mentions that she is aware of the “Teenage Pregnancy Policy of the Department of Basic Education” and that “the main document is at the office”. She states that her school “also has a policy regarding teenage pregnancy”. She has the following to say about this policy:

The weakness of the policy with which I am concerned is that if you are a girl child, you are pregnant, you are allowed to go and deliver your child, then you come back for the examinations and stuff and then the problem is that boys they do not really get the consequences for causing the girl to be pregnant...they impregnate each other at school...so they only look at the girl and the father is there at school...the father is not allowed to be there for the birth of the child.

Gender equity and gender inequity in social life

Nokwazi holds the view that a girl's identity and who they are in their culture should not change, but girls should be given the same opportunities as boys.

There are still some things that as a girl child you cannot do. In the African culture girls are not supposed to go out for parties...generally that thing is meant for boys because when it comes to teenage pregnancy, girls are affected not the boys, so it is not ethical. There are some areas that I still think African culture plays a role. I will not allow a girl child to start swearing at a boy child because culturally she is disrespecting...but girls must be allowed to be educated and take leadership positions...Girls must present themselves with those values that make a woman.

Nokwazi shares her personal experiences of being a Black female teacher at Watercrest School. She says she “finds challenges in terms of stereotyping and prejudice”. She explains that as a female Black teacher “learners do not take [her] seriously because of their backgrounds...Black learners might also not take you seriously because at home they have been brainwashed to say, a White teacher” must be the teacher. She adds that even if “you

know your content well when it comes to pronunciation you differ, so for [learners], pronunciation means you do not know what you are talking about". For Nokwazi

...nowadays you have clever kids, so most of them are cleverer than us. So you have to keep up with that because the moment that they see that you are not aware of what is going on, they take you lightly – they are not taking you seriously.

She mentions that she "still has to study further" so sometimes "the content is a bit of a challenge" for her.

Mbali's portrait

Definitions and characteristics

Mbali expresses that for her "gender equity means that everyone is equal". She mentions, "even if you are a White girl or a White boy, a Black girl or a Black boy...you are all human beings". She explains further that gender equity entails:

...giving both sexes or both genders equal chances in terms of business, in terms of males and females starting their own business. If you want to be the CEO of a company they can grant you that opportunity and they cannot say because you are a female you cannot be in power. They cannot limit you because of your gender.

Curriculum

For Mbali gender topics are evident in "all the learning outcomes of Life Orientation". In particular, she mentions topics such as "gender equality in relationships", "sport" and "careers". However, she also remarks that "sometimes it's direct and sometimes it's indirect" in the curriculum and what is of concern to her is that there is no "specific explanations" in the curriculum so it is "sometimes difficult for [her] teach the content".

She teaches Life Orientation by using the textbook and "case studies" given in the textbook. She involves all the learners in "open discussions", "role play" and "debating" so that "they learn from each other." She also thinks that it is important not only to ask the learners to participate and share their experiences but that she must "include herself" in discussions that are taking place and she says she tells her learners that she is "also learning from them". She mentions that "in Life Orientation class we do not want to be personal and attack one another" and that it is important for "everyone [to] have their opinion" and in the class "talk as everyone". She says everyone in her class must "respect each other" but before they can respect each other they

must “first respect themselves”. She speaks of “self-esteem”, “believing in yourself” and “loving yourself” and argues that this is necessary because Life Orientation involves the “emotional, physical and mental”. In addition she argues that a “young person who does not understand themselves emotionally [is] not balanced”.

The school context

Mbali explains that “most of the time, [the learners] do not talk about some things happening here at school, they talk about something that is related to them personally or something that they experience”. When the learners talk to the teachers “they do not talk about themselves...because they talk about it in general”. She says it is “difficult to tell if the person is talking about himself or herself”. She has had learners come to speak to her about “sex, rape, violence...virginity testing, losing your virginity” in the context of “relationships” but she adds that the learners do not speak about “domestic violence” and she “does not know why, maybe they just do not want to talk about it”. What she finds “difficult” is to engage with all learners about these topics because for example, “virginity testing [is] different from the Western culture” and for some cultures who do not perform virginity testing, virginity testing “is not something they know about” even though they “are interested to learn about it” and “ask questions”. Learners ask her if virginity testing is not “violating the rights” of girls and she says she explains to learners that there is a “clash” between “tradition and the constitution” because “tradition is culture” and “culture is something that we choose” and “a constitution is something that overrules the country”.

The school where Mbali teaches has a policy of supporting religious practice. She explains that every Friday there is an “announcement that says all those that will go to prayers can come down” to the office and the Muslim learners leave school early. She says that as a school they are “used to it” and they “do not become surprised by people praying on a Friday”.

Mbali thinks that because of the “strict rules” in her school she does not ever “see boys hitting girls”. With the “rules” and “discipline” in place, learners know “how to conduct themselves”.

Mbali mentions that she recently received a document about Teenage Pregnancy and she says that she was told by the principal that if she knows of any learner who is pregnant “it must be reported straight to her” and then she will deal with it because “it is a sensitive issue”. Mbali has never attended any gender-related training or workshops initiated by the Department of Basic Education or by her school.

Gender equity and gender inequity in social life

Mbali holds the view that girls “accommodate” boys but boys do not treat girls in the same way. She has observed this in her school amongst the learners and finds it “unfortunate”. She shares the following narrative:

If we have a discussion a girl will say something like “I do not cook” and then the boys will say “but you are a girl, you are supposed to cook. It is your duty”...If a boy says he is playing netball, the girls will say “Oooo, nice for you?” They will accommodate them. But for boys it is shocking if a girl does not want to or cannot cook. It is not common for girls to question the boys. Compared to boys, girls do not pose questions, unfortunately.

Hilary’s portrait

Definitions and characteristics

For Hilary gender equity is “similar to gender equality”. She elaborates further by saying that “it means that there is an equal distribution of rights and responsibilities between males and females...opportunities are given to both”.

Curriculum

She mentions that human rights forms part of the curriculum and attention is given to topics that address “gender equality” where “we are all equal and have the same opportunities and things like that”. In her classroom she prefers to use the concept “human beings” because she reasons that “previously” education had “human rights issues” and she thinks it is best to “avoid that to a certain point”.

Hilary thinks that the curriculum “does not go into the gender subject in specifics” and rather “it is being approached indirectly”. She says that topics that arise in her class include “talking about females and their roles”, “sex” and “pregnancy”. She approaches these topics through “discussion” and she often allows the discussions to “snowball” so that topics that are mentioned by the learners are discussed. She finds it “easier” when she has only girls’ classes in her Grade 8 and 9 classes because “very often [they] will get into a discussion about pregnancy, sex and all sorts of things that [she] thinks they are a bit uncomfortable to ask their parents so they rather ask [her]”. She elaborates further by saying that she tries to be “as honest as [she] can...but sometimes it is embarrassing even for [her]”.

She mentions that when she plans her lessons she does not consider that “this is the girls and this is the boys”. Instead her planning is centred on the “ability” of the learners and she explains that “some of [her] classes are split according to ability” so when she prepares she knows that she needs to “have a bit more ready” for her “smarter classes”.

The school context

Hilary’s mentions that at Watercrest School “there is occasionally a cat fight at school” where girls fight with girls but girls and boys occasionally fight but she cannot “even [say] what it was all about, it was not even that serious”. In addition she adds that her school “deals strictly with” all learners “regardless if they are a boy or a girl”.

In terms of classroom structure Hilary thinks that having all boys and all girls’ classes in Grades 8 and 9 “works perfectly”. She remarks that as a teacher “it is definitely easier...[she] does not know if it is because [she] is also a girl [so] it is easier for her to deal with the girls than it is with the boys”. In addition, she mentions that “it works very well” because “at that stage their hormones do all sorts of things and not so much in Grade 10”.

She also mentions the girls’ cricket and girls’ soccer teams in her school. She elaborates by saying that “the girls love it and enjoy it” and that the “girls are definitely more involved in sport [than] previously”.

Hilary says that she has not received any information from the Department of Basic Education nor has she been invited to receive any training or attend any workshops regarding any gender topics.

Gender equity and gender inequity in social life

Hilary shares her perception of one of the boys in her class “in the African culture”. She explains that he is “definitely more feminine” and “dresses up as a woman with short skirts and high heels” but she does not know if he “enjoys it or if it is just a joke”. She adds further that in her culture, the “Afrikaans culture”, this boy would be called a “moffie or something like that”. She thinks that “in their culture...it seems to be something acceptable”.

Another observation that Hilary makes is that there was a “video going around” her school with “one girl and four Grade 12 boys.” Her understanding is that “someone must have caught them while they were busy, the five of them” and recorded it on their “cell phone” and they were “forwarding it around the school”. She adds that the problem was not whether or not they were

in their school uniform but that they were “under age” so “it is quite a situation”. Hilary came across the video because she “caught” learners “passing it around the class”. The school addressed the situation by “taking the cell phones” of the learners involved, finding the video on their cell phones and “deleting it”. What is the “most disturbing” for Hilary was that the girl involved was “quite proud”.

6.3.2.3 Portraits of female teachers in Parkville School

Zinhle’s portrait

Definitions and characteristics

For Zinhle gender equity is the “balance” between how boys and girls are “treated”.

Curriculum

Zinhle teaches Life Orientation and Geography but she regards herself as “mainly best in Geography”. She contends that “there is nothing that is gender equity in Geography” and that she “has not experienced” the learners raising any gender-related issue themselves.

In terms of classroom organisation, she says she “mixes” the learners and she does not “divide them according to girls and boys”. She involves the learners in “debates” and when she does she “makes sure it is girls and boys and another group also includes boys and girls”.

The school context

In the school where she teaches, she says that there are boys and girls doing subjects like “Physics, Chemistry, Biology...it is not like only the boys are doing the difficult subjects, but girls are also included”.

Zinhle explains that when she asks the learners to clean the classroom that “boys will openly say, girls are supposed to clean the classroom. We boys, we do not do this cleaning, this cleaning issue is only for the girls”. She says that her response is “no, cleaning is not for the girls, we are all students, it is our classroom...It is not a girls’ class but it is for the boys and girls”.

She explains that Parkville School has diverse religions but she “treats them the same”. She says that there is a boy who is “supposed to wear...a small hat on his head” because

“according to his religion he is not supposed to remove that hat”. She says that her school does not have a policy but in her class she “allows the kid to do his religion...as long as it does not interfere with the other students”. She reasons that by allowing this learner to practise his religion she teaches her learners to “accept what the other person is and not to judge any other person according to their religion”. She also tells her learners that “he is also a student like any other student in class, although he is from a different religion”.

Gender equity and gender inequity in social life

Zinhle says that she has “never” attended any workshops or has any training pertaining to gender topics and that an opportunity to do so has not been arranged by her school or by the Department of Basic Education. Her view is: “if there is one, I would like to go”. Zinhle says that it is “important” that she gain “more information so that [she] can pass the information on to the students” in such a way that “it will promote gender equity to the students”. She adds that she “thinks it would be a good idea” if her schools “encouraged gender equity” as it will “send a good message to the students”.

Thembi’s portrait

Definitions and characteristics

For Thembi gender equity means “treating people equally according to their gender”. In addition it also means recognising that “we have the female side and we have the male side”.

Curriculum

She explains that it is “rare” that she “touches on things...of gender equality” in her class and when she does, she does not go “deeper” rather she just “touches on it here and there”. She reasons that she does not want her learners to “read too much into it because it causes conflict”, she wants to teach her learners to “understand” that they must treat each other “equally” and that they must “respect that [they] are different” and “understand” that they have to “accept” their differences and “that is all”. When she teaches religion, she likes to involve her learners in “discussions”. However, she says she does not “put it too much into the learners” because then they will begin to “compare, or fight about” the different religions. So in the discussions they discuss religion in terms of “when it started”, “what is done in that religion” and “what the different religions are” for example. She argues that “it’s better that way” and if she does not teach in this way “conflict or a fight will start”.

Thembi mentions that she does not specifically plan to include gender topics in her teaching, she says that “when it arises then [she has] to deal with it”. She adds that there are not many opportunities to teach about gender equity because when she teaches religion for example, there is more focus in the curriculum on “religion than on gender equity”. She recalls that it has come up in her class before when they spoke about “leadership in African religion” and in particular that “men are the priests, they are the prophets, they are the elders...men are the one’s sitting in the front and women are not allowed to sit in the front”. When her learners start to ask questions she says that it is that way “because of certain reasons” and that “we do not usually question things like that because when we start questioning, it will cause conflict”. She says she tells her learners that they must “show respect” and “honour the religion” for what it does and that how the religion is carried out, has to do with “tradition”. She elaborates on what she means by tradition using the example that “men are given more respect than women” in the church – not in such a way that women are “demoted” but that “women obey men” because “it has always been like that”.

The school context

Thembi explains that there are “foreigners” at Parkville School and that “South African learners...they have a problem with foreigners” and they call the learners from “Zimbabwe, quera-quera” which means “an outside person” and somebody that “they do not want to accept”. She mentions that this becomes a “sensitive issue that one must know how to approach”. She elaborates that “as a teacher she usually has to teach” the learners “how to...respect” each other. In her school there are also “different religions and cultures” and sometimes “they start fighting” because the “Muslims think they are better than the Christians because of certain aspects in their religion”. This often creates “conflict” at school.

She also mentions that at her school teenage pregnancy is “zero point something percent” and that “maybe in a year [there are] one or two girls who are pregnant”. She thinks that “discipline” is a problem in her school and she explains that it involves “boys bullying boys” and “girls bullying girls”, but she has “never had a situation where boys beat girls”. She gives the example that boys bully each other to “show themselves, I am a man” so that they can be “recognised as the powerful one”. She adds that girls bully each other because of “peer pressure”, to be seen as “accepted”, “clever” or “beautiful”. Thembi says that she “usually approaches” the girls who bully each other and “talks” to them and says that “when they change to be somebody they are not, they lose their dignity” and “it is a problem because once they have changed into being someone else, and then they want to change back to who they were, it will not be easy”.

Thembi mentions that Parkville School does not have “anything in place” to “keep the peace” amongst the “different religions and different cultures.” She thinks that her “school will benefit if they introduce something” so that the learners know that if they are behaving in a certain way they are “crossing the line [and] there is something that is going to be done to stop it or [they] will be chased away from school or [they] will be suspended for a few weeks.” She explains that there “should be a policy to keep the peace in [her] school.”

Gender equity and gender inequity in social life

She has noticed that many of the learners bring the problems that they are having at home, to school. She gives an example that learners are taught about domestic violence at school and when they are at home they see the “father beating the mother”. As a result the learners need a lot more of the teacher’s “attention [and] help” because sometimes the learners even “run away from home”. She says that she “does not even know what to do or how to approach” situations such as this. She feels that if she “can be taught” how to handle these situations she can “help” the learners. She says that if “they could have workshops or sessions from the department that teach [them] about gender equity and other [topics] it will be much easier for teachers to approach learners”. At the moment she cannot give the learners attention because she is “only...focused on [her] syllabus”. She thinks that if the teachers “are taught how to deal with” these situations, learners can be “educated” and “men beating women will stop”, “men abusing children or women...will stop” and there will be “respect for women [and] girls”. She believes that the Department of Basic Education must provide these opportunities.

Methembe’s portrait

Definitions and characteristics

Methembe understands gender equity as “equality amongst males and females”, adding that “in a classroom situation both girls and boys are equal...there is no one who is more intelligent than the other, it depends on how hard you work”.

Curriculum

Topics that Methembe says she teaches in her Life Orientation class include “everyone has got rights, no matter if you are female or male, we all have the same equal rights” and “rights come with responsibility”. Another topic is that of “careers” and she explains that she tells her learners that “muscular careers that were made by men” are also done by women nowadays because

women as also “pilots”, “doctors” and “soldiers”. She encourages her learners to believe that “they must not be afraid, no job is male orientated so that they cannot do it...they must go for it”.

In general she says she is “really impressed with the [Life Orientation] curriculum at the moment, because it caters for both male students and female students”. She adds that the “content” of the Life Orientation curriculum allows her to “think outside the box as so far as gender is concerned” because she does not have to follow the content “strictly, it is open to exploring other avenues and brings them into play to see how we can improve issues of gender equity”.

She mentions that when she plans her lessons she plans for her learners and not for “girls or for boys” because she “sees them with the same eye”. She gives the example that when she plans and teaches “the physical education component of Life Orientation”, she does not make the “boys do 20 press ups [and] the girls walk around the field”. Rather she says “they should both do the press ups and both walk around the field” so that “they feel equal [and] feel that there is no difference”.

The school context

Methembe mentions that “bullying” is an “issue” in the school where she teaches and that teachers “cannot run away from and that [they] should be sensitive to.” She explains that the bullying is “sometimes boy on boy [and] sometimes it could be girls and girls” and she refers to girls and girls bullying as “cat fights.” In her opinion she thinks that she “can handle” this type of bullying but “it becomes a big issue” when it is “a boy and a girl.” She gives the following example: “A boy has slapped a girl and then she slaps back and then he hits back hard”. In a situation like this, she says, “teachers must be sensitive” and “not look like [they] are taking sides.” She says that at her school they have “disciplinary committees that care of” instances such as this.

She states that she has attended workshops and training sessions arranged by the Department of Basic Education. These were “career related” and used “learning scenarios...in the issue of the girl child and the boy child”. She says that she still has not “gone through” the “documents” she received but she does “have them”.

Gender equity and gender inequity in social life

She shares her narrative about the initiative she started in her school when she joined the school in 2010, called “the girl-child network”. She says she got the idea from “clubs like

knitting, or sewing or playing soccer, or netball” and she decided she was going to form her “own club and [she] is going to call it girl child network”. This “group” was for girls to come together and talk about their problems and in addition “whenever they have any problems they can [go] to [her] and [she] will counsel them”. Methembe is also a qualified “guidance counsellor” so her idea was to help girls “see that they are more than just what they think, more than just being a woman”.

They used to meet “every Wednesday” and the group “revolved around the issues of the girl child” and together they “discuss social issues, their opinions...their problems”. Often the learners “come with their problems” and then she says in the group they have an “element of confidentiality” so that they “all feel comfortable to share their problems with the group”. She explains that the objective is “to assist them” and to “talk”. She really thinks it “has worked” and she has noticed that the girls “have changed drastically” and that they are “confident in what they do”. She mentions that some of the main issues discussed by this group relate to the girls’ desire to “try keep up their appearances” in terms of “hairstyles, having nice phones”. This is because they come from “poor backgrounds” so they “get a sugar daddy” to buy them the things that they want but then the girls must “exchange those favours for sex”. The girls “end up getting STDs...being HIV positive or end up getting pregnant”. Other problems that they engaged with in the group are experimenting with “drugs” and “going clubbing the whole night”. In some instances, girls become “groupies”. “Child headed homes” is another issue for some of the girls in the group as their “parents have died” and they have to “care for their siblings” because they are the “oldest” or because they are the “oldest girl”, and then they “carry a lot of burdens on [their] shoulders”.

She says that the group has “died a natural death” and they do not meet every Wednesday but the girls do still come and talk to her when they have problems. She said she would “love” to see the girl-child network “more active” and that it is important for her to be involved because she feels like “at least [she] is doing something [and she] has made a positive difference in someone’s life”. She thinks that the girl-child network would be “more successful” if she had the “support” of her school and the “opportunity to have the exposure of going out [and] attending workshops, having different people come and speak about gender equity and stuff like that”.

Jabu’s portrait

Definitions and characteristics

Jabu explains that gender equity entails “looking at the issue of sex between men and women” and considering if “they are equal or if they are not equal”. She adds that gender equity is about

the “balance between men and women in society and in their personal lives”. She says that she does “not believe that girls can do something that boys cannot do and boys can do things that girls cannot do. To [her] they are all the same”.

Curriculum

She mentions that in her Life Orientation classes she uses “discussions” to engage with the topics. She says that often she will “begin the discussion by posing questions” to the learners and she shares an example of when she has asked her learners whether they “think girls should do Physics” as a subject at school. If the learners say “no” she asks them “why”, and if they say “yes” she asks them “why”. This is how the discussion is initiated. She refers to curriculum content that she teaches and mentions that she addresses “differences in the social structure of men and women”, “the kind of work that women can do” in terms of “careers” and the “subjects that girls can do at school”.

She thinks that there is not “much space” for topics dealing with gender in the curriculum. She says that these topics are only “browsed through” but that “you do not have time to go deep into it”. She elaborates that the “time provided” for her to teach Life Orientation “is not much” and she says she has “two hours...per week and one hour is devoted to Physical Education, so that means only one hour for the theoretical part”. In this part, she teaches topics such as, “human rights”, “careers” and “social” and “all the aspects of Life Orientation”. As a result Jabu says that when she plans, she includes giving the learners “homework” and asking them to do “research on the Internet”. She says “not all of the learners have Internet” but there is a “local library near the school” because the “school does not have a library”. Then she will ask them to “bring the information to the next lesson” and she will “include it in her discussions” with the class.

The school context

Jabu states, “I think our biggest problem at this school at the moment is teenage pregnancy...many of the kids are pregnant”. She describes that there is “a girl in Grade 8 who is pregnant” and that there are other girls in “Grade 10” who are also pregnant. It is a “sensitive issue” that the school “needs to know how to handle”. At Parkville School “there is nothing that can be done about it...except to just work around it” because the school “cannot just expel those girls” and the school “must be sensitive to their pregnancy...and understand that they are pregnant but life goes on”. She draws on the example of Physical Education and says, “the person who is pregnant cannot” do the “physical activities” so they “have to sit down” and “not participate”. Jabu says it becomes “very difficult” when the girl cannot participate because “cannot give her marks” and it is also “difficult” when the girl is “absent” from school “because

they are pregnant". She does try to give the pregnant girls "something to do" so that they can obtain marks but "it is not easy". Jabu thinks that her school "needs to have a policy that is clean cut for everyone" that "tells teachers what to do when a girl is pregnant". For her it is important to "be able to know how to deal with these situations". In addition, she notes that she has not received any training or information from her school or the Department of Basic Education regarding this matter.

Jabu explains that Parkville School has learners from "different religions and different cultures" and teachers and learners have to be "extra sensitive and careful how they word their sentences". She says that she has been in a situation before when one of the Muslim boys in her school started "firing questions" at her in such a manner that he started "fighting" with her. She handled the situation by explaining to the learner that "we are not here to crucify your religion. We are here to look at every religion, how it is. We just want to deal with the facts here. So we are not going to attack Christianity or the Buddhism."

Gender equity and gender inequity in social life

Jabu shares her opinion with what she calls the "issue of subjects" in the following way:

I remember the director saying that he is looking for a male teacher to teach science subjects because a woman cannot teach that, no, no, no...I do not want girls to be hindered from doing science subjects. They need to be given the opportunity to prove themselves. To try it and see that it is not that hard, they might even discover that they are even better at it than boys.

6.3.2.4 Conclusion

The portraits represent the narratives of the female teacher participants. The verbatim responses of the female teachers are given so that the narratives stay as close to their actual responses as possible. The intention here was not to analyse or interpret the narratives but merely to represent them. The detailed data in the portraits are analysed and interpreted in the next section (namely, 6.3.3) through themes relevant to the research question and aims.

6.3.3 ANALYSIS AND INTERPRETATION OF FEMALE TEACHERS' NARRATIVES

6.3.3.1 Formal curriculum

One of the female teachers refers to the formal Life Orientation curriculum in her comments and states that gender topics are "really taken care of...[in] Grades 10 to 12" and are only addressed

indirectly in Grades 8 to 9 (Valarie). Another female teacher claims that there are no “specific explanations” of gender topics in the Life Orientation curriculum so it is “difficult” for her to distinguish what content should be taught regarding the gender topic (Mbali). Yet other female teachers see gender topics as having no “specifics” or being “approached indirectly” (Hilary) and that gender topics are only “browsed through” because there is insufficient “time” and “space” available in the curriculum. It is evident that female teachers regard gender topics as included or part of the formal Life Orientation curriculum. What is unclear to them is what they should teach regarding these gender topics. When female teachers are unsure about what content should be addressed in the curriculum and when there is insufficient time available in the curriculum, they might resort to omitting gender topics altogether. In addition, if female teachers interpret the inclusion of gender topics as more evident in the formal curriculum of the senior grades (namely, Grades 10 to 12), they might gain the impression that gender topics are age specific (5.4.1.1). They might also omit them in the earlier grades.

Within the context of gender topics in Life Orientation curriculum, what content is taught and for whom also emerged. On the one hand, one female teacher is “really impressed” with the Life Orientation curriculum in general because it “caters” for both male and female (Methembe). On the other hand, another female teacher notes that the Life Orientation curriculum makes “no reference to boys and their responsibility regarding teenage pregnancy” (Sherry). Ironically, this might suggest that although the Life Orientation curriculum mentions males and females, it promotes a superficial stance on certain gender issues (5.4.1.5 and 5.4.2.3).

6.3.3.2 Hidden curriculum

For the purposes of this analysis, the hidden curriculum refers to female teachers’ experiences of the everyday structure of the school, the approach of the school and female teachers to non-formal curriculum matters such as discipline, school ethos and interactions between teachers and learners. The teachers at both Watercrest School and Parkville School involve both girls and boys in classroom cleaning duties despite initial resistance from the boys on the grounds that they do not clean at home and thus should not have to clean at school. One of the female teacher participants argues that she addresses this concern by presenting the argument to the learners that their classroom “is not just a girls’ class but it is for the boys and girls” (Zinhle).

Discipline is another topic mentioned by the female teachers at both schools. The female teachers at Watercrest School maintain that their school has “strict rules” (Mbali & Hilary) and in effect learners know “how to conduct themselves” (Mbali). If problems arise, then boys and girls are “dealt [with] strictly...regardless” of their gender (Hilary). In Parkville School, one of the

female teachers is distressed because there are no school rules in place and so there is nothing “to keep the peace” at her school (Thembi).

Only Watercrest School has girls’ cricket and soccer sports teams. Although there are challenges in terms of “capital” and the lack of girls’ soccer and cricket teams in the neighbouring schools for them to compete against, the school prides itself on providing these opportunities for girls (5.4.3.5). At Watercrest School, there are only girls or only boys in the Grade 8 and 9 classes, but from Grades 10 to 12 they have both boys and girls. The female teachers support this arrangement because it works “like a charm” (Valarie) and “it works very well” (Hilary). Their arguments include that learners in Grade 8 and 9 are still developing their “own identity”; “they do not know what is going on with their hormones”; teaching-learning is “disrupted” when boys and girls “want to impress each other”; learners are “distracted” from their schoolwork; and in Grades 10 to 12 learners are “grown up” (Valarie, Hilary and Nokwazi).

The hidden curriculum in both schools has informed female teachers’ perceptions of male and female learners in implicit and explicit ways (3.5.1; Haraway, 1991). Implicitly through the way that their school arranges itself and the structures it has in place (3.4.1 and 3.5.2.1) female teachers are unconsciously informed by the structures that govern them namely, school rules and not having school rules for example. Explicitly, female teachers have agency with regards to other activities in the school such as classroom cleaning duties for example. The decisions they make could, in turn, influence how the boys and girls in their school engage with each other and how they make meaning of gender equity.

6.3.3.3 Teaching strategies

The female teacher participants mention that when they engage with gender topics in the Life Orientation classroom they do so in a variety of ways. Reference is made to: “discussions”; sharing experiences with each other in such a way that teachers and learners “learn from each other”; referring to the “scenarios” within the Life Orientation textbook, using media sources such as “magazines”, “newspapers” in conjunction with the textbook; teaching through “role play...dramatization...[and]...case studies”, “baseline assessment” as a way of asking learners to come prepared to the lesson by researching and gaining knowledge about the topic for homework; getting learners to watch certain “television programmes” at home, including themselves as teachers in the discussions; debating; posing controversial questions; and using the Internet and/or library to do research (Valarie, Sherry, Nokwazi, Mbali, Hilary, Zinhle & Jabu). Female teachers argue that teaching strategies such these make it “a lot easier” to teach gender topics in Life Orientation because they provide “more practice and [are] hands on” (Sherry). Another female teacher reasons that using teaching strategies such as case studies

and involving media such as newspapers makes learners aware of gender issues nationally and globally (Nokwazi). Yet another teacher mentions that the nature of Life Orientation creates a space for learners to share personal experiences and perceptions and for this reason she thinks that she must “include herself” and her own experiences not only to make learners feel comfortable, but also to build trust between her and the learners and “learn together” (Mbali & Valarie).

It is evident from the female teachers teaching strategies that gender topics are sensitive topics to teach and that teaching these topics can be challenging because they are sometimes controversial and even emotive as they might draw on learners’ value systems, religious affiliations and/or personal worldviews for example (3.5.1.1). Creating a platform where learners feel safe to engage with sensitive gender topics is crucial. It could also be argued that the female teacher participants regard gender topics as subjective: they see their own experiences and perceptions, as well as those of their learners, as pertinent to the teaching-learning process (3.4.1).

6.3.3.4 Female teachers and curriculum development

Some of the female teachers mentioned that no formal or prior curriculum preparations are done regarding teaching gender in general and gender topics in particular. Reasons for this include that “gender topics come naturally” in the classroom (Valarie); and there is no need to distinguish what part of the curriculum is for “girls” and what part is for “boys” because they are seen with “the same eye” (Hilary & Methembe); “when it arises” in the classroom the teacher can “deal with it” (Thembi). These female teachers take the view that curriculum development can take place during teaching-learning; they can, for example, be reflective towards gender topics when they become apparent. On the one hand, this approach engages with gender topics that are relevant to the learners in that time and space. However, on the other hand, if teachers wait for the learners to initiate gender topics, they take the risk of losing teaching-learning opportunities if learners do not. It should be noted that teachers also need to develop curricula, and not rely solely on learners to initiate such topics.

Some female teachers explicitly address gender in general and gender topics in particular in their curriculum development. One way in which this is done is by developing curriculum that is “not more male focused or more female focused” (Sherry). In addition, one female teacher argues that curriculum development should be underpinned by an ideology where learners need to “first respect themselves”, “believe in” themselves and “love” themselves before they can “respect each other” (Mbali). This requires teachers to develop their curriculum so that emphasis is placed on the individual as well as the individual in interaction with others. For

these female teachers, curriculum development takes place prior to teaching-learning. In effect, these teachers might be so preoccupied with their formal curriculum that they could overlook learning opportunities that arise during teaching-learning.

If it can be considered that gender topics include formal curriculum content as well as personal interaction and other hidden curricula, then the ideal might be to encourage curriculum development before, during and after teaching-learning. In this way, teachers can address the gender topics included in the formal curriculum as well as those that emerge during teaching-learning through integration, infusion and progression curriculum design principles (2.3.1.2.c).

6.3.3.5 Department of Basic Education

Almost all of participants made it clear that they had not received any training, documentation or workshops from the Department of Basic Education concerning any gender related topics. The attitude of one of the female teachers towards the Department of Basic Education is dismissive: “let’s not go there, it is bad, it is really bad” (Valarie) and she elaborates that, “there’s a lot of things on the website that were never thought through and given to the school” (Valarie).

In other instances, a female teacher mentioned that her school has access to the “Teenage Pregnancy Document” of the Department of Basic Education, but only because they requested it (Sherry). The irony regarding this “Teenage Pregnancy Document” is that it is stored at the “office” and it not presented to each teacher. However, at Watercrest School this does not seem to be an issue because the school has its own policy with regard to teenage pregnancy (Nokwazi). The female teachers in Parkville School expressed their concerns about being ill-informed and unprepared to handle situations such as when girls are “absent” from school “because they are pregnant” (Jabu) or when girls “run away from home” because of “domestic violence” (Thembi). For these female teachers, being better informed will enable teachers to “pass information on to” learners and thus “promote gender equity” (Zinhle) or equip teachers with the knowledge of “what to do or how to approach” gender related situations (Thembi). Thembi further emphasises that if teachers “are taught how to deal with” gender related situations, learners will benefit, as they will become “educated” and in effect, “men beating women will stop” and there will be “respect for women [and] girls”.

The narratives of the female teachers reveal discontent with the Department of Basic Education. They also reveal a desire for the Department of Basic Education to provide relevant resources and sources to prepare teachers with the necessary knowledge and skills to handle the gender sensitive issues at schools.

6.3.3.6 Multiple roles of teachers

Besides the role of the teacher as an educator and facilitator of teaching-learning for example, some of the female teachers reveal how they have adopted other roles towards learners when gender issues were present. One female teachers shares her experience that when girls find out or suspect that they are pregnant they come to her because they feel they “cannot tell their mother or that they are scared of their mother” (Sherry). In circumstances such as this Sherry will “help” the girl by giving her “concrete advice, involving the parents and the doctor”. Another example is that learners confide in female teachers and ask their advice in situations such as cross racial relationships because they say that their parents will “not accept” this kind of relationship (Nokwazi). Nokwazi says that she “talks” to the learners and encourages them to “see both sides of the story”. When learners approach teachers with their concerns, they are usually not school related but have to do with “them personally or something that they experience” (Mbali). From Mbali’s experiences, learners do not “talk about themselves” but rather they engage in the concerns that they have “in general”.

For another female teacher, formally establishing a group she calls “the girl-child network” is her way of not waiting until girls approach her with their problems but inviting them to share their problems together with her and other girls (Methembe). She is a qualified “guidance counsellor” and using the knowledge and skills she has involved girls after school to “discuss social issues, their opinions...their problems” (Methembe). She has identified three common dilemmas, namely, having “a sugar daddy” to support girls financially in exchange for “sex” escalating to HIV, AIDS and Pregnancy, peer pressure in terms of “drugs” and “going clubbing the whole night” and “child-headed homes” when “parents have died” (Methembe). The objective of the girl-child network is to allow Methembe to “assist” the girls and “talk” with them.

What is evident is that learners bring the gender issues and dilemmas they are experiencing inside and outside of school, to their teachers. Their teachers become a pillar of strength or objective perspective (for example) for them to consult when they do not know how to solve their problems on their own. The responses of female teachers towards these learners show care and compassion (2.3.2.2.c). This is reflected in their expressed desire to console and assist the learners with their problems as much as they can.

6.3.3.7 Gender equity as a concept

When the female teachers define what they understand by the concept ‘gender equity’ four key elements come to the fore. Firstly, although the concept of gender equity is mentioned, it is explained with reference to gender equality. Examples are: “they are all equal” (Valarie); “male

and female are equal" (Sherry); "it should be the same for both males and females" (Nokwazi); "everyone is equal" (Mbali); "similar to gender equality" (Hilary); a "balance" between how boys and girls are "treated" (Zinhle); "treating people equally according to their gender" (Thembi); "equality amongst males and females" (Methembe); "looking at the issue of sex between men and women"; and considering if "they are equal". Secondly, some of the female teachers used human rights as the context or frame of reference for gender equity. Reference was made to people having the "same rights" (Valarie), that there are "certain guidelines...rules [and] laws" so that a person is not "discriminated...whether they are male or female" (Nokwazi) and "equal distribution of rights and responsibilities" (Hilary). Thirdly, when some of the female teachers give explanations of what gender equity means for them, many of them use the verb 'do'. The verb 'do' is used for emphasis: "what one can do the other can do" (Valarie), males and females "can do the same thing" (Sherry) and the disbelief that "girls can do something that boys cannot do and boys can do things that girls cannot do" (Jabu). Fourthly, the female teachers' responses refer only to male and female genders.

Different nuances of gender equity represent gender equity as: synonymous to gender equality; embedded within a human rights framework; something that a person can 'do' giving the impression that gender is performed and behaved and not an identity. Gender is also expressed in binary and essentialist terms, relating only to the biological man and woman which could create the perception that gender equity is not relevant for lesbian, gay, bisexual and/or transsexual genders for example (3.5.1.1). These stances might inhibit the scope of gender equity to embrace diversity and be a part of everyday life and not just be a commodity of human rights for example.

6.3.3.8 Patriarchy

Two of the female teachers shared their narratives of their experience of career related situations in their profession. One female teachers draws on the previous school where she taught and shares her experience of when she applied for a managerial position, she was approached by the principal who encouraged her to "not even to apply because they want a man" for the position (Valarie). The principal justified the situation by telling her that she must "remember that if a toilet breaks a woman cannot fix it" (Valarie). In addition, experiences where her male colleagues were "drinking...and telling dirty jokes" during school sport events as well as the general atmosphere at the school where male teachers talk to female teachers in a "rude" and "euphemist" manner, were also part of that working environment (Valarie). As a result, this female teacher "left teaching for a while" because these experiences led her to "hate" her job as a teacher (Valarie). Another female teacher says that the managers in her school take the view that "women cannot teach...science subjects", only male teachers can (Jabu).

With only male teachers teaching science subjects, the girl learners in her school are “hindered” from taking science subjects and Jabu argues that girls “need to be given the opportunity to prove themselves”.

It is evident that Valarie and Jabu’s experiences portray men as having a superior status (3.3.1 and 3.3.2). In patriarchal environments such as these, the professional development of female teachers and the educational opportunities of schoolgirls are jeopardised. Moreover, patriarchal attitudes might also have implications for the self-esteem and self-worth of female teachers and schoolgirls.

6.3.3.9 Teenage pregnancy: A gender sensitive issue

In Watercrest School and in Parkville School there are girls at school who are pregnant. This seems to be more common in the last two years of school (“mostly Grade 11 and 12” (Valarie)) than in Grades 8 to 10. The principal at Watercrest School has informed all teachers that if any learner is pregnant “it must be reported straight to her” and she will take the situation further because she regards teenage pregnancy as a “sensitive issue”. At Parkville School there is the perception that “there is nothing that can be done about it...except to work around it” because the school “cannot just expel those girls” and the school “must be sensitive to their pregnancy...and understand that they are pregnant but life goes on” (Jabu).

One of the female teachers mentions that “99% of the time” the girls fall pregnant “by choice” as many of them are dating older men who are employed and not as a result of abuse or rape for example (Sherry).

Female teachers explicitly address teenage pregnancy in the classroom environment. One female teacher does this through the curriculum and explains that it is best to be “up front and honest” and not by “lying” to learners and by giving them information about what will happen if they have “sex before [they] are married and [if they] do not use a condom”. She says she tells them that they will “fall pregnant” and that “every action has a reaction” (Sherry). Another teacher explicitly addresses teenage pregnancy, not in terms of content but in terms of how to assess a girl in the curriculum who is unable to participate in certain activities in Physical Education or who is absent from school because she is pregnant (Jabu). She argues that it is “very difficult” but that she does try to give the girl who is pregnant “something to do” so that she can be assessed.

Some female teachers express their concerns about the Teenage Pregnancy Policy in general and how their school addresses teenage pregnancy in particular. For one female teacher, it is a

matter of concern that there is no mention of boys and the “consequences for causing the girl to be pregnant”. She also questions why the father of the child (if he is a boy learner at the school) is not allowed to be absent from school for the “birth of the child” (Nokwazi). For another female teacher, the concern is that her school does not have a teenage pregnancy policy, so the teachers do not know “how to deal with these situations” (Jabu). She stresses that her school needs to have a policy in place that is “clean cut for everyone” and that “tells teachers what to do when a girl is pregnant” (Jabu).

It is evident from the preceding discussion that the issue of teenage pregnancy features on multiple levels at school. As indicated in the female teachers’ narratives, teenage pregnancy is addressed as a topic in the explicit curriculum, in the hidden curriculum through the schools attitude towards teenage pregnancy, and also in the concerns of teachers about the school’s policy on teenage pregnancy. As a result, teenage pregnancy becomes more than the personal affair of the pregnant girls.

Teenage pregnancy is depicted by some of the female teachers in terms of cause and effect: “every action has a reaction” (Sherry) and “consequences” (Nokwazi). However, the perspectives some teachers have on teenage pregnancy raise questions about how teenage pregnancy affects the father of the child if he is a learner at school. Whilst, girls are seen as being victimised because boys are not expected to take responsibility for their actions. Boys are seen as being victimised because concessions are not made for them to be at the birth of the child (5.4.3.4). This is a further indication of the complicated and multifaceted nature of gender and gender related topics.

6.3.3.10 Gender as conflict

One of the female teachers’ narratives reflects her experience of teaching Life Orientation in general and religion within Life Orientation in particular. She explains that it is “rare” for her to go into detail about gender topics in her classroom because if learners “read too much into it...it causes conflict” (Thembi). Conflict is aroused when learners “compare” and “start questioning” and so she is opposed to her learners engaging with gender topics in this way (Thembi). Another female teacher posits a similar view and argues that she also wants to avoid conflict in her class and she does this by “just deal[ing] with the facts” (Jabu).

For Thembi, it is important that her learners “respect” gender difference and “accept” difference but “that is all” (Thembi). She mentions an example of leadership in “African religion” and says that “men are given more respect than women” in the church but not in such a way that women are “demoted” but that “women obey men” because “it has always been like that” (Thembi).

These female teachers regard gender topics as something that they have to “deal with” when they arise (Thembi). In this respect, gender topics are regarded as creating a hostile teaching-learning environment and as a result, teachers have to engage with learners in contexts of conflict. Rather than regard the conflict in their classrooms as learning opportunities through disruption, these teachers regard conflict as something that must be avoided because it brings trouble through “fighting”, for example (Thembi & Jabu). The intention that learners “accept” rather than “ask questions” lends support to gender hierarchy, patriarchy and oppression (3.4.1.1).

6.3.3.11 Gender and race

For Nokwazi, it is not only her gender but also her race that influenced her experiences of “stereotyping and prejudice”. As a Black female teacher she argues that her learners do not take her “seriously”. In her experience not only the White learners, but also the Black learners are involved. She contends that the Black learners have been “brainwashed...at home” to believe that “a White teacher” is more knowledgeable. She says that her learners discriminate against her because she cannot always pronounce the “content” she is teaching. As a result her learners think that she does “not know what [she is] talking about”. She also explains that learners “nowadays...are cleverer than [teachers]” and to gain the learners respect teachers must “keep up”.

Nokwazi’s narrative highlights that her experiences have been shaped not only by being a female teacher, but also by her race, class and ethnicity, thus illustrating the intersection of these constituencies (3.3.2). Moreover, her perception that Black learners have been “brainwashed...at home” might indicate the influence of the pre-democratic period in which these learners’ parents were brought up in South Africa. The learners in our classrooms represent a generation that is being educated in a democratic system. However, at home their parents, family and/or caregivers are still influenced by pre-democratic ways of thinking. In addition, Nokwazi’s experiences could be influenced by her home language Zulu and that she struggles to pronounce the content in the curriculum because English is her second language. Nokwazi’s self-esteem, personally and professionally, might also play a role in her perception that “White teachers” are regarded as more knowledgeable. When learners bring these diverse perspectives into the classroom, a particular pedagogical context is created that female teachers need to work within and shape.

6.3.3.12 Tradition and constitution

Mbali argues that there are some gender topics that she finds “difficult” to engage with. She gives the example that her learners have asked her if virginity testing is not “violating the rights” of girls. She explains that what makes it “difficult” is that “virginity testing [is] different from the Western culture” and for some of her learners it “is not something that they know about”. When gender topics such as this come up in her classroom she says she explains to her learners that there is a “clash” between “tradition and the constitution”, “tradition is culture” and “culture is something that we choose” and “a constitution is something that overrules the country”.

Mbali’s narrative shows that gender topics are never straightforward. They often become multidisciplinary as they involve the understanding of culture, values and human rights, for example (2.3.1.2). It also shows that multiple perspectives need to be adopted to take account of the different backgrounds of learners in the classroom and to avoid indoctrinating or limiting learners to prescribed or predetermined ways of thinking. The aim should thus be to encourage learners to consider various perspectives as a means of being critical about gender topics (3.3.1; 3.3.2 and 3.3.3).

6.4 SECTION B: THE GRADE 9 SCHOOLGIRLS’ NARRATIVES

This section of the chapter will follow in the same pattern as in Section A (6.3) and thus attention will first be given to the portraits of the girl participants, followed by a presentation of their narratives and then an analysis and interpretation of the narratives will highlight the emerging themes that related to the research question.

6.4.1 PORTRAITS OF GRADE 9 SCHOOLGIRLS IN WATERCREST SCHOOL AND IN PARKVILLE SCHOOL

Pseudonyms have been used to ensure anonymity. The pseudonyms chosen are similar to the name of the participant and reflect the home language of the participant. The portraits of each schoolgirl participant are presented in Table 6.3 below. The portraits indicate the unique characteristics of each participant as well as the characteristics they have in common.

Table 6.3: Some characteristics of the portraits of the Grade 9 schoolgirls in Watercrest School and in Parkville School

WATERCREST SCHOOL					
GIRL	Tanisha	Revati	Nomsa	Lindiwe	Carlien
AGE	14	14	15	14	15
HOME LANGUAGE	English	English	Zulu	Setswana	English
SECOND LANGUAGE	Afrikaans	Afrikaans	English	English	Afrikaans
RELIGIOUS AFFILIATION	Islam	Hindu	Christian	Christian	None
NATIONALITY	South African	South African	South African	South Africa	South African
CHOSEN PHOTOGRAPHS TAKEN BY PARTICIPANTS IN THIS STUDY	Appendix O	Appendix P	Appendix Q	Appendix R	Appendix S
PARKVILLE SCHOOL					
GIRL	Matilde	Kholiwe	Estela	Bontle	
AGE	13	15	15	15	
HOME LANGUAGE	Portuguese	Zulu	Portuguese	Setswana	
SECOND LANGUAGE	English	English	English	English	
RELIGIOUS AFFILIATION	Christian	African Christian	Christian	Christian	
NATIONALITY	South African	South African	South African	South African	
CHOSEN PHOTOGRAPHS TAKEN BY PARTICIPANTS IN THIS STUDY	Appendix T	Appendix U	Appendix V	Appendix W	

These portraits show the diversity in terms of language, religion and age. In Parkville School there were only four Grade 9 schoolgirl participants. The reason for this is that the school

requested that the research be conducted after school time and one girl participant could not make the necessary transport arrangements to be at school after school hours. There are only six Grade 9 schoolgirls in this school and the parents of the other Grade 9 schoolgirl did not give their consent for her to participate. Their reason(s) were not disclosed to the researcher.

6.4.2 NARRATIVES OF GRADE 9 SCHOOLGIRLS

6.4.2.1. Introduction

Each schoolgirl's narrative will be displayed in the form of a portrait which draws on the data generated by the semi-structured one-on-one interviews and narrative-photovoice methods. The data source (namely, semi-structured one-on-one interviews and the narrative-photovoice) is clearly stated in brackets after verbatim responses. The following abbreviations have been used: the semi-structured one-on-one interview is abbreviated to 'interview' and narrative-photovoice has been abbreviated to 'photo'. Each portrait is made up of various sections and these sections have been identified based on the research questions and aims of the study. These sections are not themes or codes of interpretation from the narratives but rather the representation of the narratives so that analysis and interpretations can be deduced in 6.4.3. The sections of the portraits consist of:

- *Definitions and characteristics* (drawing attention to the meaning or qualities that the girls associate with the concept gender equity)
- *Everyday life* (mentioning dimensions such as family, religion, culture, community, friends and peers for example and how these influence how girls experience and/or perceive gender equity in everyday life)
- *The school context* (including what has been taught about gender equity at school, how gender equity is engaged with in the everyday practices of school and any other elements pertaining to the school context)
- *Gender equity and gender inequity in social life* (recognising the perceptions that girls have regarding the positive aspects of gender equity and/or the negative aspects of gender inequity in their lived experience in their social life)

Presenting the portraits of the schoolgirls' narratives in this way is congruent with the narrative inquiry methodology and methods underpinning this research study. In addition, the portraits highlight the sections of the narratives that are relevant for answering the research question and responding to the aims. The schoolgirls' portraits will now follow.

6.4.2.2 Portraits of schoolgirls' narratives in Watercrest School

Tanisha's portrait

Definitions and characteristics

Tanisha's takes the view that gender equity highlights that "everything cannot be one sided" (photo) and that different perspectives need to be considered in a balanced way through what she refers to as "50/50" (photo). In her narrative the tenets of gender inequity include:

Male and female, the differences between them like the stereotypes people say about them...[T]hat women and men are not equal and that women can't do a job that men can do...Prejudice people are the cause of gender inequity...Caring is the tool to avoid gender inequity (interview & photo).

Everyday life

Tanisha states that she is a "Muslim" who has been brought up by "Muslim parents" (interview). In her religion the woman is the leader in the home because she is there to "guide" the family and be the husband's "best companion to show him the right way" when he has doubts (interview). She believes that respect is a key dimension of how women are treated in her religion and she elaborates on this stance by saying "we must respect our husband, we don't bow down to them" (interview). In addition she also states in her narrative that:

[Women and girls are treated] with lots of respect and the reason I say this is because in our Bible we have a chapter called Charamisla about women, that a woman you can't just hit her, you can't disrespect her, she is a flower, the main thing of everything, so I would say that a woman is very, very important (interview).

She states that "Madrasah" is important in her religion but that she does "not go to the Madrasah" at her temple; her mother teaches her about Islam at home (interview). She explains why this is so:

My mom is very learned, she's a teacher or was a teacher...my mom studied the religion a lot, so she uses the religion and the modern techniques and that's how she lays the foundation for us (interview).

In particular she emphasises that her “mother teaches” her “prayers and other traditions” related to Islam and that they also talk about the “morals, principles and values of Islam together” (interview).

Next to her religion, “family life is basically everything” to Tanisha because “that’s where your mentality, your personality develops” (interview). In her narrative she alludes to the way her father treats her mother and the way her older brother treats his wife as being examples of how women should be treated. A portion of her narrative reads as follows:

In the Indian [culture] if a woman does not cook they get swearing and shouting...my dad does not care, he will come home and make a meal for my mom. [M]y brother believes he must treat his wife equally. He does not like anybody to disrespect her; he does not like her to bow down [to him]; he does not like her to be treated like a slave, he wants her to be treated like a proper women (interview).

Tanisha regards her mother and grandmother’s “experiences as a stepping stone for [her]” (interview). In her narrative she says:

My granny brought my mother up different...my granny was abused, her husband used to hit her a lot. She has a terminal nerve problem because he used to bang her on the balcony and everything. So she’s the one with the more experience of life, so she guides my mother and then my mother guides me. It’s like that...My granny had it the abusive way, like physically, my mother had it mentally. My mom taught me, no man is going to hit me because my grandmother was abused. She said straight no man is going to hit her and no man did. If I grow up saying that, then probably my future generation would not be [physically and mentally abused] the same [as my grandmother and mother’s generation] (interview).

The school context

Tanisha recalls that gender equity has been “mentioned” in the curriculum she has at school (interview). However, she says it’s a topic that she has “not really had to engage with” so she can’t “remember...what has been taught” (interview). She states that she learns about gender equity “at home and in her religion” (interview). In Tanisha’s school she says that the “male teachers treat the boys and the girls differently” especially when it comes to discipline and punishment (interview). She refers to the behaviour of “one male teacher” saying that if a boy misbehaves “they go to the back room and they get punished”, but if a girl misbehaves she “would stay for detention” (interview). She says that this male teacher “will not really hit a girl but he would hit a guy” and some of the boys who have been involved told her that he physically

“twists their arm” and “brings them pain” in that way (interview). In addition, she states that it’s this teacher’s “way of getting order into the school” (interview).

Tanisha says that the female teachers in her school see “girls and guys as the same” and that “they only take the opinion that they find that’s best whether it’s a boy or a girl” and Tanisha thinks “that is fair” (interview).

Gender equity and gender inequity in social life

In Tanisha’s personal experiences she says it is more common for women to discriminate against women and this is caused when “one [woman] is jealous over the other women” because of “wealth” and “physical appearance” (interview).

She states that people say: “women can’t do a mechanical job”; “[males] have got the physical ability and power”; “women must do the waitress job because she is more feminine and knows how to do it”; “a man’s job is to do something hard and physical”; “it’s the women’s job to do make-up [because] she has to look beautiful” and “the husband provides the money; and [the woman] must cook and make sure that when he comes home that the meal is on the table” (photo).

She thinks that “how” the person does the job “defines them” and “not the type of job” that they do (photo). One example Tanisha presents is that “men can be make-up artists” even if they “do not wear make-up” and even if it is seen as “feminine” (photo). The one man she has observed doing make-up “does a pretty good job” and “he attracts a lot of female customers” (photo). She even thinks “he can help her look feminine for her male husband or boyfriend because he is a male and he would probably know what a male would want” (photo). Tanisha uses the example of a female and male chef in the kitchen and how the male chef can “cook with” the female chef and vice versa (photo). For her it is more important that “they can work together” and not the work itself (photo). Tanisha adds that “working together” in a way that “show[s] caring” perceives professions as something that men and women “can share” and by that she means to “share things equally without domineering each other” (photo).

In her narrative she says that even though she is a “Muslim girl...[her] parents have told her” that she “does not have to wear a veil” (interview). Her dad’s reason is that “my daughter is young she must be modern” and her mother reason is that Tanisha must “live [her] life” (interview). In addition she explains, “[my mother] said that if I grow up and I feel like going into a veil, I can” (interview). Her mother also states that Tanisha must remember that if she decides

to wear a veil she “is not going to be able to go out and play ball” (interview). Tanisha says that her mother “misses her life of going to play tennis and soccer and all that” (interview).

Tanisha also presents the argument about being a man or a woman. Her narrative reads as follows:

I don't think it's your choice...You sometimes have one quality that is more overpowering than the other but the fact is if you are born as a male stay a male why do you want to become a female because that's not who you are. In my religious way...we don't accept gays and lesbians. We don't. Because we believe, a man's supposed to be with a woman and a woman's supposed to be with a man. No buts and ifs because [of] the Law of Mecca. But then some people decide they want to be mischievous and they want to experiment and then that's where you get problems so you shouldn't change what you naturally are. You were born a male and you've got some extra female qualities. Okay, you're born with it, people should accept it, they shouldn't discriminate, but that doesn't mean, if they do discriminate you, you must go and change into something you're not...We have freedom I do agree...but I think don't look at it the wrong way...[don't go] against nature (photo).

Revati's portrait

Definitions and characteristics

Revati defines gender equity as “women and men are equal” from the perspective that “women are allowed to do what men do [and] men are allowed to do what women do” (interview and photo). She then elaborates on this stance by reasoning that “women have rights and men like with their power, so now you see it's equal” (interview).

Everyday life

Revati and her family are “Hindus” and in her religion she says “everything is equal...and that women are the same as men” (photo). She further elaborates by explaining that this is how she experiences her religion and how her family lives its religion. In addition she also comments that in her family both men and women are treated with the “same amount of respect” and that neither gender is “privileged” (interview). She states that in her family women are “not treated better than men [and men] always look after the women...like in the old days” (interview). She states, “gender is not an issue at all in our family” (interview).

The school context

“Social Science” was the learning area where Revati has engaged in content and discussions regarding gender equity (interview). She recalls that it was in the “History” component of Social Science within the “theme of Apartheid” (interview). She describes it as “we learned about women’s rights and the marching to the union buildings...the Women’s March” (interview & photo). She says it was interesting for her “to see all the fights and how things were back then” and her opinion is that the “women in the Women’s March...helped women to get rights in the country. Without them, I don’t think we would be equal towards men, and we wouldn’t be seen as we are now” (photo).

In her school, Revati thinks that girls and boys are “treated equally” except when it comes to “discipline” (interview). She says that “boys are treated harder than girls” but “only by the male teachers” (interview). She explains that by harder she means that “male teachers” are “stricter on boys” and “more lenient on girls” (interview).

Gender equity and gender inequity in social life

For Revati gender equity is “important for girls” because without it girls would be “walked all over and treated differently because of [their] gender” (interview). She justifies this stance by saying that “people would respond with, ‘you can’t do this because you’re a girl’. ‘You’re not good enough because you’re a girl’” (interview).

In Revati’s personal experience she has witnessed that “sometimes girls are really mean to each other” more so than, “boys being mean to girls” and “girls being mean to boys” (interview). She explains that it often has to do with “boys and stuff” to the extent that “some girls are more popular and the girls get jealous” (interview).

The metaphor of “balancing scales” is used by Revati to express her view that “women and men are equal and [are] supposed to be equal” (photo). She extends this statement by proclaiming that “there’s nothing different about us, we can all do the same things” (photo). For these reasons and for the reasons that “gender is not an issue at all in [her] family”, she states that she is “not really interested in it” (interview).

Nomsa's portrait

Definitions and characteristics

Gender equity means “boys and girls being equal” for Nomsa (interview). For her boys and girls should be equal “in every way...because we are all the same...we are just humans so we must all do the same things” (interview). She reasons that gender equity is derived from “somewhere in the human rights” where human rights state, “everybody is equal” (interview). She uses the example that “we should get punished equally, like if we all had to sit on the floor then we all must sit on the floor and a girl must not sit on a chair, just because she is a girl” (interview).

In her narrative she explains the concept of gender equity as follows:

I think gender equality is the equalness and gender equity describes gender equality...I think gender equality is when they make sure that the gender equity is not abused (interview).

Everyday life

Nomsa states that “women and girls in my religion are the ones that look after the children and guide the children into doing the right things and they mostly discipline the children” (interview). For Nomsa, it is the women who are “wiser” and “more experienced” with children and who “pass down” the “values and morals” (interview). She elaborates specifically on “respect” and she gives the example that “when an older woman tells you to do something, you must do it because she knows more than you” (interview).

The school context

Nomsa remembers being taught about gender equity at school “within the learning area Life Orientation” (interview). She says that she was taught about gender equity in “Grade 7”: “we did not go into detail but we got the Bill of Rights or something, it was listed there and it said gender equality and that everybody is equal” (interview). Nomsa would “like to learn more about gender equity” and she explains that she would like to know more about “how it must be applied...in the real world, where the rule or the right applies and when it was developed” (interview). She mentions that “Life Orientation” would be a “good learning area” for these aspects to be taught (interview).

Nomsa explains that at Watercrest School there is a tuck shop where the learners can buy refreshments from during break times. She says that the tuck shop has “different windows...one

window for the girls and another window for the boys...so that the boys and girls are not standing close to or next to one another" (photo). She recalls that it was the "principal" that "arranged the tuck shop" in this way "so that there is no chaos" (photo). In her opinion, the girls and boys are separated "so that people don't start fighting and pulling each other because boys are seen to be more superior than girls" (photo).

Nomsa shares in her narrative that when the learners have to "tidy up the classroom...girls are usually the ones who do the cleaning" and "boys...just sit on their chairs" (interview). She adds that it "does not have an effect on [her]", she does "not retaliate" and she does not "expect it from the boys" because girls "are used to it [from] home" (interview).

Gender equity and gender inequity in social life

Nomsa's mentions that the principal at her school is a female and she argues that "even females do well in a position...of leadership" (photo). Another example for her is in the cleaning profession where "both males and females clean". She sees this in her own school where there are men cleaning the school grounds by "blow[ing] leaves" for example (photo). She also mentions that "taxi drivers" are "mostly males and...when you see a woman driving you think it's weird just because she is a woman" (photo). In addition, she questions why "contract work" involving "physical labour such as painting...only [involves] males" and why "females [do] not do...contract work" (photo).

From Nomsa's experience there is often the "stereotype" that "men are physical and girls are not" (photo). She argues that people should "not stereotype" because "boys...fight and girls fight too" (photo). Both girls and boys can get "physical" and gender inequity can result from "stereotyping" (photo).

She feels that girls and boys "both have equal opportunity to get an education" and that boys and girls can "learn together and from each other" (photo).

Nomsa's narrative mentions the topic of being labelled a particular gender. Her narrative reads as follows:

I like to point out that we all know that there are two sides of a person, there's the feminine side and the male side and I think that people [are] discriminated [against] by the way that they express themselves...So like there will be a guy and he will have his feminine qualities [and] when you start seeing those he will be labelled as gay, immoral and everything like that...I don't think it is right because we all have two inner sides...I think that people should not be discriminated against by their expressions [of] themselves (photo).

Nomsa adds the argument that “it is right for males or females to embrace their more male side and their [more] feminine side but you do not have to go to the extent of going to change yourself...[and] to change who [you] are because of that” (photo).

Nomsa comments that “raising awareness of gender equity should be promoted” and she adds, “males and females are sometimes treated unfairly” (photo).

Lindiwe's portrait

Definitions and characteristics

For Lindiwe, gender equity means “both males and females are treated equally” (photo). By treated equally she elaborates that “nowadays women do what men can do...and men do what women do” (photo). She adds that “in the modern times we have human rights” and that is why men and women are “doing the same things” (photo). She also mentions that sometimes there is “discrimination against the different genders like women and men” (interview) and she uses the example that her “father and brother” always “make the assumption that people who drive bad are women” (interview).

Everyday life

In Lindiwe's narrative she draws extensively on the role of women in her home and she explains that there is the “mentality that girls have to do all the cooking and cleaning and stuff” and that men also do it sometimes but they do it because they “want to” and not because they “have to” (interview). According to Lindiwe, women “work harder” and “everything” because the men are “lazy and they expect women to do most of the stuff” such as “clean the house...cook...[and] care for their husbands” (interview).

She mentions that her “mother says” that it is important for her (her mother) to teach Lindiwe how to cook the “traditional dishes” of their “culture” because Lindiwe is “going to get married one day” and she needs to “know how to cook certain dishes” (interview). Lindiwe says that she does not like it when her mother says she needs to know how to cook and so she tells her mother that she is “going to hire help” when she is married because she “does not like cooking” (interview). In addition, Lindiwe also says that her family “does not do the culture” but they make the “traditional dishes” (interview).

Lindiwe describes in her narrative that her “mother has told [her] many times” that she must not “let a man abuse her” and that she “must not depend on a man”; she must be “independent” (interview). She says her mother has told her that her “grandpa used to abuse [her] grandmother” and that it is important that Lindiwe “works hard” and regards “education as her first husband” so that boys do not “play around with her mind and tell [her] they love [her] and stuff” because “that will just get [her] pregnant” (interview). Lindiwe elaborates that her “mother’s sister got pregnant while she was still at school” and that she “does not want a life like that” for Lindiwe (interview). Lindiwe says her mother is “passing on” her experiences so she gets to “understand” life better (interview).

The school context

Lindiwe recalls that “this year” she has “not learnt about gender equity” and that she has “never [learnt about] it in high school” (interview). She says she did “learn something in primary school in Grade 6 in Life Orientation” but she “cannot remember what it was about” (interview). She mentions that she would like to learn about gender equity at school “in detail” because she only knows the “basics about it” (interview). She thinks that “Life Orientation would be a good learning area in which to learn” this (interview). Lindiwe says that she is also interested in “getting to know more about how people in the past used to live and how women and men were treated in the past” and she thinks that “History” would be a suitable “learning area” in which to learn about this topic (interview).

From Lindiwe’s experience, “teachers [do] treat boys in a different way” in her school (interview). She reasons that it is because boys are more “disruptive” during the lessons and the “teachers’ needs to discipline boys more” (interview). Lindiwe also mentions that “girls do also get in trouble sometimes” and when they do they are “disciplined in the same way” as boys in her school (photo).

Gender equity and gender inequity in social life

Lindiwe makes the point that she does not think that she is “treated equally to [her] brother” in her “home” (interview). She explains that her parents do not give her “brother a curfew” or time when he must be “home at night” but she has a “very strict curfew” (interview). She draws on the example of the matric dance and says that her brother is allowed to stay out all night and come home the “next morning” but she has to be “home at certain hour” (interview). She is “frustrated by the curfews” she has because she says that her parents “have doubts [and] they do not really trust” her even though she has “never given them any reason not to trust” her (interview). Lindiwe states that she thinks that her curfew is her parents’ way of “being

protective” because her parents do not want her “to disappoint them...by being pregnant” (interview).

For Lindiwe gender equity challenges what women and men would “traditionally do” (photo). She refers specifically to “work” and “roles of women in the family” and she reasons that “both men and women” can do these (photo). She uses the example of her “younger brother ironing his clothes”, calling him “responsible”, and the example of her principal as a “women in leadership” (photo).

Carlien’s portrait

Definitions and characteristics

In Carlien’s view “everything must be equal”, “fair” and “non-judgmental” (interview & photo). For her the characteristics of gender equity include the “understanding of one another’s genders” in a way that “males and females are interacted with” so that “no one is left out” (photo).

Everyday life

Carlien lives with her mother, father and younger sister and she has the experience that in her family women and men are “treated fairly” and that they show “respect” for one another (interview). She refers to her “mother” as the one who “teaches her about life” because her “father is always working” (interview).

She reveals in her narrative that her “grandmother” has told her stories about when she was a young girl and that during this time women were “seen but not heard” and that women were supposed to be “prim and proper...clean and cook...and not have a job” (interview). In addition she explains that her “grandmother thinks that life was better for women in the time when she was young because women nowadays...just do their own thing” and one result of this is that children are brought up “not respect[ing] people that are older than them” and children are “always on their cell phone” and “not social” (interview).

The school context

Carlien mentions that the topic of gender equity was “touched on...in Life Orientation” during the topics of “human rights and careers” (interview). She also states that gender equity “is not really an issue” for her so she does not really know what she wants to “learn about it” (interview).

She explains that in her school, boys and girls can both do the “same sports” but the “girls sports teams are not as advanced” (interview). What she means by this is that “even though girls are capable of being as good as guys, they are not accepted” because boys are more “socially accepted to do certain sports” such as soccer and boys say to girls “they can’t do this [sport]” (interview). In her experience, girls and boys are treated differently in terms of “punishment” (interview) at her school. She says that the “male teachers” will make the boys “do squats” for punishment, but the girls “just stand against the wall” (interview). She says the “female teachers” also treat boys and girls differently because they say that “the girls are a lot better than the guys” from the perspective that girls are “cleverer and hardworking” (interview).

In Carlien’s experience, girls and boys “never fight” at school; more often it is that “girls and girls fight or boys and boys fight” (interview). She says that these fights mostly happen when “girls fight over guys and guys fight over guys” (interview).

Gender equity and gender inequity in social life

Carlien states that there should be a “balance of genders in the workplace” (photo). For her this refers to both men and women “getting promotions” when they are in the “same position in a company”, earning “the same amount of money” (photo). Within the working environment, gender equity also means that men and women can “work together” and “share ideas” in such a way that women and men are not “judged” because of the “opinions” and “ideas” that they hold (photo). To some extent, this is also linked to her perception that “both guys and girls can be educated” when she reasons that “in the past guys [were] supposed to be the intelligent strong people, and the women [were] supposed to be cleaning and all that” (photo). She thinks that this is “not the case anymore” (photo).

Carlien sees every person as having “male and female characteristics” (photo). She uses her sister as an example to explain what she means by this. She says that her sister “plays soccer instead of netball” but her sister also likes “putting make-up on, fashion and shopping” (photo). In Carlien’s opinion, girls can do “activities such as soccer, which is more traditionally a male sport” and they can act in more “traditionally female ways by liking fashion” but it does not mean that they are “not female” (photo).

6.4.2.3 Portraits of schoolgirls’ narratives in Parkville School

Matilde’s portrait

Definitions and characteristics

To Matilde, gender equity is “hav[ing] the right to be what you want to be” and this involves “choices” and not “chang[ing] others” (photo). In her narrative she indicates that

I think its equal rights of genders. You know like gays and lesbians, it's the same thing, they are humans, not like just because they are gay we should treat them badly or just because they are lesbians we should treat them badly. We should treat them equally (interview).

Everyday life

Matilde has been living with her “aunt” (her mother’s sister) “since 2001 after [her] mother died” and she explains that her “father left [her] when she was still very young” (interview). She has been brought up by her mother and her aunt to “respect” all genders (interview). She says that she has a cousin who is “homosexual, he likes girls and he likes boys” and she says that her family “does not know he is gay” (photo).

She says that she is a Christian but “for some Christians being a lesbian or gay is not allowed” (interview). She says that she “disagree[s] with Christians like this” and in her culture “the gender you are is your choice...it’s what [you] want to be” and in her culture “gays and lesbians are treated the same” (interview).

The school context

Matilde says that “this year” (namely, 2011) one of the boys in her “class openly said he is gay” and that the “girls and boys responded to him in different ways” (interview). She says the girls in her class “treated him normally” and did not think, “because he is a gay, now we have to treat him like a girl” (interview). The boys responded by making comments like “it’s gross to be gay” at first but “now that they are used to it”, she says that the boys say “it’s good for him, it’s what he wanted” (interview).

Matilde also mentions that she “learnt about gender equity at school, in Grade 8 in Life Orientation and EMS (Economic Management Sciences)” (interview). She explains that the teacher teaching these learning areas was not only teaching them about Life Orientation and EMS but she was teaching them about “races, like whites, coloureds, blacks” and “how race influences girls and boys” (interview). She finds it “very interesting” to learn about gender equity and she thinks it’s important to learn “why and how do they become gays” so that people can “know that that person is like that because that is what they want to be” (interview).

In her school, Matilde says that her teachers “treat us all equally like we are children; she does not care if you are a boy or a girl” (interview).

Gender equity and gender inequity in social life

She draws on a situation faced by her “cousin”. Her narrative reads as follows:

My cousin...likes girls and he likes boys...and his boyfriend found out that he was dating a girl, so they were arguing. He wants to be two people and he can't choose if he wants to date girls or if he wants to date boys, so he said he is not going to date anyone...This is what he wanted to be and it didn't work out for him so decided to do nothing. You can be what you want to be but you should make the right decision. He didn't have a decision so he dated girls and boys, he did not know what to decide (photo).

Matilde expresses her opinion that just because people “want to be gays and lesbians, does not mean we have to treat them badly” (photo). For her it is not the label that a person has, as “gay, lesbian or normal” it is about “accept[ing] that person for who they are. Not for what they are” (photo). She uses the metaphor of “weather change” to explain that people have “no control over the weather when it changes” and “that is how it is with genders, if they want to change, you just have to live with it” (photo).

Kholiwe's portrait

Definitions and characteristics

For Kholiwe gender equity “means we must be equal. We must be treated the same” (interview). She goes on to say that “‘we’ means boys and girls, men and women” (interview). She also adds that gender equity means, girls “do what boys can do” (photo). Another characteristic of gender equity for Kholiwe is that it “helps [her] to respect other people” (photo).

Everyday life

Kholiwe lives with her “grandmother” because she says her “mother is working” (interview). Kholiwe's states that “as a Christian being a gay or lesbian is wrong for her religion...so it is wrong for her” (photo). She explains that “it is like a devil thing, it is not good at all” (photo). Kholiwe is also “very cultural” and she has been “drought up in the Zulu culture”. In her culture she says women must “cook at home, do washing” and “do everything for her husband and children” (interview). It is expected of “girls to have a curfew and to do certain domestic duties” and Kholiwe explains that she “must always be in time when [she] comes back from school and

do everything at the house” (interview). She also mentions that in her “culture girls go for virginity tests” (interview). Her narrative reads as follows:

Us girls in our culture...on Saturdays we go to a house and we get checked if we are still virgins, and boys they don't do that. [We go] maybe once a month...[and it is performed by] a woman...in our community...I like it because it protects you from having diseases [and that] you must not sleep with a boy or that stuff. It helps you not to do those things because you keep yourself a virgin until a certain stage...until you are 21 or 25, it's up to you. Boys they go to the mountains and do circumcision...only once...it is not fair, it's not (interview).

The school context

Kholiwe remembers learning about gender equity on various occasions “since Grade 5...until now in Grade 9” within the learning area, “Life Orientation” (interview). She says that she “learnt about...abuse, women abuse, child abuse and women rights” (interview). She adds that she “wants to know more about the rights and how do we get our rights as people in our country” and she thinks that this should be included in the learning areas “English and Life Sciences” (interview).

Kholiwe sees girls and boys as being treated “equally” by the teachers in her school (interview). She mentions “misbehaviour” when she says this and she says that the “teacher or the principal” will “beat” the children in her school to punish them and “if girls get four [beatings] even the boys would get four” (interviews). She adds that the principal of the teachers “hit the learners who misbehave with a stick” on the “inside of [their] hands” (interview).

Gender equity and gender inequity in social life

In Kholiwe's narrative she says there is a “boy in [her] class that says he is gay” and “the things that this boy talks about...irritate” her and “it is not really what [she] likes” (photo). She also states that “he is discriminating against other boys” because “one day he is this and one day he is that” (photo). She explains herself as follows:

He irritates me when we talks about being gay and what gays people do [and] I really don't like gay people but I have to accept him because he is my friend...Sometimes he talks about one day he will be a boy and do what boys do...sometimes he likes to be [gay] and sometimes he does not...The way he talks about being gay...it's really wrong (photo).

Kholiwe also emphasises that gender equity is about “career and work” when she mentions that there are “policemen and policewomen” (photo). She says that “even a woman can drive a

police car these days” and “policewomen and policemen do the same training” (interview). Thus there is not a “man’s section” and a “woman’s section”, policewomen and policemen do “the same thing” (interview).

In Kholiwe’s experience, girls sometimes experience “peer pressure” from their “friends”. However, she adds that “us girls when we do some things, we don’t think” (photo). She says this is because girls like to “experiment” and “experience things” and “we end up being pregnant” (photo). Whilst “boys”, she says “are aware of what they are doing unlike girls because they...know they are doing something wrong [and] they just go out and do something which is not good” (photo).

Estela’s portrait

Definitions and characteristics

Estela says that gender equity means that “we are all equal. It is only the natural parts that make us different” (interview). She elaborates, saying that “we are not different from each other, it does not matter how you look or what you have. It does not make you different from other people because we are all humans” (photo).

Everyday life

In Estela’s narrative she states that her “mother is Zulu” and “she lives in Mpumalanga” but her mother “never raised [her]. [She] was raised by [her] auntie” (interview). She comments that her “aunt grew up in Namibia but that she lives in South Africa now” and she works for the “South African military” (interview). Her “aunt is Portuguese” and in their home they live by “Portuguese traditions” (interview). “Portuguese dancing” is an important part of Estela’s culture and she says she that the “Quzomby Tagashinjia dance is done by boys and girls but that the Kuduru dance is done individually” because it is “almost like a hip-hop dance” (interview). For Estela her “aunt is the person who involves [her] in the Portuguese traditions and passes on the culture to her” and this is important for the “way of understanding it” (interview).

She says in her “home and in her culture boys and girls are treated with respect” and that girls do not have to “treat guys like kings” and boys do not have to “treat girls like queens” (interview).

The school context

Estela recalls that she has “no idea” whether she has learnt about gender equity at school and that she “can’t remember” (interview). She also expresses the opinion that gender equity is important for “different types of cultures, what they do and how they live in their culture”, but it is “not important to learn about it at school” because most learners “normally do not take cultures seriously” (interview).

For Estela, at school boys and girls are “treated in the same way” and she elaborates by saying “there is always this saying in our class...if one potato is rotten, all of them rot. So if a girl does this, it means a boy can do it also” (interview).

She also mentions that she has “a gay boy in her class” and that he is “treated the same as the other guys” in her class (interview). She thinks that although her “religion is against being gay” she does not think that “it is [her] place to say “God said”” for example because it is “none of [her] business who he chooses to be” (interview). She adds that his being gay is “okay with me” because “he says he grew up with this thing...so I do not think treating him different is going to make a difference” (interview).

Gender equity and gender inequity in social life

Estela uses the phrase “I want to prove them wrong” and talks about the “work that men and women do” (photo). She draws on examples such as a “male secretary” and says that “normally a lot of people say that a receptionist is a woman” but “the receptionist at my school is a man” and “I think that sets an example of gender equity” (photo). In addition, she mentions, “people have the perception that...women do receptioning better than men” but that you “sometimes find men that have the kind of patience and the kind of ability to do the kind of work of women” (photo).

In her narrative, she refers to the assumption that “when a guy and another guy hug” it is said that “they are gay” (photo). Estela disagrees with this and says that,

...guys can express their feelings to other guys just to show them how they love them [and] it does not mean that they are gay...it is expressing feelings for that guy [to] show him that he loves him as a brother (photo).

Estela uses the metaphor of “two different types of chairs” to express that “people refer to gays and lesbians in this way” (photo). Her narrative reads as follows;

People say just because that one is different...it is broken. It does not mean that it does something different when it is broken. Still you can sit on it; you can climb on it to reach for something. There are a lot of things you can do with a chair, but it does not mean that when this one looks nicer than that one, that that one can do many more things than that one. They both have the same elements of work and their ability to do work...Just because this one does not look like it is useful, it does not mean that it is useless. Obviously I am talking about gays and lesbians...There is a difference [but] it does not mean they are different...It does not mean that if that person looks different from you, you have to treat [them] differently...he is also sharing the same flesh and blood, he has two legs, two feet, two arms and he is not harmful. The only difference is that he has feelings for a guy more than a girl and he prefers to date a guy, almost like he is dating himself. So which means he loves himself more than he loves anyone (photo).

Bontle's portrait

Definitions and characteristics

Bontle says that gender equity is about "how people are treated" and she adds that "people must be treated equally" no matter their "sex, whether female or male", their "age" and their "race" (interview & photo). In addition she thinks that gender equity means "boys and girls are able to learn in the same class" (photo).

Everyday life

Bontle's states that she has been brought up in a "Christian home" and she says that she lives with her "mother" (interview). She says that her mother "understands" her and she gives her "everything that [she] wants" and that she is "grateful for that" (interview). She explains that this is different from when her mother was her age and she mentions that when she asks her mother for something her "mother always buys it" for her and "that is not right because you become a spoilt brat and it is not healthy" (interview).

She says that everyone is "treated in the same way" in her culture (interview). In her religion she says that "girls that date girls and boys that date boys is wrong" and she reasons that "God created Adam and Eve not Adam and Steve...God made you a girl, not a boy so you must just be a girl, not a boy" (photo).

The school context

Bontle says she thinks she learnt about gender equity in “Grade 8” in “Social Science” and she learnt that “you get different races like Black and White” (interview). She adds that “some people, they do not know the meaning of gender equity; they just know the word gender equity” (interview). She is particularly interested to “learn more about culture” and she adds that “men have their things to do and women have their things to do” (interview).

She explains that in her school, “teachers treat girls and boys the same” (interview). She elaborates, saying that “they discipline us in the same way. They beat us and talk to us” (interview). In addition, she says that in her school “everybody is free to learn without being discriminated” (photo). She states that in her school, “boys and girls are educated in the same classroom” and that her school is “not just an all boys or an all girls school” and she thinks “if we learn with the guys we get much more understanding” (photo).

Gender equity and gender inequity in social life

In her narrative she mentions a “park near her home” (photo). She explains that she and her “male and female friends often go there after school or on weekend to hang out” (photo). She explains what this park means to her in her narrative.

Back in the past, Black people and White people were afraid of each other, Blacks were not allowed to walk freely on the streets...Sometimes they might just shoot you for nothing...But now they are happy, they can walk around and everyone is equal. Everyone is free to walk around without being discriminated or insulted (photo).

She also mentions that “when I am in this park I communicate with girls and boys” and “everyone is happy, they are not sad” (photo). She states that they can communicate “together” and “understand one another” (photo).

6.4.2.4 Conclusion

The portraits above are based on the narratives of the girl participants. The verbatim responses of the girls are used so that the narratives stay as close to their responses as possible. The intention was not to analyse or interpret the narratives, but merely to represent them. In the next section, 6.4.3, detailed data in the portraits are analysed and interpreted in themes relevant to the research question and aims.

6.4.3 ANALYSIS AND INTERPRETATION OF THE GRADE 9 SCHOOLGIRLS' NARRATIVES

6.4.3.1 Formal curriculum

Some of the girls mentioned that they have engaged with gender equity topics within History, Life Orientation, Economic Management Sciences and Social Science (2.3.1.2). They refer to the following topics: women rights, the women's march, the Bill of Rights, human rights, careers, race, abuse, women abuse and child abuse (Revati, Nomsa, Carlien, Matilde, Kholiwe and Bontle). What is evident from the narratives was that some girls who mentioned that they had learnt about gender equity in the formal curriculum would like to learn about other aspects of gender equity. In particular, girls refer to "how it must be applied...in the real world, where the rule or right applies and when it was developed" (Nomsa); "why and how do people become gays" so that people can "know that that person is like that because that is what they want to be" (Matilde); "rights" and how "people in [their] country...get [their] rights" (Kholiwe); and "culture" and the "things" men and women "do in their cultures" (Bontle). It seems that girls have learnt what human rights are and about different forms of abuse in the formal curriculum. However, they want to learn where and how to apply these rights in everyday life as well. In addition, they want to know about gender abuses as well as the multifaceted nature of gender (namely, not only about essentialist notions of men and women, but also about other genders and people's choices to have a certain gender identity) and the influence of factors such as culture on and in gender. It should be noted that, the formal curriculum stresses only human rights based content (3.3.1) and the adverse perspectives of gender (5.4.1.3). Little recognition is given to the intricacy of gender topics.

6.4.3.2 Hidden curriculum at school

In the girls' narratives, there was a distinct difference between how teachers treat learners in Watercrest School and in Parkville School in terms of discipline and punishment. In Watercrest School girls experience male teachers as being "stricter on boys" (Revati): they physically "twist" a boy's arm (Tanisha) or make him "do squats" (Carlien). Male teachers are "more lenient on girls" (Revati) and just have the girls "stay for detention" (Tanisha) or "stand against the wall" (Carlien). Some of the girls experience female teachers as treating girls differently because they say that girls are "cleverer and hardworking" (Carlien). In Parkville School it was evident that male and female teachers treat girls and boys "the same" (Bontle). The principal or teacher will "beat" both girls and boys the same amount of times. They hit them "with a stick" on the "inside of [their] hands" and "talk" to them if they misbehave (Kholiwe and Bontle). It seems that at Watercrest School female teachers use a more psychological approach, while male teachers

use a more physical approach to girls and boys. However, at Parkville School, teachers are both physical and psychological when disciplining boys and girls. Consequently, Watercrest School girls experience the genders as being treated differently, but Parkville School girls experience the genders as being treated in the same way (3.5.1). However, what is also evident in both schools is the use of corporal punishment which is against the South African Schools Act (South Africa, 1996) and regarded as child abuse. This raises issues relating to the role and authority of the teacher (2.3.3.4.a), how it is enacted, interpreted and abused. In effect, the girls are so immersed in the hidden curriculum at their school that they do not regard the discipline that is meted out as abusive or against the South African Schools Act (South Africa, 1996).

A unique feature of Watercrest School is the decision by the principal to create separate access points for boys and girls to the tuck shop. In effect boys and girls are separated and do not have to queue in the same line to buy refreshments. Reasons for this arrangement are to avoid “chaos” and “fighting” (Nomsa). This arrangement could create the perception that chaos will not occur when boys are alone or when girls are alone. In addition, it could create the impression that boys should only interact with boys and vice versa. This could discourage interaction between boys and girls at school and lead to the perception that only girls who want to cause chaos interact with boys and vice versa. In addition, the interaction between boys and girls is perceived as potentially disorderly rather than a pedagogical opportunity for cooperative engagement (2.4).

Unique to Parkville School is that there is a boy in the participants’ class who “openly says he is gay” (Matilde). The way that the girls reacted to this boy in their class was very different from the way the boys reacted. The girls are said to have treated him “normally” (Matilde), while the boys found his admission unacceptable at first, but they have grown to accept their peer for who he is. On a more personal level, one of the girl participants reasons that it is “none of [her] business” and that her peer “grew up with this thing” so “treating him different is not going to make a difference” (Estela). Collectively there is a binary between girls’ acceptance and boys’ lack of acceptance. On an individual level, the girl participants regard being gay as an object or thing that will not go away so there is no reason to try changing it. Thus, for learners to be exposed to one of their peers explicitly labelling himself ‘gay’ creates yet another avenue in which they can come to understand what gender equity connotes collectively and/or individually (2.3.3.4.b).

6.4.3.3 The role of family

The girls live with their mother and father, their single mother, their aunt or their grandmother. Reasons for their situation vary from a father who left and a mother who died (Matilde), a

mother who is working (Kholiwe) and a mother who left (Estela). For many of the girls it is the women (namely, mothers, aunts and grandmothers) who pass on their experiences and who transfer the morals and values to the children. The women are said to “guide the children into doing the rights things” (Nomsa) and “lay the foundation” (Tanisha). In one girl’s narrative she regards “older women” as being “wiser...[and] more experienced” (Nomsa). Mention is made of women transferring the values of respect, fairness and equality between and within genders to children.

Significantly, some narratives mention physical and psychological abuse. It is evident that some of the girls’ aunts, mothers or grandmothers have been abused by men (for example, their spouse) and for this reason they do not want the same to happen to their nieces, daughters or granddaughters. Girls are encouraged to be “independent” (Lindiwe); consciously insist that no man will hit them (Tanisha & Lindiwe); and be educated and hardworking (Lindiwe), so that they will not suffer abuse from men.

One girl drew on observations that she made of the behaviour between her father and mother as well as her brother and his wife and that they treat each other as equals (Tanisha). Other girls stress that in their home men have the choice to do domestic duties if they “want to” but girls “have to” (Kholiwe) do domestic duties because it is “expected” of them (Lindiwe). The fact that girls have curfews and that boys do not is also an issue for some of the girls (Kholiwe & Lindiwe). These observations could indicate that the way family members behave models to the girls how genders should interact and, in particular, how they should behave as girls (3.4.1.1). In other words, home is an environment in which gender behaviour and expectations are modelled and learnt.

6.4.3.4 Religious and cultural influence

A highly contested topic from a religion perspective is that of lesbians and gays. For some girls, if their religion does not accept gays and lesbians, then they comply without compromise because it is what their religion advocates. There are “no buts and ifs” (Tanisha) and no other way of engaging with the topic because it is “not allowed” and is compared to “a devil thing” (Kholiwe) or “not accepted” by the “Law of Mecca” (Tanisha). From another perspective some girls experience a contradiction between their culture and their religion. In their religion “being a lesbian or a gay is not allowed” (Matilde) and “wrong” (Bontle). Whilst in their culture everyone is treated in the “same” way (Matilde & Bontle); their gender is their “choice”, it is what the person “wants to be” (Matilde). Seeing things from yet another perspective, one of the girls reasons that her religion is “against being gay” (Estela) and so she adopts this stance as a believer of that religion. However, she does not think it is her place to indoctrinate other people

with her religion since she thinks that it is “none of [her] business” who that person “chooses to be” (Estela). The varied perspectives of the girl participants illustrate the complexity of gender stances within the context of religion. How girls negotiate and do not negotiate these stances influences how they approach them, their attitudes towards them and how they come to make meaning within them (3.4.1). In addition, it is through these lived experiences that girls develop knowledge and hold perceptions of how gender equity and inequity affect their lives (2.3.3.4.b and 3.5.1.1).

One of the Zulu girls mentions that the girl's in her culture undergo virginity testing. On the one hand, she says that she “like[s] it because it protects her” from “diseases” and that she “must not sleep with a boy or that stuff” (Kholiwe). On the other hand, she thinks it is “not fair” (Kholiwe) because boys do not have to have their virginity checked. It is also unfair because girls “are checked if they are still virgins...maybe once a month” and boys only “go to the mountains and do circumcision...once” (Kholiwe). It is interesting to notice that this girl perceives virginity testing as a form of protection, but she is not happy with how it is carried out in relation to boys in her culture. For her, the amount of times that she is tested and the fact that boys' virginity is not tested are reason for her to regard the testing as unfair. In effect, it is not the virginity testing itself that she questions, but rather how it is performed and not performed amongst boys and girls in her culture. Her way of reasoning could suggest a lack of equity in her culture because of the manner in which virginity is addressed namely, boys only go for circumcision once and they do not have tests to check if they are virgins. Alternatively, her way of reasoning could also suggest that in her culture it is acceptable for boys not to be virgins but it is not acceptable for girls not to be virgins. In addition, it might also be argued that her culture has led her to believe that sexual behaviour is dangerous or promiscuous: if she engages in it, she will face the danger of contracting a disease, for example (5.4.1.4 and 5.4.2.2). The intention of the virginity testing is to prevent her engaging in sexual behaviour which could make her regard for sexual behaviour as natural, relational and safe inconceivable.

6.4.3.5 Meanings of gender equity

During the fieldwork of the study, the girls were asked about their experiences and perceptions of gender equity. The girls tended to use the term ‘gender equity’ in their responses but their understanding of the term often reflected ‘gender equality’ rather than ‘gender equity’ (3.5.1). The following phrases support this finding: “different perspectives need to be considered in a balance way...50/50” (Tanisha); “women and men are equal” (Revati); “boys and girls being equal” (Nomsa); “both males and females are treated equally” (Lindiwe); “equal rights of genders” (Matilde); “boys and girls, men and women...must be equal” (Kholiwe); “we are all equal” (Estela); and “people must be treated equally no matter their sex” (Bontle). There was

only one girl participant who argued that gender equity means “everything must be equal, fair and non-judgmental” and it involves the “understanding of one another’s genders” in the way that “males and females are interacted with” so that “no one is left out” (Carlien). Although Carlien sees gender in binary terms (namely, only male and female), her definition of gender equity extends the notion of gender equality to include other dimensions namely, understanding, inclusivity, fairness, non-judgmental and interaction.

In their explanations of gender equity, many of the girls also displayed gender equity as something that is ‘done’ (3.4.1). Mention was made to: women are allowed to do what men do and men are allowed to do what women do (Revati & Lindiwe), “we must all do the same things” (Nomsa) and “do what boys can do” (Kholiwe). Whilst another girl explained that gender equity is something that one can ‘be’ when she stated, “hav[ing] the right to be what you want to be” (Matilde). In effect, when the girls perceive gender equity as something that one can ‘do’ it might be that they regard gender equity as performed, enacted or as a behaviour. When the girl participant perceives gender equity as something that one can ‘be’ it might be that she perceives gender equity as an identity (3.4.1.2).

A key feature of the definitions that girls have of gender equity is the reference to human rights and human beings. The human rights undertone stems from the understanding that the term ‘gender equity’ is derived from “somewhere in the human rights”, where human rights state that “everybody is equal” (Nomsa); there are “human rights” and that is why men and women are “doing the same things” (Lindiwe); and the “equal rights of genders” because people “have the right” to be what they want to be (Matilde). A perspective of gender equity as human rights could consider that each person is entitled to gender equity and as a straightforward concept because it is automatically granted to each person. This perspective undermines the complex nature of gender equity. Gender equity is also perceived as meaning genders are “equal” because people “are not different from each other, it does not matter how you look or what you have, it does not make you different from other people because we are all human” (Estela). Referring to gender equity as a concept universal to all ‘human beings’ might lead to an assumption that people are all equal because they are human. A perspective that considers all human beings the same negates diversity and plurality and could lead to a superficial understanding of gender equity.

Embedded in the narratives of the girls are references to implied values: women must not “bow down” to their husbands but they “must respect” them (Tanisha); in the workplace men and women must “work together” in a way that “show[s] caring” (Tanisha); in the workplace men and women “share things equally” without being “domineering” (Tanisha); men and women must be treated with the “same amount of respect” (Revati); “raising awareness of gender equity should

be promoted" (Nomsa); "understanding of one another's genders" so that "no one is left out" (Carlien); "everything must be equal", "fair" and "non-judgmental" (Carlien); males helping with domestic duties is "responsible" behaviour (Lindiwe); gender equity helps Kholiwe to "respect other people"; and "caring is the tool to avoid gender inequity" (Tanisha). In sum, the values referred to were respect, care, sharing, non-domineering, raising awareness, understanding the other, inclusivity, fairness, non-judgmental and responsibility. This finding indicates that although many of the girls give mention that gender equity is related to elements of gender equality such as equal treatment, for example, when girls are narrating their everyday life more generally, for example, they mention to the values mentioned above. In turn, it could be argued that different responses are made when the concept of gender equity is engaged with explicitly (namely, when direct questions or definitions of the concept are given) and when it is engaged with implicitly (namely, when experiences and perceptions of gender equity are narrated within a specific context of the girls choice). This is a further indication of the complex nature of gender equity (3.5.1.1).

6.4.3.6 Comparing: past and present

Some of the girls referred to the concepts, "nowadays" (Carlien & Lindiwe), "modern times" (Lindiwe), what males and females "traditionally" do (Carlien & Lindiwe), "not the case anymore" (Carlien) and "back in the past" (Bontle). In particular, it was mentioned that in today's workplace women can be in "leadership" (Lindiwe); girls can do "activities such as soccer which is more traditionally a male's sport" (Carlien); in the home boys and men "iron [their] clothes" (Lindiwe) as well as women were "supposed to [do the] cleaning" but that is "not the case anymore" (Carlien); and in the past "Blacks were not allowed to walk freely in the streets" but now "everyone is equal [and] free to walk around" (Bontle) . Bontle means that girls and boys can communicate together on the streets and be free to interact with one another in places where Black people previously were not allowed to be. Furthermore, professions, sport, domestic duties and physical locations mean different things for girls and women today from what they meant for women in previous years.

Girls make a distinction between how things were previously and how they are now. It might be that girls use the past to make comparisons between different periods in time, to make meaning of the present. This way of thinking might be influenced by the formal curriculum through subjects such as History and/or it might be the experiences passed down by their teachers, parents, guardians, family members and/or society in general. Alternatively, the tendency for girls to compare might be generational, contextual and political in the sense that people (namely, teachers, guardians, parents for example) living in the pre-democratic South Africa (pre-1994) experienced gender equity differently from these girl participants who are born

between 1996 and 1998. In effect, gender identity is informed by a three dimensional space of time and place, the personal and the social (4.2.3.1).

6.4.3.7 Falling pregnant

The topic of falling pregnant emerges in the narrative of some of the schoolgirls. For one of the them, it is her parents that have influenced her perception of falling pregnant because they have a curfew or the time that she needs to be home, which she thinks is her parents way of being “protective” (Lindiwe). In addition, her mother has warned her that boys will “play around with her mind and tell [her] they love [her]” and that she should not listen to them because “that will just get [her] pregnant” (Lindiwe). She explains that if she were to fall pregnant, she would “disappoint” her parents (Lindiwe). Another girl thinks that girls fall pregnant because of “peer pressure” and not thinking about what they are doing. She says girls like to “experiment” and “experience things” and when they do, they “end up pregnant” (Kholiwe). Boys, on the other hand, “are aware of what they are doing” and even though they know that they are doing “something wrong”, they do it anyway (Kholiwe).

The analysis reveals that there are various factors that are influencing girls’ perceptions of falling pregnant. It might be argued that, girls regard falling pregnant as something that has negative repercussions because it could disappoint their parents or be regarded as doing something that is wrong. It might also be argued that, girls perceive falling pregnant as causality (5.4.2.2), in the way that the cause is boys telling girls they love them or girls experimenting; the effect is that when girls listen to boys or when they experiment, they fall pregnant. Yet another reason could be that there are no consequences for boys; they bear no responsibility when a girl falls pregnant. It is the girl who usually has to accept responsibility; it is seen as her problem or her fault that she is pregnant (3.3.2).

As a result, it might be assumed that teenage pregnancy is not socially accepted; it is perceived as negligence on the part of the girl involved as she has fallen into temptation, whilst, the behaviour of the boy is socially accepted.

6.4.3.8 Gender nuances

Some of the girls refer to gender in binary terms when they speak of men and women, girls and boys and male and female for example. They also mention that what makes women and men different is “only the natural parts” (Estela) and the terminology refers to the “sex” of boys and girls, reflecting an essentialist perception of gender.

Another gender nuance is the perception that heterosexual men and women are 'normal' as can be seen in the distinction one girl makes between, "lesbian, gay or normal" (Matilde). The use of the word 'normal' could lead to a hierarchy in which the dichotomy between normal and non-normal features.

Regarding a person's gender as "who they are" and not "what they are" (Matilde) introduces another gender nuance. Considering 'who' somebody is acknowledges their identity rather than 'what' they are in terms of physical appearance or gender label/s or classification/s such as man, woman, gay, lesbian, bisexual, transgender or queer. In some instances, the girls state that "both men and women have male and female characteristics" (Carlien) and comment that girls and boys both "fight" and get "physical" (Nomsa) to support this view. The dimension of multiple identities comes to the fore when 'who' a person is can be influenced by multiple gender characteristics. The question is whether gender can be defined or predetermined into categories or whether its elusive nature makes it a subjective matter.

The use of the concept "different" also introduces alternative perspectives. One of the girls exclaims that there is "nothing different about men and women"; they can "do the same things" (Revati). Another girl mentions that "there is a difference" between, men, women, gays and lesbians but "it does not mean that they are different" (Estela) (3.5.1). In the former perspective, gender difference is negated and gender sameness is advocated. In the latter perspective, difference/different is used in two ways. This might indicate multiple genders. However, the main issue here is that gender is being discoursesd.

Alternatively, although different gender identities can be identified, the fact that people espouse these identities could be a reason to argue that the common denominator is the human being. The dimension of sameness is evident in varying degrees and might introduce a gender-neutral stance. A gender-neutral stance is problematic as it negates the plurality of gender perspectives and simplifies gender, possibly to avoid conflict or complexity. A pragmatic question regarding a gender-neutral stance would be whether public toilets or gym cloakrooms should be restricted to men only and women only? Or would this question only apply to a sex-neutral nuance?

One of the girls indicates that for her, "gender is not an issue at all" and that she is "not really interested in it" (Revati). This could suggest a gender-free stance which ignores the role of gender in decision-making and relational behaviour (3.4.1.2). The impression given is that if gender is ignored then gender contentions and complexities cannot or will not arise. However, simply ignoring gender is not going to eliminate its political and personal embeddedness in the social, economic, political and personal lives of people. A pragmatic question arising from a gender-neutral stance would be whether public toilets or gym cloakrooms should be restricted to

men only and women only. A gender-free stance might not regard this as a topic of discussion if gender is viewed as biological sex. In this event, the question could then be asked within the frame of a sex-free stance. In turn, these questions could raise the question of whether one can engage with the notion of sex without considering the notion of gender (3.3). They could also lead one to consider the complexity of engaging within and between the multiplicity of sexes as well as the elusiveness of gender.

6.4.3.9 Choice and consequence

In one of the narratives a girl participant mentions that her parents do not require her to wear a veil even though she is a Muslim. Her mother wears a veil and has told her that when she is “older” and if she “feel[s] like going into a veil, [she] can” (Tanisha). However, her mother has also told her that if she does decide to wear a veil she “is not going to be able to go out and play ball” (Tanisha). The choice of this girl to wear a veil might be regarded as a symbolic representation of how she must behave and what activities she may do as a girl. In effect, the consequence of wearing or not wearing the veil does not change who she is in her Muslim faith, rather it changes how she conducts herself as a girl (3.4.1).

There is a tendency for some girls to regard gender in binary terms (namely, male and female), but at the same time consider that within these genders “there are two sides to a person”, the masculine and the feminine (Nomsa & Tanisha). Thus, they argue women and men can have both masculine and feminine identities and characteristics because they are “born with it” (Tanisha). One girl participant reasons that when one “quality...is more overpowering than the other” people might become “mischievous and...experiment” and that might lead them to “change what they naturally are” (Tanisha). For another girl, when a man “expresses...his feminine qualities...he will be labelled as gay, immoral” (Nomsa). These perceptions of gender could indicate that how men and women choose to embrace their feminine and masculine qualities, have consequences for how society perceives them (3.4.1.2).

The participants who perceive gender from non-binary perspectives hold very different viewpoints regarding gender. One of them says her cousin “can’t choose if he wants to date girls or if he wants to date boys” and as a result he has “decided to do nothing” (Matilde). For Matilde, people can be what they want to be but if they do not “make the right decision” they will end up with nothing. Another girl participant reasons that the gay boy in her class is “discriminating against other boys” because “one day he is [gay] and one day he is [not]” (Kholiwe). For these girls, being gay means that that person has made the choice to adopt specific gender behaviour and if a person chooses to be a certain gender then they should not negotiate that gender. When genders are negotiated consequences such as isolation and

discrimination can resort (3.3.2). In turn, the choice that people make to be a certain gender creates specific behavioural expectations (3.4.1).

6.5 SYNTHESIS

Generally speaking, narrative inquiry's contributions to social science have to do with concepts and analyses that demonstrate two things: (a) the creativity, complexity, and variability of individuals' (our groups') self and reality constructions and (b) the power of historical, social, cultural, organizational, discursive, interactional and/or psychological circumstances in shaping the range of possibilities for self and reality construction in any particular time and place (Chase, 2010:230-31).

The narratives of female teachers and girls in this chapter reiterate the statement made by Chase (2010). In particular, the participants drew on various experiences and perceptions that were not only personal but also observational. A reason for this might include how direct their involvement was and/or what the most comfortable way for them to express themselves was. The nature of narrating as 'creative, complex and flexible' and the forces embedded within narratives such as politics and religion, for example, have enabled rich, in-depth accounts to emerge. In another way, narrative inquiry advocates, "how individuals narrate experience is as important to the meaning they communicate as is what they say" (Chase, 2010:213). Implying that narratives are not only a descriptive account of events or phenomena but also involves meaning making on the part of the narrator.

The portraits of the participants and the analysis and interpretations highlight the multiple considerations of female teachers and schoolgirls with regard to the research question: To what extent is gender equity enacted in Human Rights Education curricula? The multiplicity of narratives attests that gender equity is enacted in Human Rights Education curriculum in diverse ways that recognise gender equity in and across different times, places and spaces.

In the next chapter, I discuss the empirical findings (Chapters 5 & 6) in relation to the theoretical scholarly discourses in Chapter 2 and Chapter 3 to draw conclusions, identify the limitations of the study and suggest further research.

CHAPTER SEVEN

CONCLUSIONS: THE SCHOLARLY QUEST TO DISRUPT LACUNAE

7.1 INTRODUCTION

This thesis began with my outlining the rationale, background and the scope of the research study. My desire was to deconstruct the notion 'gender equity' using schoolgirl's and a female teacher's perspectives to give voice to a previously socio-historically disadvantaged and vulnerable part of society within the theoretical framework of HRE and feminist theory. I also wished to explore pedagogical HRE stances so I could advocate ways of developing gender equity through the HRE curriculum.

The methodological framework was informed by a critical reading of curriculum theory, feminist theory, gender education theory and HRE theory. This facilitated the use of qualitative narrative inquiry methodology within a poststructuralist feminist paradigm with critical knowledge interests. Embedded in this methodological framework were the data collection methods consisting of national curriculum policy documents, interviews and narrative-photovoice. Life Orientation national curriculum policy documents of the NCS and CAPS as well as female Life Orientation teachers and Grade 9 schoolgirls in two secondary schools, comprised the purposeful sample. Critical Discourse Analysis (CDA) was the analytical framework used for exploring the data.

The research question and objectives are explored throughout the research study and again in this chapter (see Figure 1.1). In this chapter, I reflect on the theoretical and conceptual frameworks (Chapters 2 & 3), the methodological framework (Chapter 4) and the data findings (Chapters 5 & 6). This is done in the following order:

- Reflection on the analytical statements (see 7.2)
- Contribution to new knowledge (see 7.3)
- Possible limitations of the study (see 7.4)
- Recommendations for further research (see 7.5)

7.2 REFLECTION ON THE ANALYTICAL STATEMENTS

The analytical statements here are the claims or conclusions that emanate from the research study relating directly to the research question and aims. In this section of the chapter I reflect on the research study holistically and attempt to capture the very essence of the analytical

statements that emerge from the research study. This section of the chapter has identified six analytical statements:

- Analytical statement one: Gender equity creates a theoretical and empirical paradox (7.2.1)
- Analytical statement two: For schoolgirls, gender plurality is part of their lived experience (7.2.2)
- Analytical statement three: Pessimistic gender topics permeate the curriculum (7.2.3)
- Analytical statement four: The hidden curriculum portrays lived experience of gender equity (7.2.4)
- Analytical statement five: HRE curriculum approaches gender equity as teaching and learning **about** gender equity (7.2.5)
- Analytical statement six: There is a discrepancy in the world of work between policy, practice and theory (7.2.6)

7.2.1 GENDER EQUITY CREATES A THEORETICAL AND EMPIRICAL PARADOX

One of the aims of this research study was to demystify the concept 'gender equity' through a review of the scholarly literature as well as empirical research on formal curriculum, and the lived experience of female teachers and schoolgirls (1.3). A reason for this exploration stems from the perception that gender equity is opaque and has the tendency to be synonymous with gender equality or to be used to embrace a diversity of gender nuances (1.2).

This research study adopts the theoretical stance that gender equity and gender equality cannot be synonymous. Furthermore, it acknowledges gender parity as part of the scholarly conversation when gender equality and gender equity are discourses (3.5.1.1). These three concepts are interrelated but also have defining features. In Figure 3.3, the metaphor 'black and white' is used to define gender parity as the equal representation of genders through legislative forms. Gender equality is described by the metaphor 'grey area' because it is not value-free and transparent. While gender equality does strive for equal access and treatment, these ideas cannot be achieved only through legislation because of the societal and institutional obstacles and structures that are underpinned by power and privilege. Gender equity draws on the principles that underlie gender parity and gender equality to create avenues to "secure these freedoms" (Aikman & Unterhalter, 2005). The term 'opaqueness' is a metaphorical representation of gender equity as a multilayered ethical, moral and social construct that has the potential to generate more complex inquiries and dilemmas than definite solutions.

There are five common trends in the female teachers' narratives and schoolgirls' narratives across the curriculum.

- I. Gender equity is related to 'sameness' and 'equality' and understood as "similar to gender equality" (Hilary). Some other responses reflected the perception that gender equity involves "looking at the issue of sex between men and women" and considering if "they are equal" (Jabu) (see 6.3.3.7 and 6.4.3.5 for more examples).
- II. Perceptions of gender equity are situated within human rights. One of the schoolgirl participants expresses this when she posits that gender equity originated from "somewhere in the human rights" (Nomsa). Some of the teachers take a similar stance in comments that reflect the view that males and females have the "same rights" (Valarie) and that there are "certain guidelines...rules [and] laws" (Nokwazi) to protect and ensure these equal rights. In the formal curriculum 'gender equity' is referred to only once. It too is referred to in the topic 'constitutional rights and responsibilities' where the curriculum engages with content on "gender equity issues in a variety of athletic and sport activities" and "gender-based violence" (South Africa, 2011c:23).
- III. The verb 'do' featured strongly in the supporting statements made by the participants. Many of the participants reason that gender equity means that what men can **do** women can **do** and what women can **do** men can **do** (6.3.3.7 and 6.4.3.5). One participant holds the view that gender equity is "hav[ing] the right to **be** what you want to **be**" (Matilde). For her, gender equity is not something that you do but rather that you "be" (see 6.4.3.5 for further elaboration).
- IV. Unique to the schoolgirl participants' narratives are the values that they ascribe to gender equity, such as respect, care, sharing non-domineering, raising awareness, understanding the other, inclusivity, fairness, non-judgmental and responsibility (6.4.3.5).
- V. In many instances across the empirical data, gender is referred to as a binary construct that involved only women, men, boys and schoolgirls (6.3.3.7). This has fundamental implications for the meanings associated with gender equity.

The empirical data displays gender equity as synonymous with equality, embedded within human rights, an act of doing and being, embracing values and underpinned by a binary perception of gender. The curriculum and the participants' narratives are more congruent with this research study's theoretical stance on gender parity and equality than on gender equity. Although the term 'gender equity' is used, the conceptual constituents involved were generally those of gender parity and equality. An exception is the schoolgirl participants' reference to values that underpin gender equity. Some of these values can help to construct gender equity nuances. However, there are various indications that there is a contradiction between the empirical contributions and theoretical stances on gender equity.

7.2.2 FOR SCHOOLGIRLS, GENDER PLURALITY IS PART OF THEIR LIVED EXPERIENCE

The formal Life Orientation curriculum and teachers narratives present a binary perception of gender. Gender is perceived as biological essentialism (Anderson, 2003; Fausto-Sterling, 2003). In the curriculum, the explicit mention of “female and male” as well as “women and men” (5.4.1.5) for example reflects the essentialist stance of the curriculum. In addition, it simplifies and conditions all men into the category man, masculine and male and all women into the category woman, feminine and female (hooks, 2000). Perceiving gender as a male/female binary negates diversity of gender identities and undermines power and privilege nuances that intersect at multiples axes of genders, ethnicities and classes (3.3). A very superficial perception of gender is communicated through the curriculum and does little to prepare learners for participating in a society where definitions of gender are elusive and complex.

The female teachers' narratives do not engage with gender beyond the type of content that they teach and their own gender experiences. In neither of these cases do they engage with gender perspectives that embrace more than male and female. In contrast, some of the schoolgirl participant's narratives include the lived experience of peers and family members that are homosexual as well as their perceptions of sexuality in the context of religion and culture. With regard to homosexuality, some of the schoolgirls share an experience of having witnessed one of their peers announcing that he is “gay” and how they reacted (see 6.4.3.2). In her narrative Matilde shares a personal experience of her homosexual cousin and how this has shaped her gender identity to view a person's gender as “who they are” and not “what they are” (6.4.2.3) in this regard substantiating gender as performativity (Butler, 2004:199; see also 3.4.1). Cultural and religious influences were evident in some of the schoolgirls' responses; for some schoolgirls embracing a gender other than male or female is a “devil thing” that is “not allowed” and “not accepted” (6.4.3.4). It seems religion and culture determines the gender identity of these schoolgirls and they negotiate and make meaning from this stance.

As opposed to female teachers and the curriculum, gender plurality and complexity form part of schoolgirls' gender identities and their everyday lives. The fact that teachers and the curriculum do not engage with gender plurality leads me to raise questions such as:

- How relevant and valid is the pedagogy used to address topics informing young people's identities?
- Is gender plurality too sensitive, controversial or personal to be included in the curriculum? If so, why does the curriculum teach controversial topics such as the injustices of Apartheid, the impacts of Global Warming and the conspiracies of Evolution?

7.2.3 PESSIMISTIC GENDER TOPICS PERMEATE THE CURRICULUM

The formal curriculum portrays pedagogical content and knowledge in a way that situates gender and gender related topics in contexts of health promotion, social development and physical development (5.4.1.2). In the more senior grades (Grades 10 to 12), a human rights context is also drawn on to engage with gender in the curriculum (5.4.3.2). Within these contexts, gender is predominantly associated with gender topics such as sexual abuse, gender stereotyping, sexism, HIV/AIDS, pregnancy, and social pressures of sexuality (5.4.1.3 and 5.4.2.1). Limiting learners and teachers to topics such as these, presents gender in a pessimistic light.

One of the aims of the curriculum is to emphasise the importance of “values and strategies to make responsible decisions regarding sexuality and lifestyle choices to optimize personal potential” (South Africa, 2003:14). To facilitate this aim, content such as sexual behaviour is represented as causality (5.4.2.2) as well as consequence and prevention (5.4.1.4). It is important to deal with negative aspects in gender and gender topics, but a broader set of knowledge is needed to equip learners with “values and strategies to make responsible decisions regarding sexuality and lifestyle choices to optimize personal potential” (South Africa, 2003:14). The curriculum needs to include gender and gender-related topics, but these should not be limited to a discussion of health, wellbeing and human rights violations but also embrace positive aspects such as care, compassion, diversity, respect for the other and regard for gender as elusive and complex. Another problematic aspect is that the curriculum depicts women and schoolgirls as victims. The topic of gender-based violence includes “prevention of violence against women: law on sexual offences” and “sources of help for victims: safety for girls and women” (South Africa, 2011c:23). This pedagogical content knowledge portrays women and girls as victims and presupposes that men and boys are perpetrators. In addition, gender-based violence against and between homosexual, transgender, bisexual and queer people is ignored.

In the female teachers’ and schoolgirls’ narratives, mention is made of teenage pregnancy. For the teachers, teenage pregnancy is a reality in their schools and some of them regard it as a “sensitive issue” (6.3.3.9). When teaching teenage pregnancy topics, some of the teachers echo the curriculum by approaching teenage pregnancy as a reaction or consequence of sexual behaviour. A similar trend emerges from some of the schoolgirls’ narratives. One of the schoolgirls says that her mother has told her that boys will “play around with her mind and tell [her] they love [her]” and that if she lets them influence her “that will just get [her] pregnant” (Lindiwe).

Feminist and gender theories underpinning this research study did not use arguments related to causality or draw primarily on the negative repercussions of gender in relation to health and wellbeing. They use analytical categories such as patriarchy, sexism and oppression (3.3) to engage with gender as a complex concept.

7.2.4 THE HIDDEN CURRICULUM PORTRAYS LIVED EXPERIENCE OF GENDER EQUITY

The female teachers' and schoolgirls' narratives 'come to life' when they share their experiences relating to their school context and their lives at school. For the schoolgirls, discipline is fundamental in shaping their gender identities and perceptions of gender equity because of its underlying assumptions about certain behaviour and relationships between schoolgirls and their peers as well as their teachers. In the one school, the schoolgirls say that they are treated differently from boys because male teachers discipline boys with physical discipline that involves pain (such as twisting their arms) or making them do physical activities (such as squats). Male teachers are not as strict on schoolgirls and use forms of discipline like detention (6.4.3.2). In the other participating school, a combination of physical and verbal discipline applied to both schoolgirls and boys. In this school, schoolgirls are treated the same as their male peers.

The teachers' narratives express their professional lives and the challenges they have faced with regard to patriarchy and sexism from male colleagues. Valarie and Jabu's narratives (6.3.3.8) voice their concerns about being inferior to their male colleagues and their inability to develop their professional careers because of the hierarchical ethos within the schools where they are teaching now or where they have taught previously. In the case of the other teachers, their unique identities informed who they are as teachers. Nokwazi's experience is that her learners (male and female) do not take her "seriously" and she believes this is because she is a Black woman. In interactions with learners she cannot always pronounce the "content" she is teaching and she feels that her learners think that she does "not know what [she] is taking about", she regards this as stereotyping and prejudice (6.3.3.11). Nokwazi's lived experience underpins how she makes meaning of gender equity and will influence how she includes (or does not include) gender topics in her pedagogy. From another perspective, Mbali expresses the concern that it is "difficult" for her to teach gender equity topics because she recognises the clashes and contradictions that gender equity means between a cultural context and a constitutional or legal context (6.3.3.12). For her, it is important to teach her learners to be aware of both contexts and to be exposed to diverse perspectives. However, this often poses challenges to her own identity because she recognizes the grey areas that result.

The hidden curriculum exposes female teachers and schoolgirls' lived experience and reveals the intertwined relationship of identity, place and space. Their "situatedness" (Haraway, 1991) and the "three-dimensional narrative inquiry space" (Clandinin & Connelly, 2000) in which they make meaning and create experience are embedded in their personal and social lives within a particular time and space. As a result, the experience that female teachers and schoolgirls bring with them to school and the experience that they have at school influence their conception of gender equity.

7.2.5 HRE CURRICULUM APPROACHES GENDER EQUITY AS TEACHING AND LEARNING ABOUT GENDER EQUITY

Female teachers make it clear that gender related content is included in the formal HRE curriculum (6.3.3.1). However, gender topics either come naturally (6.3.3.4) or emerge as part of the teaching strategies (6.3.3.3) employed when teaching HRE. In contrast, teachers such as Thembi and Jabu experience gender concepts in the curriculum as platforms of conflict that generate negative learning atmospheres. They propose that when teaching gender topics, teachers should only deal with the facts and encourage learners to accept these and not ask questions (6.3.3.10). Their comments on their experience of teaching gender equity reveal a yearning amongst some of the teachers to receive better knowledge, skills and training so that they can be better equipped to teach gender topics. What is common amongst all the teachers is that they had not received any training or educational documentation from the Department of Basic Education (6.3.3.5). This raises the question of the inclusion of the UN's three dimensions of HRE (2.3.1; 2.3.2 and 2.3.3) in the South African curriculum. The first dimension, namely human rights knowledge and skills, forms part of the curriculum but not the other dimensions that engage with human rights values, belief, attitudes and actions. Reason for this could be the nature of the formal curriculum itself. Since HRE forms only one component of Life Orientation, the time allocated to HRE needs to be shared with other aspects of Life Orientation (see 5.2.1.1). Another reason could be that teachers are not equipped with the knowledge and resources to teach HRE and gender topics through an integrated pedagogy in the way that is desired by the South African education system (2.3.1.2). An integrated pedagogy approach engages with HRE across and within different subjects and learning areas of the curriculum and not only within Life Orientation.

However, the schoolgirl participants do mention that gender topics are integrated into Life Orientation, History, Economic Management Sciences and Social Sciences (6.4.3.1). However, what the schoolgirls responses and teacher responses confirm is that gender topics are emphasised primarily through human rights knowledge and skills and very seldom or never through human rights values, beliefs, attitudes and actions. This analysis reinforces the

necessity for HRE to be grounded in more than knowledge and skills. In addition, a critical HRLit approach should be used in HRE when dealing with gender equity in the curriculum because it deconstructs the discursive spaces between human rights knowledge, skills, values, beliefs attitudes and actions; and engages with their meanings (see 3.6). In addition, it does not consider gender topics as facts but as discourse.

7.2.6 THERE IS A DISCREPANCY IN THE WORLD OF WORK BETWEEN POLICY, PRACTICE AND THEORY

In this research study there is a discrepancy between policy (the curriculum), practice (the participants' narratives) and theory (the theoretical framework) in terms of the world of work. Along with health promotion, social development, personal development and physical development, the Life Orientation curriculum advocates that learners should be orientated to the world of work as well as career and career choices (5.2.1.1). In particular, the curriculum claims to strive to develop learners "self-knowledge and the ability to make informed decisions regarding further study, career fields and career paths" (South Africa, 2003:13). This approach would mean that education becomes part of the market place (Bridges & Jonathan, 2003). However, gender topics are largely emphasised in health, social and physical development contexts, and never within the context of career development.

In retrospect, some schoolgirls' narratives echo the inclusion of "careers" as one of the curriculum platforms on which they were exposed to gender equity (6.4.3.1). Some of the schoolgirls express their opinions and lived experience of gender and careers beyond the curriculum. Tanisha (6.4.2.2) criticises society for stereotyping careers by associating them exclusively with particular genders. She questioned why a woman cannot do a mechanic's job and why men are often associated with physical labour rather than women. She made a profound statement in this regard and argued that it is "how" a person does their job that should "define them" rather than the "type of job" that they are doing (Tanisha). In expressing her meaning of gender equity, Carlien presents the view that men and women should both receive "promotions" in the workplace and when they hold the same position they should earn "the same amount of money" (6.4.2.2). Estela's narrative also displays her discontent with gender stereotyping; she argues that the male secretary in her school is an example of gender equity because "normally...a receptionist is a woman" (6.4.2.3).

The theoretical framework of this research study engages with gender as a social structure (3.4). Dimensions of gender as a social structure include; individual, interactional and institutional structures and are regarded as intertwined. In effect, the gender discourses of an individual cannot be considered separately from their interactions in society and their

involvement in institutions such as the work place. The interactions of the dimensions of gender as a social structure create overlapping spaces. Within these spaces social and legal reforms such as affirmative action (Lorber, 2012), gender mainstreaming (Gouws, 2010) and menstreaming (Bhana & Mthethwa-Sommers, 2010) come to the fore. The notion the 'personal is political' also emerges (hooks, 2000).

The fact that the world of work is prevalent in the narratives and theoretical framework of this research study proves its significance in people's lives and emphasises the individual, social, political and structural implications. Omitting gender topics related to the work place and careers is a pitfall of the Life Orientation curriculum that needs to be challenged.

7.3 CONTRIBUTION TO NEW KNOWLEDGE

This research study has contributed to the body of scholarship in terms of context, methodology and discipline. This contribution results from the normative and exploratory research question asked by this research study (1.4) and the meta-scientific interpretations made. These contributions will now be elaborated on.

7.3.1 CONTEXTUAL CONTRIBUTION: A DEEPER AWARENESS OF GENDER AND GENDER EQUITY NUANCES

This research study has contributed to creating a deeper awareness of gender and gender equity nuances through the scholarly engagement with feminist theory, gender education theory, HRE theory and curriculum theory. In addition, creating the space for the voices of female teachers and schoolgirls to be heard creates an awareness of gender equity meaning making in a particular time, space and place. This awareness infiltrates society and the curriculum.

With regard to society, this research study has revealed the lived experience of gender equity as evidence of some of the liberations and dominations of female teachers and schoolgirls. An awareness of gender equity can permeate beyond the parameters of the formal curriculum and influence how society views women and girls. From a pedagogical stance, this research study contributes to a deeper understanding of HRE. Its tripartite perspectives have helped to identify the shortcomings and achievements of gender equity education in HRE. This is a contribution not only to HRE curriculum, but also other forms of curriculum such as higher education and training curricula where pre-service teachers engage with gender topics. Through implicit and explicit curricula, an awareness of the nuances of gender and gender equity should be developed. This is important because transformative curriculum development cannot take place

in isolation from the interaction within and between society and curriculum. In addition, gender nuances need to be more than symbolic representations within curricula contexts.

7.3.2 METHODOLOGICAL CONTRIBUTION: NARRATIVE-PHOTOVOICE FOR GENDER STUDIES RESEARCH

Photovoice as a research method was employed in this research study because of its potential to elicit the experiences of young people, especially when researching uncomfortable and sensitive topics such as gender (4.3.3.1). While exploring its underlying theory, I recognised that photovoice was not congruent with the research methodology of this research study namely, narrative inquiry. I needed a data collection method that could employ photographs to elicit the narratives of lived experience. In addition, a connection with the narratives of participants was sought. This connection would encourage the participants to engage in personal reflection on experiences that informed their understandings of gender equity.

In response to these methodological challenges, tenets of narrative theory and photovoice theory were combined to introduce the concept narrative-photovoice. Narrative-photovoice can thus be regarded as a theoretical dance between narrative theory and photovoice theory. Narrative-photovoice creates discursive spaces to engage with controversial topics and promote self-reflexivity. It can thus be seen as an innovative way of selecting data collection strategies for gender studies research. Furthermore, embracing narrative-photovoice as a data collection method within gender studies research makes it possible to reveal, deconstruct and disrupt the underlying meanings of situated knowledges and personal narratives.

7.3.3 CONTRIBUTION TO THE DISCIPLINE: CRITICAL HRLIT THEORY

Critical HRLit is a developing normative theory for embracing gender equity in HRE and enriching HRE curriculum. This theory developed first as HRLit (2.4) in response to acknowledging the discursive spaces created when HRE dimensions (namely, human rights; knowledge and skills, values, beliefs and attitudes, and actions) intersect. Within these discursive spaces, human rights stances can be deconstructed, challenged, contested and critiqued. Although this enhances HRE curriculum, it does little to embrace controversial topics such as gender equity within HRE curriculum. The hegemonic undertones of gender equity and its inherent power and privilege nuances cannot be recognized and embraced by HRLit theory.

Janks's (2010) theory of critical literacy influenced my conceptions of HRLit and the need for a critical HRLit stance that inquires and questions what 'truth' is produced, how and by whom. Critical HRLit thus becomes a normative theory approach to deconstruct the discursive spaces

of HRLit and engage with their meanings. Conceptual tools have been identified to underpin critical HRLit. These include (and are not limited to) domination, design, diversity and access (3.4). Critical HRLit is a developing normative theory towards the exploration of new knowledge in order to recognise and embrace the complexities of gender equity in curriculum spaces. It is through critical HRLit within and between these curriculum spaces that gender equity discourses can enrich HRE curriculum and create a deeper awareness of gender.

7.4 POSSIBLE LIMITATIONS OF THE STUDY

Four limitations can be identified in this research study at present.

7.4.1 ONLY SCHOOLGIRLS AND FEMALE TEACHERS WERE PARTICIPANTS

Not giving voice to boys and male teachers can be regarded as a limitation in this study. Their lived experience of gender equity could have provided diverse perspectives on how gender equity is enacted in their everyday lives as well as how they experience gender equity in HRE. Alternatively, the study could have included boys and male teachers' voices to explore how they think schoolgirls and female teachers experience gender equity. There were two reasons for not doing so in this study. Firstly, this research study resides within a larger international SANPAD (South Africa Netherlands Research Programme on Alternatives in Development) research project, 'Human Rights Education in diversity: Empowering schoolgirls in rural and metropolitan school environments' (Roux, 2009). The project emphasised the stance of female teachers, schoolgirls, mothers and female caregivers. Secondly, this research study chose to limit its scope to schoolgirls and female teachers because of their status as previously socio-historically disadvantaged and vulnerable members of society. This research study acknowledges that research should be done on male teachers, schoolboys, fathers and male guardians. Therefore, this is one of the recommendations for further research (7.5.1).

7.4.2 VARIOUS RESEARCH CONTEXTS

This research study collected narratives from participants in one inner-city school and one semi-rural school. It can be argued that a limitation of the research study is that research environments such as deep rural, suburban and township did not feature in the sample. However, these environments did form part of the sample in the SANPAD project (Roux, 2009) (in which this research study resides). Furthermore, diverse perspectives were elicited in this study because of the participants' diverse socio-economic, language, religious and cultural backgrounds.

7.4.3 SUSTAINABILITY WAS NOT ACCOUNTED FOR

The SANPAD project (Roux, 2009) conducted a longitudinal study that aimed at ensuring sustainability. This research study, however, did not aim at sustainability. Consequently, it involved a once-off, short period of time in each school. The schools were not revisited for further data collection in this research study. Even though only a short period of time was spent in the school, the time was sufficient for the data collection process required by the research methodology and aims.

7.5 RECOMMENDATIONS FOR FURTHER RESEARCH

The following recommendations for further research are put forward by this research study.

7.5.1 DIFFERENT GENDER PERSPECTIVES AND THEORIES OF GENDER EQUITY

A research study could explore the narratives of schoolboys and male teachers on gender equity in terms of their own experience of gender equity and what they perceive to be female teachers' and schoolgirls' experiences of gender equity. A research study that explores gender equity through auto-ethnographic research with homosexual, bisexual, transgender and queer teachers and learners could also contribute to an awareness of the experiences of diverse genders toward gender equity. In addition, a deeper engagement with African feminist theory and other related gender theories proves timely for researchers doing gender research from these diverse gender perspectives in developing countries. Exploring these avenues will enrich curriculum development for gender equity.

7.5.2 HRE MORE EXPLICIT THROUGH CRITICAL HRLIT

A developing normative critical HRLit theory has been theoretically conceptualised in the course of this research study. However, this theory still needs to take account of other dimensions of gender (such as masculinity for example) as well as other dimensions such as ethnicity and class. Further research could employ this developing theory as a discursive space to conceptualise critical HRLit further.

7.5.3 THE VOICE OF POLICY DEVELOPERS AND CURRICULUM DESIGNERS

This research does not take account of the individuals involved in researching, developing and designing the Life Orientation national curriculum policy documents. Research that does so could clarify and even justify the philosophical and theoretical frameworks that informed the

content in the curriculum. Two foci of this exploration could be the reasons underpinning the choice of pessimistic gender topics and the exclusion of gender topics in career development. Curriculum theorising that includes policy developers and curriculum designers could contribute to research on curriculum development and design.

7.5.4 GENDER EQUITY IN LTSM (LEARNING TEACHING SUPPORT MATERIALS)

Scholarly research can be done on how gender equity is enacted in LTSM. This could be done by considering LTSM across different subjects and learning areas, for example in History, Mathematics and Language. Alternatively, LTSM used in Life Orientation could be explored in relation to the findings of the Life Orientation national curriculum policy documents, female teachers and schoolgirls in this research study.

7.6 RESEARCHER REFLEXIVITY: REENGAGING WITH THE BROADER DEBATE

When reflecting on the discourses, argumentation and findings of this research study, I recognized the need to reengage with the broader debate of this research study. This research study was a scholarly exploration of the curriculum implications for gender equity in HRE. As the theoretical framework and data findings show, defining the concept of gender equity is sometimes contradictory and often elusive. In the theoretical framework this was evident in the sex and gender as well as equality and equity debates. The data findings reveal the innate and essentialist gender perceptions held by some of the female teachers and the disparity between the pessimistic gender topics that permeate the national curriculum policy documents and the gender plurality stances of many of the schoolgirls. I argue that these findings are an indication that this research study has in fact engaged with curriculum **and** gender equity implications in HRE.

In another way, the discourses, argumentation and findings of this research study have engaged with the implications of both curriculum and gender equity in HRE and not only with the curriculum implications for gender equity in HRE. This stance enables me to reflect on this research study through different perspectives and thus reengage with the broader debates put by this research study so as embrace the findings through deconstructive, normative and critical engagement thereof. Being reflective about these different perspectives accentuates the poststructuralist feminist paradigm (4.2.1) of the research study.

7.7 SYNTHESIS

“Gender visibility [draws] attention to the ways in which societies, cultures, groups and individuals are gendered and how this process comes about and is maintained through the practices of organizations, cultures, groups and individuals” (Lorber, 2012:332).

Lorber’s (2012) conception of gender visibility has shaped answering the research question of this research study: To what extent is gender equity enacted in HRE curricula? Through the voices of female teachers and schoolgirls, their gender identities and lived experience, the significance and insignificance of gender equity in their lives and how it is maintained are made visible. This research study has engaged with these voices along with the formal curriculum and scholarly debates in order to arrive at a deeper understanding of gender and gender equity nuances within society, education curriculum contexts in general and HRE curriculum in particular. Conceptualising critical HRLit as a developing normative theory for HRE curriculum and narrative-photovoice theory for methodological consideration in gender studies research have contributed to discourses in and around gender equity. It is through these discourses and their rhizomatic offspring within organizations, cultures, groups and individuals that a deeper awareness of gender visibility and the opaque, elusive and complex nature of gender within society and curriculum spaces can emerge.

POST-SCRIPT:

POST REFLECTIONS ON MY PHD JOURNEY

'Am I a feminist?' When reflecting on my PhD journey this is a question that I constantly think about. I think about this question because at the start of this research study I was not able to answer it. More precisely, I choose not to answer it because I asked myself questions such as:

- What constitutes being a feminist?
- What does a feminist 'look' like?
- What are the dangers and stigmas associated with calling oneself a feminist?

Perhaps I should first state what it is that I understand as feminism. Feminism is a social movement and scholarly discipline that considers the personal as political. It is also underpinned by desires for gender justice whereby gender plurality is respected and gender as a social construct is promoted and fostered so that gender equity can manifest. In effect, in engaging with feminism one takes cognizance of the field of gender studies and its intersection with power, privilege, situatedness, class, and ethnicity for example.

To engage with the question, 'Am I a feminist?', I think it is necessary to move beyond my knowledge of what I understand feminism to connote and consider the implications of what it means to be a feminist.

According to hooks (2000:24) "many women are reluctant to advocate feminism because they are uncertain about the meaning of the term". Within this broad statement hooks (2000: 24-25) gives mention to four specific explanations to motivate her statement. Firstly, women from exploited and oppressed ethnic groups dismiss the notion of feminism because feminism is often equated with bourgeois white women's rights and efforts and they do not want to be associated with a racist movement. Secondly, some individuals regard feminism as synonymous with homosexuality and for reasons of homophobia do not want to be identified as pro-lesbian. Thirdly, when feminism is perceived as a radical political movement, women who do not want to be part of a 'movement', dissociate themselves. Fourthly, the negative perspectives of women's liberation are publicized which makes women hesitant and cautious of their involvement (at any which level). Hooks (2000:25) protests that "it is this term's positive political significance and power that we must now struggle to recover and maintain".

During this research study I have encountered similar hesitations to hooks (2000). One of these emanated through conversations with a friend who I made in The Netherlands who has

graduated with a degree in Gender Studies. She shared that in her experience she has often been classified into a certain gender identity because she is a scholar in Gender Studies. More specifically, the perception that she is bisexual often prevailed and this made her question why associations or assumptions such as this are made. The only reason she could give was that some people think that because you study gender diversity that you yourself will be inclined to explore diverse sexualities. During the fieldwork of this research study, another instance emerged. One of the female teacher participants made it explicit that she is not a feminist. In making this statement I got the impression that she was hesitant to label herself a feminist because it carries with it certain presumptions. She expressed her experiences of patriarchy and sexism in the work place, but felt it imperative to first state that she is not a feminist. I think that this has a great deal to do with hooks's (2000) stance that the meaning of feminism can be misunderstood and that the stigma's associated with it could be unappealing for some women.

I return to hooks's (2000:25) closing statement: "it is this term's positive political significance and power that we must now struggle to recover and maintain". Reflecting on this statement leads me to believe that hooks (2000) is advocating that women need not announce that they are 'feminists' and be marked with this label. Rather, it is the ideals embedded in feminist thinking that must prevail within and amongst individuals and societies. Lorber (2012:329) reiterates this stance when she argues that "feminist identity may be implicit" but feminism is made explicit through advocating and embracing critical perspectives of political, economic and cultural gender equity.

Also, the fact that hooks (2000:25) mentions that "we must now struggle to recover and maintain" feminism could mean that people are moving to post-feminism and/or that people are questioning feminism. I think that this is the case because some women have experienced discrimination (for example, through conservative religious groups who regard feminists as homosexual or pro-homosexuality) and have not had their voices heard because of their status as feminists. This might emanate due to the multiple feminist theories in literature and the misconception that being a feminist means the same thing for all who claim that they are feminists. For example, all feminists are women who protest for equal rights while burning their bra's in public. If feminists adopt different stances does this mean that one should be specific and regard themselves as a liberal feminist, radical feminist, Marxist feminist, Socialist feminist, Psychoanalyst feminist, poststructuralist feminist, queer feminist or a race and ethnicity feminist, for example? I think that feminists do adopt different stances according to and in reaction to their experiences and gender related standpoints. However, I am not convinced that discrimination and oppression could be overcome by emphasizing the type of feminist stance one advocates.

I think that being a feminist should focus on what one does more than what one is in terms of the label 'I am a feminist'. Just because I know what feminism is, does not mean that I am a feminist. Rather, because I advocate for normative feminist ideals through scholar-activism I am a feminist. Therefore, being a feminist does not require a certain type of publicized classification, although I do not critique those who embrace it in that way. In the same respect, the stigma's associated with being a feminist should also move beyond what feminism is and consider the diverse perspectives of what it does.

So, am I a feminist? Yes, I am a feminist because I strive to be a scholar-activist for gender equity. Do I think that it is necessary to introduce myself to others as a feminist? No, because being a feminist is more than a label. It is an attitude, conscious awareness of gender as elusive and complex and a critical engagement with how I, the government, society, the media, religion, school curriculum, for example, depict and embrace gender equity. As well as a critical reflection on this engagement through inquires that address questions that ask: who decides, who benefits and why?

As my PhD study draws to an end (formally, that is) I am inclined to ask more questions than at the beginning of my PhD journey. Or perhaps not more questions but different questions because I have enriched my own gender awareness and consciously opened my mind to engage with diverse gender nuances. In addition, I now have a broader body of scholarship from which to draw from. This body of scholarship includes the subjective experiences I have gained during my PhD through the continuous reflections on my PhD study (the literature I have read, the data I have analyzed, the interpretations I have made, for example), society and my role as researcher.

This thesis marks only the beginning of my scholarly journey and I am convinced that the journey ahead promises many a winding road. Roads that enable me to regard this PhD as a foundation or starting point to explore and engage in various other avenues of gender studies as a scholar-activist.

4 March 2013

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APPENDIX A

ETHICS APPLICATION: GAUTENG DEPARTMENT OF BASIC EDUCATION

GAUTENG DEPARTMENT OF EDUCATION



RESEARCH REQUEST FORM

REQUEST TO CONDUCT RESEARCH IN INSTITUTIONS AND/OR
OFFICES OF THE GAUTENG DEPARTMENT OF EDUCATION

1. PARTICULARS OF THE RESEARCHER

1.1	Details of the Researcher/RESEARCH DIRECTOR/PROJECT LEADER
<i>Surname and Initials:</i>	ROUX, C.D
<i>First Name/s:</i>	CORNELIA DELINA
<i>Title (Prof / Dr / Mr / Mrs / Ms):</i>	PROF
<i>Student Number (if relevant):</i>	
<i>ID Number:</i>	5009060086085

1.2	Private Contact Details
<i>Home Address</i>	<i>Postal Address (if different)</i>
BUILDING C6 OFFICE 259	PRIVATE BAG X6001
FACULTY OF EDUCATION SCIENCE	FACULTY OF EDUCATION SCIENCE
NORTH WEST UNIVERSITY	NORTH WEST UNIVERSITY
POTCHEFSTROOM	POTCHEFSTROOM
<i>Postal Code: 2531</i>	<i>Postal Code: 2520</i>
<i>Tel: (018) 299 4780</i>	
<i>Cell: 082 7749201</i>	
<i>Fax: (018) 293 5245</i>	
<i>E-mail: hreid@nwu.ac.za</i>	

2. PURPOSE & DETAILS OF THE PROPOSED RESEARCH

2.1	Purpose of the Research (Place cross where appropriate)
	<i>Undergraduate Study – Self</i>
	<i>Postgraduate Study – Self</i>
	<i>Private Company/Agency – Commissioned by Provincial Government or Department</i>
	<i>Private Research by Independent Researcher</i>
	<i>Non-Governmental Organisation</i>
	<i>National Department of Education</i>
	<i>Commissions and Committees</i>
	<i>Independent Research Agencies</i>
	<i>Statutory Research Agencies</i>
	<i>Higher Education Institutions</i>

2.2	Full title of Thesis / Dissertation / Research Project
	Gender equity as a human rights value for girls: Implications for teaching-learning in ethnically diverse classrooms

2.3	Value of the Research to Education (Attach Research Proposal)

2.5	Student and Postgraduate Enrolment Particulars (if applicable)
<i>Name of institution where enrolled:</i>	NORTH WEST UNIVERSITY
<i>Degree / Qualification:</i>	PhD
<i>Faculty and Discipline / Area of Study:</i>	CURRICULUM
<i>Name of Supervisor / Promoter:</i>	PROF CD ROUX

2.6	Employer (where applicable)
Name of Organisation:	FACULTY OF EDUCATION SCIENCES NORTH WEST UNIVERSITY
Position in Organisation:	RESEARCH DIRECTOR
Head of Organisation:(DEAN)	Prof Barry Richter (Acting Dean)
Street Address:	BUILDING C6 OFFICE 259 PRESIDENT STREET POTCHEFSTROOM
Postal Code:	2531
Telephone Number (Code + Ext):	018 2994780
Fax Number:	018 2935245
E-mail:	h Reid@nwu.ac.za

2.7	PERSAL Number (where applicable)

3. PROPOSED RESEARCH METHOD/S

(Please indicate by placing a cross in the appropriate block whether the following modes would be adopted)

3.1 Questionnaire/s (If Yes, supply copies of each to be used)

YES	X	NO	

3.2 Interview/s (If Yes, provide copies of each schedule)

YES	X	NO	

3.3 Use of official documents

YES	X	NO	
See attached			

3.4 Workshop/s / Group Discussions (If Yes, Supply details)

YES		NO	X

3.5 Standardised Tests (e.g. Psychometric Tests)

YES		NO	X
<i>If Yes, please specify the test/s to be used and provide a copy/ies</i>			

3.6 Narrative writing (If Yes, provide copies of each schedule)

YES	X	NO	

4. INSTITUTIONS TO BE INVOLVED IN THE RESEARCH

4.1 Type of Institutions (Please indicate by placing a cross alongside all types of institutions to be researched)

INSTITUTIONS	Mark with X here
Primary Schools	
Secondary Schools	X
ABET Centres	
ECD Sites	

Further Education & Training Institutions	
Other	

- 4.2 **Number of institution/s involved in the study (Kindly place a sum and the total in the spaces provided)**

Type of Institution	Total
Primary Schools	
Secondary Schools	4
ABET Centres	
ECD Sites	
LSEN Schools	
Further Education & Training Institutions	
Other	
GRAND TOTAL	4

- 4.3 **Name/s of institutions to be researched (Please complete on a separate sheet if space is found to be insufficient)**

Name/s of Institution/s
BOKSBURG HIGH SCHOOL
WORDSWORTH HIGH SCHOOL
BENONI HIGH SCHOOL
WILLOWMOORE HIGH SCHOOL

4.4 District/s where the study is to be conducted. *(Please indicate by placing a cross alongside the relevant district/s)*

District	
Gauteng North	
Gauteng West	
Gauteng East	
Tshwane South	
Tshwane West	
Tshwane North	
Ekurhuleni South	
Ekurhuleni North	
Sedibeng East	
Sedibeng West	
Johannesburg East	X
Johannesburg North	
Johannesburg Central	
Johannesburg South	
Johannesburg West	

If Head Office/s (Please indicate Directorate/s)

NOTE:

If you have not as yet identified your sample/s, a list of the names and addresses of all the institutions and districts under the jurisdiction of the GDE is available from the department at a small fee.

4.5 Number of learners to be involved per school (Please indicate the number by gender)

Grade	1		2		3		4		5		6	
Gender	B	G	B	G	B	G	B	G	B	G	B	G
Number												

Grade	7		8		9		10		11		12	
Gender	B	G	B	G	B	G	B	G	B	G	B	G
Number					20	20						

4.6 Number of educators/officials involved in the study (Please indicate the number in the relevant column)

Type of staff	Educators	HODs	Deputy Principals	Principal	Lecturers	Office Based Officials
Number	8					

4.7 Are the participants to be involved in groups or individually?

Participation	
Groups	X
Individually	X

4.8 Average period of time each participant will be involved in the test or other research activities (Please indicate time in minutes)

Participant/s	Activity	Time
LEARNERS	INTERVIEW	60 MIN
LEARNERS	NARRATIVE WRITING	60 MIN
TEACHERS	QUESTIONNAIRE	60 MIN

4.9 *Time of day that you propose to conduct your research.*

School Hours	During Break	After School Hours
X		X

4.10 *School term/s during which the research would be undertaken*

First Term	Second Term	Third Term
X	X	

DECLARATION BY THE RESEARCHER	
1. <i>I declare that all statements made by myself in this application are true and accurate.</i>	
2. <i>I have taken note of all the conditions associated with the granting of approval to conduct research and undertake to abide by them.</i>	
Signature:	
Date:	20 September 2010

DECLARATION BY SUPERVISOR / PROMOTER / LECTURER	
<i>I declare that: -</i>	
1. <i>The applicant is enrolled at the institution / employed by the organisation to which the undersigned is attached.</i>	
2. <i>The questionnaires / structured interviews / tests meet the criteria of:</i> • <i>Educational Accountability</i> • <i>Proper Research Design</i> • <i>Sensitivity towards Participants</i> • <i>Correct Content and Terminology</i> • <i>Acceptable Grammar</i> • <i>Absence of Non-essential / Superfluous items</i>	
Surname:	ROUX
First Name/s:	CORNELIA DELINA
Institution / Organisation:	NORTH-WEST UNIVERSITY (Potchefstroom Campus)
Faculty / Department (where relevant):	FACULTY OF EDUCATION SCIENCES
Telephone:	018 299 4779
Fax:	018 293 5245
E-mail:	HREID@NWU.AC.ZA
Signature:	
Date:	17 September 2010

N.B. This form (and all other relevant documentation where available) may be completed and forwarded electronically to Nomvula Ubisi (nomvulau@gpg.gov.za). The last 2 pages of this document must however contain the original signatures of both the researcher and his/her supervisor or promoter. These pages may therefore be faxed or hand delivered. Please mark fax - For Attention: Nomvula 011 355 0516 (fax) or hand deliver (in closed envelope) to Nomvula Ubisi (Room 525), 111 Commissioner Street, Johannesburg.

APPENDIX B

ETHICS APPROVAL: GAUTENG DEPARTMENT OF BASIC EDUCATION



Enquiries: Nomvula Ubisi (011)3550488

Date:	01 August 2011
Name of Researcher:	Roux Cornelia Delina
Address of Researcher:	Building C6 Office 259
	Faculty of Education Science
	North West University
Telephone Number:	0182994780/0827749201
Fax Number:	0182935245
Research Topic:	Curriculum implications for gender equity in Human Rights Education
Number and type of schools:	4 Secondary Schools
District/s/HO	Johannesburg East

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

Permission has been granted to proceed with the above study subject to the conditions listed below being met, and may be withdrawn should any of these conditions be flouted:

- 1. The District/Head Office Senior Manager/s concerned must be presented with a copy of this letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.*
- 2. The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.*
- 3. A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.*
- 4. A letter / document that outlines the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.*

5. *The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.*
6. *Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.*
7. *Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year.*
8. *Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.*
9. *It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.*
10. *The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.*
11. *The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.*
12. *On completion of the study the researcher must supply the Director: Knowledge Management & Research with one Hard Cover bound and one Ring bound copy of the final, approved research report. The researcher would also provide the said manager with an electronic copy of the research abstract/summary and/or annotation.*
13. *The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.*
14. *Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.*

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

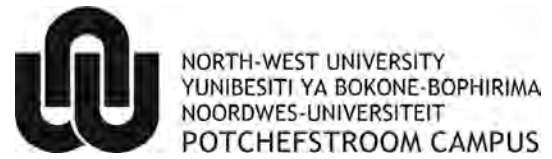
Kind regards

Nomvula Ubisi

DEPUTY CHIEF EDUCATION SPECIALIST: RESEARCH

The contents of this letter has been read and understood by the researcher.	
Signature of Researcher:	
Date:	01 August 2011

APPENDIX C
ETHICS APPLICATION: NORTH-WEST DEPARTMENT OF BASIC EDUCATION



10 May 2011

Dear Mrs F.P.L Bungane
Chief Education Specialist: Professional Support Services
(t): 018 299 8166
(f): 018 297 7574
(e): palesab@nwpg.gov.za

Request for permission to conduct research in a secondary school in the North West Province, Dr Kenneth Kaunda District

I hereby request permission for Ms Shan Simmonds to do empirical research at a secondary school in Potchefstroom.

Ms Shan Simmonds (student number 21815992) is an enrolled PhD student at the School for Education, at North-West University (Potchefstroom Campus). The title of this dissertation is: *Curriculum implications for gender equity in Human Rights Education*.

Ms Shan Simmonds would like to conduct her empirical research in this school environment as it fits the school profile required by the research project. Her research is centred on human rights teaching and learning and the perceptions that female teachers and girl learners hold concerning this issue. Her research will therefore require the participation of **five Grade 9 girls and five female teachers (teaching Life Orientation)**.

All the information that is gained from the school, the teachers and the learners will be handled confidentially and within the ethical rules of research determined by the North-West University. Aspects such as informed consent, voluntary participation and respect for anonymity will be adhered to.

I sincerely hope that you will be able to accommodate Ms Simmonds and I thank you for your assistance in this regard. Please contact us on: 21815992@nwu.ac.za or 018 299 4780.

Regards

A handwritten signature in black ink, appearing to read 'C. Roux', with a small flourish at the end.

.....
Prof Cornelia Roux (supervisor)

Research Director

Research Focus Area

Faculty of Educational Sciences (Potchefstroom Campus)

Potchefstroom

APPENDIX D

ETHICS APPROVAL: NORTH-WEST DEPARTMENT OF BASIC EDUCATION



education

Lefapha la Thuto
Onderwys Departement
Department of Education
NORTH WEST PROVINCE

Teemane Building
8 O R Tambo Street
Private Bag X1256
POTCHEFSTROOM 2520
Tel.: (018) 299-8216
Fax: (018) 294-8234
Enquiries: MR H MOTARA
e-mail: hmotara@nwpg.gov.za

DR KENNETH KAUNDA DISTRICT

DIRECTOR: PROFESSIONAL SERVICES

24 June 2011

Ms Shan Simmonds
Doctoral Degree
North West University
Potchefstroom Campus

**PERMISSION TO CONDUCT RESEARCH ABOUT CURRICULUM IMPLICATIONS
FOR GENDER EQUITY IN HUMAN RIGHTS EDUCATION DR KENNETH KAUNDA
DISTRICT IN THE NORTH WEST PROVINCE.**

The above matter refers.

Permission is hereby granted to you to conduct research in the Dr Kenneth Kaunda District under the following provisions:

- the activities you undertake at school should not tamper with the normal process of learning and teaching;
- you inform the principals of your identified schools of your impending visit and activity;
- you provide my office with a report in respect of your findings from the research; and
- you obtain prior permission from this office before availing your findings for public or media consumption.

Wishing you well in your endeavour.

Thanking you

DR S H MVULA

DISTRICT EXECUTIVE MANAGER

DR KENNETH KAUNDA DISTRICT

APPENDIX E
ETHICS APPROVAL: NORTH-WEST UNIVERSITY



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

Private Bag X6001, Potchefstroom
South Africa 2520

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

ETHICS APPROVAL OF PROJECT

Ethics Committee

Tel +27 18 299 4850
Fax +27 18 293 5329
Email Ethics@nwu.ac.za

This is to certify that the next project was approved by the NWU Ethics Committee:

Project title : Curriculum implications for gender equity in Human Rights Education Student : S Simmonds Project leader: Prof C Roux Ethics number: NWU-00095-10-A2 Expiry date: 2015/10/24

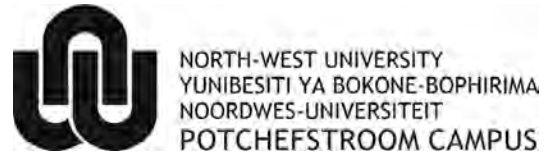
The Ethics Committee would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the Ethics Committee for any further enquiries or requests for assistance.

The formal Ethics approval certificate will be sent to you as soon as possible.

Yours sincerely

Me. Marietjie Halgryn
NWU Ethics Secretariate

APPENDIX F
ETHICS APPLICATION: SCHOOL PRINCIPALS



Research Focus Area: Teaching-Learning Organisations

Faculty of Education Sciences

Private Bag X1290, Potchefstroom

South Africa 2520

Tel: +27(018) 299-4780

Fax +27(018) 293-5245

<http://www.nwu.ac.za>

The Principal

School X

Province X

Date

Dear Principal

Permission to conduct research in your school

I hereby request permission for Ms Shan Simmonds to do empirical research in your school.

Ms Shan Simmonds (student number 21815992) is an enrolled PhD student at the School for Education, at North-West University (Potchefstroom Campus). The title of this dissertation is: *Curriculum implications for gender equity in Human Rights Education*.

Ms Shan Simmonds would like to conduct her empirical research in this school environment as it fits the school profile required by the research project. Her research is centred on human rights teaching and learning and the perceptions that female teachers and girl learners hold concerning this issue. Her research will therefore require the participation of **five Grade 9 girls and five female teachers (teaching Life Orientation)**.

All the information that is gained from the school, the teachers and the learners will be handled confidentially and within the ethical rules of research determined by the North-West University. Aspects such as informed consent, voluntary participation and respect for anonymity will be adhered to.

I sincerely hope that you will be able to accommodate Ms Simmonds and I thank you for your assistance in this regard.

Regards



.....
Prof Cornelia Roux
(Promoter of the study)

Research Focus Area: Teaching-Learning Organisations
Faculty of Education Sciences (Potchefstroom Campus)
Potchefstroom (2520) SOUTH AFRICA
cornelia.roux@nwu.ac.za // HREiD@nwu.ac.za
www.HREiD.co.za // www.nwu.ac.za

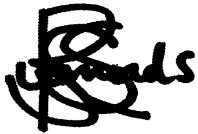
APPENDIX G
INFORMED CONSENT: PARENTS

Dear Parent / Guardian

I, Ms Shan Simmonds, hereby request permission to involve your child as a participant in a research project. I am currently enrolled at North-West University as a PhD student and conducting research on: *Curriculum implications for gender equity in Human Rights Education*.

The study will involve your child as a participant in interviews, the taking of photographs and by participating in a focus-group interview where the group will take part in discussions on human rights issues. It is guaranteed that this research will **not** have any negative impacts on your child's academic responsibilities. Your child's participation is entirely **voluntary** and she is free to withdraw from participation at any time. Confidentiality of all participants' responses will be protected and participants' identity will also remain anonymous.

Kind regards



Shan Simmonds

If you are willing to give your child consent to participate in this research, please could you fill in the box below and send it to school with your child the next day.

I _____ (parents/guardians name), give permission for my child _____ (child's name) to participate in the research being conducted by Ms Shan Simmonds in connection with her PhD thesis research. I have read the above letter and understand its contents.

APPENDIX H
INFORMED CONSENT: FEMALE TEACHERS

NORTH-WEST UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH

Curriculum implications for gender equity in Human Rights Education

You are invited to participate in a research study conducted by Shan Simmonds (a PhD student) from the Faculty of Education Sciences at North-West University (Potchefstroom Campus). The research results of this study will be made public in the form of a PhD dissertation, scientific articles and book chapters. You were selected as a possible participant in this study because the profile of the school in which you teach met the research enquiry.

This PhD study forms part of a bigger SANPAD (The South Africa Netherlands research Programme on Alternatives in Development) project entitled: *Human Rights Education in Diversity: Empowering girls in rural and metropolitan school environments*.

1. PURPOSE OF THE STUDY

The study will aim to address the following question: To what extent is gender equity enacted in Human Rights Education curricula?

The main objectives of this study are to:

- To engage with scholarly literature pertaining to Human Rights Education and gender equity.
- To provide an in-depth analysis of what gender equity connotes in Life Orientation national curriculum policy documents.
- To investigate how secondary school female Life Orientation teachers portray gender equity in Human Rights Education.
- To investigate how Grade 9 schoolgirls experience gender equity in Human Rights Education.

2. PROCEDURES

Participation in this study will entail the involvement in a semi-structured one-on-one interview

3. POTENTIAL RISKS AND DISCOMFORT

The study to be undertaken will not provide any potential risks or discomfort to you, the participant.

4. POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

The research output may improve teaching-learning practice in schools.

5. PAYMENT FOR PARTICIPATION

No payment will be made to participants of this study.

6. CONFIDENTIALITY

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

The transcribed data can be reviewed by you at any stage during the research process.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The researcher may withdraw you from this research if circumstances demand it.

8. IDENTIFICATION OF INVESTIGATOR

If you have any questions or concerns about the research, please feel free to contact Prof Cornelia Roux (promoter of the study) at 018 2994779.

9. RIGHTS OF RESEARCH PARTICIPANTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this

research study. If you have any questions regarding your rights as a research subject, please feel free to ask the promoter of this study, Prof Cornelia Roux (cornelia.roux@nwu.ac.za).

SIGNATURE OF PARTICIPANT

The information above was presented to me by Shan Simmonds in English and I am proficient of this language. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

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

_____ Name of participant

_____ Signature of participant

Shan Simmonds _____ Name of researcher

_____ Signature of researcher

APPENDIX I

DOCUMENT RESEARCH PROFILE

The researcher will look at the following national curriculum policy documents:

Life Orientation National Curriculum Statement (NCS) in implementation when the research was conducted:

- Life Orientation NCS document: GET (General Education and Training). Grade R-9 (DoE, 2002b)
- Life Orientation NCS document: FET (Further Education and Training). Grade 10-12 (DoE, 2003)

Life Skills / Life Orientation Curriculum and Assessment Policy Statement (CAPS) documents for implementation in 2012 - 2014:

- Life Skills CAPS document: Foundation Phase (Grade R-3) (DoBE, 2011a)
- Life Skills CAPS document: Intermediate Phase (Grade 4-6) (DoBE, 2011b)
- Life Orientation CAPS document: Senior Phase (Grade 7-9) (DoBE, 2011c)
- Life Orientation CAPS document: FET (Further Education and Training) (Grade 10-12) (DoBE, 2011d)

Using critical discourse analysis (CDA) the national curriculum policy documents will be analysed in light of where the concepts gender equity, gender and/or gender quality as well as other gender related concepts feature.

- **Literal analysis**

The researcher will look at the literal or surface meaning of words, terms or phrases dealing with girls' rights to gender equity, gender and/or gender quality (cf Wellington & Szczerbinski, 2007:111).

A1	Where do the terms "gender equity", "gender" and/or "gender equality" feature in the in national curriculum policy documents?
A2	What types of words or phrases are used when gender equity, gender and/or gender equality are mentioned?

- **Interpretative analysis**

The researcher will look at the connotation and context of how girls' rights to gender equity, gender and/or gender quality are used in the selected Life Orientation learning area as outlined in national education policy documents. This would involve a deeper

understanding and interpretation of the document so that the underlying, hidden meaning can be determined (cf Wellington & Szczerbinski, 2007:112).

A3	In what context is the terms gender equity, gender and/or gender equality used in the national curriculum policy documents?
A5	How can gender equity, gender and/or gender equality be interpreted in the national curriculum policy documents?

APPENDIX J
FEMALE TEACHERS' INTERVIEW PROFILE

Participants:

5 female teachers teaching Life Orientation

Questions to answer before interview:

CATEGORY	BIOGRAPHICAL INFORMATION
	• Information about yourself • Please tick the relevant block/s
A1	What is the language of instruction at your school? a. Afrikaans ☐ b. English ☐ c. Other ☐
A2	What is your first language? a. Afrikaans ☐ b. English ☐ c. isiXhosa ☐ d. Setswana ☐ e. Sesotho ☐ f. Other (Please specify).....
A3	What is your second language? a. Afrikaans ☐ b. English ☐ c. isiXhosa ☐ d. Setswana ☐ e. Sesotho ☐ f. Other (Please specify).....
A4	What is your religious affiliation, world view or belief system? a. African Religion ☐ b. Buddhism ☐ c. Christian ☐ Specify denomination..... d. Confucianism ☐

	e. Hindu ☐ f. Humanist ☐ g. Islam ☐ Specify Sunni or Shiite..... h. Rastafarian ☐ i. Scientology ☐ j. Taoism ☐ k. Other (Please specify).....
A5	Do the learners in your class currently represent more than one cultural group? a. Yes ☐ b. No ☐ c. Unsure ☐ Name the cultural groups you are aware of.
A6	Do the learners in your class currently represent more than one religion? a. Yes ☐ b. No ☐ c. Unsure ☐ Name the religions you are aware of.
A7	How long have you been teaching?
A8	What qualification do you have?

Interview Questions:

- 1 What do you understand by gender equity?
- 2 How do you teach aspects around human rights education?
- 3 Do you think that girls have the right to gender equity at your school and in the classroom? Why?
- 4 What do you teach learners about gender equity? In what context and/or learning area do you teach this? Please give examples.

- 5 How do you think the curriculum of your learning area portrays gender equity?
- 6 How do you interpret gender equity in the planning and teaching of your learning area?
- 7 What types of gender sensitive issues arise in your classroom? Please explain with examples.
- 8 How do you find/experience teaching girls and boys who are ethnically diverse (learners from different cultures, religion and tradition)? Please give reasons and examples.
- 9 Does your school have a policy concerning gender equity? If yes, what does the policy state and what are its aims in your school? If no, do you think that your school should have a policy and why?
- 10 Have you heard of any department of basic education gender equity policy?
- 11 Have you attended any training, workshops or sessions that deal with gender equity?
- 12 Any other comments

APPENDIX K
SCHOOLGIRLS INTERVIEW PROFILE

Participants:

5 Grade 9 girls in each school

Biographical information

- *The researcher will take note of the following*

A1	Participants age
A2	Participants first language
A3	Participants second language
A4	Participants religious affiliation, world view and/or belief system

Questions for the Interview:

- 1 Tell me about your family. Which person in your family is the most important to you? Why are they so important to you?
- 2 If you could be a girl or a boy – which would you be and why?
- 3 Do you think that girls need to be treated differently to boys?
- 4 What makes women and girls important in your culture and region?
- 5 How are women and girls treated in your culture and religion?
- 6 Do you think that girls are treated differently in your religion and culture than how they were treated when your mother and grandmother were your age (girls)? How?
- 7 What does the term *gender equity* mean for you?
- 8 What have you learnt at school about gender equity? In what context(s) was this learnt?
- 9 What would you still like to know/learn about gender equity?
- 10 Do you think that gender equity is important for girls at school? Please elaborate.
- 11 How does your teacher treat boys in the classroom? How does she treat girls? Please elaborate by giving examples from your experiences.
- 12 Can you think of any gender issues that have happened in your classroom? How did they start and what was the result?
- 13 Do you think that a person's religion, culture or tradition could influence how he/she understands gender equity? Please elaborate.
- 14 Do you think that a person's family (parents, guardians, siblings, grandparents) could influence how he/she understand gender equity? Please elaborate.
- 15 Do you have any experiences that have happened to you or that you have heard of that you want to share?

APPENDIX L

SCHOOLGIRLS NARRATIVE-PHOTOVOICE PROFILE

Participants:

5 Grade 9 girls in each school

PREPARATION STAGE: Introduction (One-on-one)

1. Overview of narrative photo-voice:

- Information regarding what narrative photo-voice is
- What is expected of the participant [they must take photographs, ask people permission before they take photographs of them or their belongings, be involved in stages one, two and three]
- Why/where/how the photographs and narratives about the photographs will be used

2. Instructions for camera:

- Show participant how the disposable camera works by taking a photograph of them. This also serves as a way of deciphering which film belongs to whom
- Tell participants that they have one week to take the photographs (give exact date and time)
- Allow participants to ask questions
- The prompt for the photographs: *Take photographs of landscapes / objects / people / situations / symbols anywhere in your school and home environment to express what you perceive and experience as gender equity.*

INTERMEDIARY STAGE: developing the photographs

- Make sure that the cameras are clearly labelled and that each film is developed individually and separately
- Develop a hard copy for the discussions in stage one
- Have the photographs burnt onto a CD so that there are electronic copies for purposes of back-up, re-copying and inclusion in the thesis

STAGE ONE: one-on-one narrative discussion

Questions:

- Please choose five photographs you have taken that you think best illustrates what you understand by gender equity
- Give your photographs a heading/title/description/statement

Narrative (with probes to facilitate):

- Describe your photographs by explaining what is going on in the photograph

- Indicate why and how these photographs help you to express your social and personal experiences of gender equity.
- Elaborate on the experience(s) giving in-depth details about the context, place and time as well as the issue/event/situation itself and what it means to you

STAGE TWO: meta-data written reflections

Researcher asks each girl to reflect and to write down 5 words/sentences/ideas that come to mind when they think of (a) gender equity (b) using a disposable camera to illustrate how they experience gender equity. This is done individually.

STAGE THREE: Focus-group interview (all girls together in one group)

Introduction: Researcher asks the girls to choose one photograph they have taken which best depicts how they perceive and/or experience gender equity. They explain the photograph to the group by indicating what the photograph is about and how/why it makes them perceive gender equity the way they do.

Discussion: The researcher draws on the topics, issues and dilemmas that are expressed in the five photographs and begins a discussion with the girls. This discussion leads to a focus-group discussion where the girls express their opinions on the issues identified and interact with each other.

Conclusion: The researcher asks the girls how they found the research drawing specifically on (a) the perceptions the girls have created of gender equity (b) using photographs to express themselves (c) what it is like being a girl in an ethnically diverse school. The focus on these three topics directs the interaction between the girls.

APPENDIX M

GEOGRAPHICAL AND HISTORICAL CONTEXT OF WATERCREST SCHOOL GAUTENG PROVINCE, BENONI REGION, SOUTH AFRICA



**South African population (2011)
in approximate figures**

Total population: 51 770 560

Male: 25 188 791 **Female:** 26 581 769

http://www.statssa.gov.za/Census2011/Products/Census_2011_Fact_sheet.pdf
Date of access 7 January 2013.

**Map of the Benoni region of the
Gauteng Province**

http://www.sa-venues.com/maps/atlas/gau_benoni.gif

Date of access: 6 February 2012

Map of the Gauteng Province

<http://www.routes.co.za/maps/rsg.jpg> Date of access: 6 February 2012

Map of the Gauteng Province

<http://www.routes.co.za/maps/rsg.jpg>
Date of access: 6 February 2012

**Gauteng Province population
(2011): 12 272 263**

http://www.statssa.gov.za/Census2011/Products/Census_2011_Fact_sheet.pdf. Date of access 7 January 2013.

**Population of Benoni region in the
Gauteng Province (2011): 3 178 470**

http://www.statssa.gov.za/Census2011/Products/GP_Municipal_Report.pdf.

Date of access 7 January 2013.



The origin and socio-historical context of Benoni

(<http://www.sa-venues.com/attractionsqa/benoni.php>. Date of access 6 February 2012):

Physical context of Benoni

Benoni is a large suburb situated on the East Rand in the South African province of Gauteng. The area forms part of the Greater Johannesburg region, and since 2000 has been part of the Ekurhuleni Metropolitan Municipality. During the apartheid era, designated townships for Blacks were established outside Benoni, namely Daveyton and Wattville. The township of Actonville was established for the habitation of Indians, whilst Benoni was reserved for Whites only. These various suburbs remain although the town is relatively well integrated and members of all race-groups may live there today.

The name Benoni

Benoni's ominous beginnings started in 1881 when the surveyor-general of the time, known as Johan Rissik, found it difficult to assign title deeds to all unclaimed state property. He named the area Benoni, meaning "son of my sorrows" in Hebrew, after the name given by Rachel to her son in the biblical book of Genesis.

Gold Mining

In September 1887, gold was discovered and the Chimes Mine was established by Cornishmen. Sir George Farrar, the chairman of a mining company, undertook the beautification of the rapidly growing mining town in 1904. Mine water was channeled into a band of marshland, and reservoirs stocked with vibrant fish were created. Today these beautiful reservoirs remain and the area is dotted with many lakes where people fish, boat and relax. Thousands of trees were also planted in the new suburbia and it achieved municipal status in 1907. During the 1990's Benoni was the site for the WOMAD Festival (the World of Music, Arts and Dance), an international cultural festival held annually around the world and used to showcase various artists.

Culture and Education

Today, Benoni is very diverse, with socially, economically and culturally diverse people living there. Over time gold mining has decreased in importance. Today the town is focused more on industry and services and is used as a service hub for other East Rand towns such as Brakpan, Nigel and Springs. Benoni is also the site of the Benoni Heliport, for the use of helicopters. There are over ten schools in Benoni and in some areas there is a concentration of up to 6000 students within a 5km radius.

The Benoni region forms part of the Ekurhuleni municipality district (see www.statssa.gov.za/Census2011). This district consists of 1 627 724 males and 1 550 747 females. Within this population there are 2 502 762 Black Africans, 85 910 Coloureds, 68 058 Indian/Asian and 502 439 White.

The language most widely spoken in this province and region is isiZulu. Other languages also spoken include English, Afrikaans, Sepedi and Sesotho.

REFERENCE LIST:

Benoni: the origin and socio-historical context.

<http://www.sa-venues.com/attractionsga/benoni.php>.

Date of access 6 February 2012

Consensus 2011. Fact Sheet.

http://www.statssa.gov.za/Census2011/Products/Census_2011_Fact_sheet.pdf.

Date of access 7 January 2013.

Gauteng province municipal report.

http://www.statssa.gov.za/Census2011/Products/GP_Municipal_Report.pdf.

Date of access 7 January 2013.

Map of Benoni region.

http://www.sa-venues.com/maps/atlas/gau_benoni.gif

Date of access: 6 February 2012

Map of Gauteng Province.

http://www.sa-venues.com/maps/atlas/gau_benoni.gif

Date of access: 6 February 2012

StatsSA.

www.statssa.gov.za/Census2011

Date of access: 7 January 2013.

APPENDIX N

GEOGRAPHICAL AND HISTORICAL CONTEXT OF PARKVILLE SCHOOL NORTH-WEST PROVINCE, POTCHEFSTROOM REGION, SOUTH AFRICA



South African population (2011) in approximate figures

Total population: 51 770 560

Male: 25 188 791 **Female:** 26 581 769

http://www.statssa.gov.za/Census2011/Products/Census_2011_Fact_sheet.pdf
Date of access 7 January 2013.

Map of the North-West Province

<http://www.routes.co.za/maps/rsa.jpg>

Date of access: 6 February 2012

Map of the North-West Province

<http://www.routes.co.za/maps/rsa.jpg> Date of access: 6 February 2012

Map of the Potchefstroom region of the North-West Province

http://www.sa-venues.com/maps/atlas/nw_potchefstroom.gif

Date of access: 6 February 2012

North-West Province population (2011):
3 509 953

http://www.statssa.gov.za/Census2011/Products/Census_2011_Fact_sheet.pdf
Date of access 7 January 2013.

Population of Potchefstroom region in the North-West Province (2011):
162 762

http://www.statssa.gov.za/Census2011/Products/NW_Municipal_Report.pdf
Date of access 7 January 2013.



Mbenga and Mason's (nd) description of the origin and socio-historical context of Potchefstroom (<http://www.nwhist.co.za/view-place.php?placeid=50>. Date of access 6 February 2012):

Physical context of Potchefstroom

The area where Potchefstroom now stands was known previously to the Barolong people as Matlwang, and was a site of occupation for the Seleka Barolong in the 1820s, as they record being attacked there by the Bataung, one of the first of the raiders into the district during the so-called Difaqane. Potchefstroom was founded in 1838, making it the first town established by the Voortrekkers north of the Vaal River. It became the first capital of the South African Republic. The commando led by Andries Hendrick Potgieter, on his return south after the defeat of Mzilikazi's Ndebele in late 1837, selected the town's site on the banks of the Mooi River. The Barolong had by this time fled the district, most of them residing at Thaba Nchu under missionary protection.

The name Potchefstroom

Its name ("stream of Chief Potgieter") was given in respect to the Trekker leader. An alternative origin on the name is that it derives from the name "Potscherf" meaning "broken pot", a reference apparently to the cracked nature of the land along the Mooi River. Originally the town was laid out in a site eleven kilometres upstream from where Potchefstroom now stands, but following a wet summer in 1840, it was discovered to be too marshy. Potchefstroom remained the capital until 1860 when it moved to Pretoria. Its history as the capital was quite checkered. During the Boer Civil War (1863-64) between the supporters of President Pretorius, who wanted to unify the SAR with the Orange Free State on the one hand and his detractors on the other, the town was the scene fierce fighting, and was "captured" various times by the opposing forces.

Anglo-Boer War

During the Anglo-Boer War of 1880-81, Potchefstroom was first occupied by the British, and then besieged by the Boers. The British garrison, comprising 203 soldiers, 48 civilians and 61 African servants, easily held out as they were entrenched in the Potchefstroom fort. During the South African War, the British built a Concentration camp in Potchefstroom.

Culture and education

Culturally, the town has been, and still is, an important source and sustenance for Afrikaans speaking people. The Potchefstroom University for Christian Higher Education (PU for CHE) was founded in 1869 and became a driving force in advancing the Afrikaans language and culture, and the theological foundations of Afrikanerdom. In 2004 the University merged with others in the province to form one North-West University, with an enrolment of close to 40,000 students.

There are also a number of Afrikaans and English medium schools, notably the Potchefstroom High school for Girls, now over a century old, the Potchefstroom High School for Boys founded 1874, and the Potchefstroom Gymnasium (1907). There is also a College of Education and a Technical College in Potchefstroom. The presence of all of these educational facilities, and a number of research institutes, has led to Potchefstroom now billing itself as the "City of Expertise".

From the 2011 census (see www.statssa.gov.za/Census2011) Potchefstroom falls under the Tlokwe City Council municipality and consists of 79 967 males and 82 794 females. Within this population 116 011 are Black African, 11 003 are Coloured, 1554 are Indian/Asian and 33 539 are White. Languages predominantly spoken in Potchefstroom are Afrikaans and Setswana. Minority populations speak mostly, English and Sesotho.

Potchefstroom is also the headquarters of the North-West Command, boasting one of the world's most famous artillery ranges.

REFERENCE LIST:

Consensus 2011. Fact Sheet.

http://www.statssa.gov.za/Census2011/Products/Census_2011_Fact_sheet.pdf.

Date of access 7 January 2013.

Map of Potchefstroom region.

http://www.sa-venues.com/maps/atlas/nw_potchefstroom.gif

Date of access: 6 February 2012

Mbenga and Mason's (nd). Origin and socio-historical context of Potchefstroom.

<http://www.nwhist.co.za/view-place.php?placeid=50>.

Date of access 6 February 2012

Map of the North-West Province.

<http://www.routes.co.za/maps/rsa.jpg>

Date of access: 6 February 2012

North-West province municipal report.

http://www.statssa.gov.za/Census2011/Products/NW_Municipal_Report.pdf.

Date of access 7 January 2013.

StatsSA.

www.statssa.gov.za/Census2011

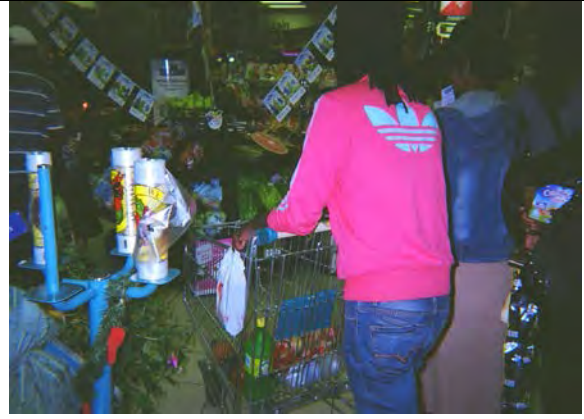
Date of access: 7 January 2013.

APPENDIX O
TANISHA'S PHOTOGRAPHS WITH TITLES

	
Title: Women can do it	Title: We can do it together
	
Title: Men can also serve	Title: Men can do and sell make-up also
	
Title: We can cook together	Title: Muslim women can see



Title: Nature's the way of life



Title: Men wear pink

APPENDIX P
REVATI'S PHOTOGRAPHS WITH TITLES

	
Title: Women's freedom	Title: Women are equal to men in religion wise
	
Title: Women and men are equal	

APPENDIX Q
NOMSA'S PHOTOGRAPHS WITH TITLES



Title: Male taxi drivers



Title: A morning at school



Title: Being in charge



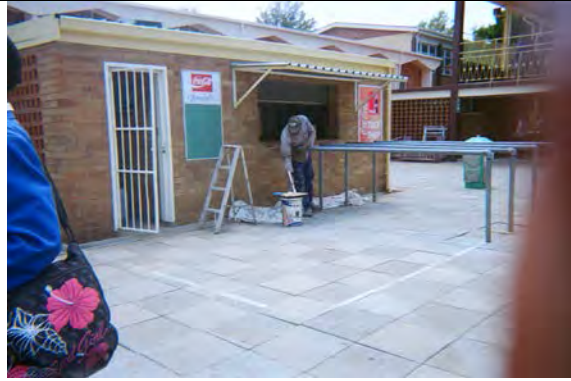
Title: At the tuck shop before break



Title: Off to clean



Title: Girl, you better stop messing with me



Title: Why do only men paint?

APPENDIX R
LINDIWE'S PHOTOGRAPHS WITH TITLES



Title: Both girls and boys must be disciplined in the same way, no gender discrimination



Title: No discriminating against boys ironing their clothes, getting on with the modern times



Title: The responsible boy cleaning the house



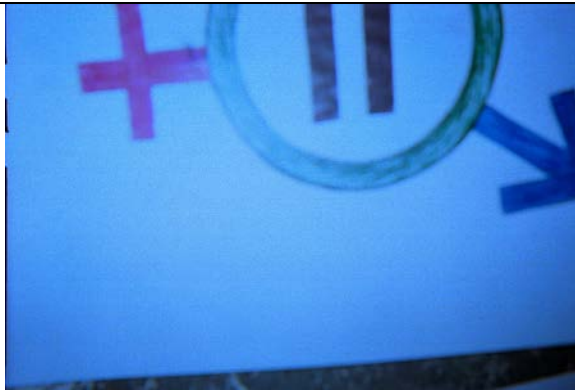
Title: Male doing females work



Title: Women in leadership

APPENDIX S

CARLIEN'S PHOTOGRAPHS WITH TITLES



Title: The bond of life!



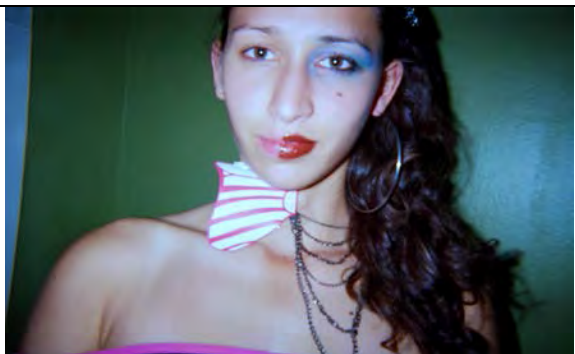
Title: Socializing



Title: Boys and girls can both be educated



Title: Wages



Title: Balance between genders



Title: Male and female characteristics in human beings

APPENDIX T
MATILDE'S PHOTOGRAPHS WITH TITLES



Title: Choices



Title: Differences



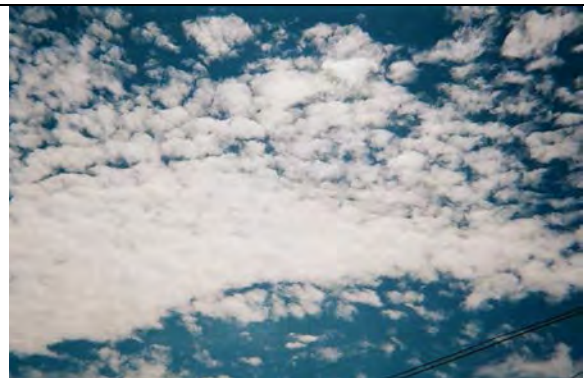
Title: The appearance of life



Title: Differences



Title: The gender dance



Title: Change

APPENDIX U
KHOLIWE'S PHOTOGRAPHS WITH TITLES

	
Title: Discrimination	Title: For police women and police men
	
Title: A church for everyone	Title: Everybody is allowed to work
	
Title: Soccer ground for everyone	Title: RDP houses for everyone



Title: Both men and women can apply for RDP housing



Title: Library for everyone



Title: Garden for everyone

APPENDIX V
ESTELA'S PHOTOGRAPHS WITH TITLES



Title: The funky educational expression



Title: Male secretary



Title: The women rider



Title: Non different



Title: The police women



Title: The guy lover

APPENDIX W
BONTLE'S PHOTOGRAPHS WITH TITLES



Title: Education is the key to success in life



Title: Everyone is free to communicate with whoever he or she wants



Title: Everybody's free and safe

APPENDIX X
CERTIFICATE FOR LANGUAGE EDITING

Certificate for language editing

Dr Elaine Ridge
Free Lance Editor and Translator
ridge@adept.co.za
Cell: 083 564 1553
Landline: 021 887 1554

TO WHOM IT MAY CONCERN

This is to attest that I have edited the language of Shan Simmonds's PhD thesis. The title of this thesis is: *Curriculum implications for gender equity in Human Rights Education*.



.....
(Dr) Elaine Ridge
Free Lance Editor and Translator
April 2013