

**A CRITICAL LINGUISTIC DISCOURSE ANALYSIS OF  
PARTICIPANT NARRATIVES IN THE CONSTRUCTION  
OF CITIZENSHIP EDUCATION AT A UNIVERSITY OF  
TECHNOLOGY**

**BY**

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**AUGUST 2017**

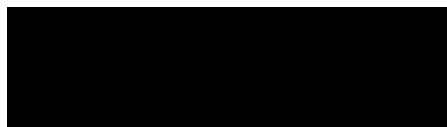
# **A critical linguistic discourse analysis of participant narratives in the construction of citizenship education at a University of Technology**

**by**

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Thesis in compliance with the requirements for the degree of Doctor of Technology in Language Practice in the Department of Media, Language and Communication, Durban University of Technology

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## **ABSTRACT**

This study is concerned with how citizenship education might be seen to take place in Universities of Technology, which are associated with applied knowledge of a technical nature. Higher education is thought to have a role in the nation's social, moral and spiritual life in transmitting citizenship and culture in all its variety and in enabling personal development for the benefit of individuals and society as a whole. This study explored whether universities of technology do indeed promote a culture of citizenship in order to serve society, and how, by analysing the discourse of educators and students to see how citizenship education might be constructed. The aim was to identify indicators in participant discourse which might be linked to themes occurring in models of citizenship education. It was hoped that analysing participant discourse might reveal which aspects of citizenship were potentially empowering in terms of fostering individually autonomous yet socially conscious citizens. Within a critical linguistic approach, a mixed methods research design was applied, using questionnaires and semi structured interviews and discourse analysis. The discourse analysis involved a content analysis of written texts, and a critical discourse analysis of the transcribed focus group texts.

The results of the questionnaires and semi structured interviews yielded indicators of citizenship based on personal values, values relating to social responsibility, and issues relating to the legislature, as enshrined in the South African Constitution. An analysis of the faculty community engagement texts revealed what kinds of ad hoc measures the university was setting in place to foster informal and therefore implicit citizenship education. The critical analysis of student focus group discourse revealed what aspects of citizenship education students were learning informally, as well as to what extent they felt that they were being empowered as self-actuating yet socially conscious citizens of a multicultural democratic country.

This study is thought to be of value, as, at the time of the study, the university involved was engaged in a transition between offering informal and implicit options for citizenship education, such as work integrated learning programmes and community engagement projects, and formally curriculating citizenship education into the syllabus in the form of General Education modules, which was still work-in-progress at the end of the study.

# PREFACE

## DECLARATION OF ORIGINALITY

I, Komala Reddy, declare that this thesis is my own work and all the sources used or quoted have been indicated and acknowledged by means of complete references. The only form in which this work has previously been published is in the conference papers/workshops listed below.

SIGN:  \_\_\_\_\_ DATE: 25 August 2017

## PRIOR PAPERS PRESENTED ARISING FROM THIS STUDY

Reddy, K. 2011. To be or not to be? Good citizens in a society gone wrong. In: Proceedings of *SADTU Mini Conference* (Pinetown Branch), Department of Education, Pinetown, 5 September 2011.

Reddy, K. 2012. Fieldwork in research-being prepared. In: Proceedings of *International Conference*, IKhwezi Institute for In-service Training, 12 March 2012.

Reddy, K. 2013. Policy versus Practice-Does it work? In: Proceedings of *NAPTOSA Annual Conference*, Jaipur Palace, Durban, 3 October 2013.

Reddy, K. 2014. Research methodology workshop at Université Félix Houphouët-Boigny, De Cocody, 8 July 2014.

Reddy, K. 2014. Research methodology workshop at Université du Sahel, Dakar, Senegal, 26 August 2014.

## REFERENCING STYLE USED

The referencing style used is that given in the *Referencing guide: Harvard referencing style* (Durban University of Technology Library 2013). *EndNote 7* was used to generate the Reference list, using the DUT Harvard EndNote style 2013.

# **DEDICATION**

This thesis is dedicated to:

My late spiritual master, Seishusama, who was called to rest on the 18<sup>th</sup> of September 2016. Your spiritual guidance and divine inspiration have inspired me to remain positive, cheerful and courageous throughout the many challenges I have faced.

My late mum, Mrs Savitri Naidoo, who was called to rest on 10<sup>th</sup> of December 2014. Your humility, love, compassion and kindness have helped me to become a better person.

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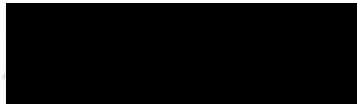
**18 January 2017**

**EDITING CERTIFICATE**

**TO WHOM IT MAY CONCERN**

**Thesis title: "A Critical Linguistic Discourse of Participant Narratives in the Construction of Citizenship Education at a University of Technology"**

This is to certify that I have proofread and edited the thesis of Komala Reddy for accuracy of language and expression. After implementing changes, wherever applicable, I declare that this thesis, to the best of my knowledge and ability, is grammatically correct and error-free.



Dr H.L. Garbharran

B.A., Honours, M.P.A., D.P.A.



## ACRONYMS

ADHD	Attention Deficit Hyperactivity Disorder
ALS	Advanced life support
C2005	Curriculum 2005
CAMA	Computer assisted manual annotation
CDA	Critical discourse analysis
CHED	Centre for Higher Education Department
CLA	Critical language approach
CQPA	Centre for Quality Promotion and Assurance
CROW	Centre for the Rehabilitation of Wild Animals
DBE	Department of Basic Education
DHET	Department of Higher Education and Training
DoE	Department of Education (now divided into DBE and DHET)
DUT	Durban University of Technology
ELT	Experiential learning theory
GNRC	General Network of Religion for Children
ID	Identity document
ITU	Industry training unit
JET	Joint Education Trust
MRM	Moral Regeneration Movement
NCIHE	National Committee of Inquiry into Higher Education
NCPS	National Crime Prevention Strategy
NDP2030	National Development Plan 2030
PPI	Peace Players International
QCA	Quality Curriculum Assurance
SETA	Sector for Education and Training Authority
SME	Small and medium enterprise
UoT	University of Technology
WIL	Work Integrated Learning

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# **CHAPTER 1**

## **INTRODUCTION**

### **1.1 Introduction**

Chapter 1 first looks at citizenship education in the context of post liberation South Africa, suggesting that, even after political liberation, the country still faces serious problems in its transition to a peaceful and productive postcolonial society. South Africa has been celebrated for its relatively peaceful transition to democracy, and has one of the most admired constitutions in the world. However, as this chapter will endeavour to show, a number of social ills stand in the way of a peaceful and united society. These include high unemployment, widespread poverty, the high crime rate, increasingly violent protest action and rampant corruption, as well as ongoing political factionalism, often resulting in what are openly acknowledged as political murders. A snapshot of the current state of social dysfunction, which appears to have come to a peak in 2016, has been provided by means of a plethora of disturbing press reports, showing that what has been simmering under the surface for many years is now being publicly acknowledged in the media.

The chapter next goes on to look at the issues facing citizenship education in higher education in South Africa, noting the non-congruency between educational policy formulation and policy implementation. The focus of this study is then identified as being on the informal development of citizenship education initiatives at universities in the period leading up to their formal inclusion in tertiary curricula. The university context in which the study took place is then briefly described, showing how the new university resulting from the merger of a technikon and technical college became the Durban University of Technology (DUT), its focus being on vocational education. The research problem statement and research questions are then formulated, as well as the general aims and scope of the research. Brief definitions of key concepts and terms then follow, namely, citizenship education, discourse and critical discourse analysis. After suggesting the possible value of the research and any new contribution to knowledge which

it is thought to make, the chapter concludes by identifying some of the key points discussed in this chapter and by giving an overview of subsequent chapters

## **1.2 Context of the study**

This section will first look at citizenship education in the context of post liberation South Africa, then at citizenship education in the context of higher education, and, finally, in the university context in which the study took place.

### **1.2.1 Citizenship education in the context of post liberation South Africa**

To set this study in context at the time of writing this thesis, it is necessary to sketch briefly what the development of good citizenship is facing in the context of South Africa. This country has been celebrated worldwide for achieving liberation in a peaceful and democratic way; it has established a Truth and Reconciliation Commission to deal with the crimes of the Apartheid era; it has one of the most admired constitutions in the world, which is framed to respect and protect the individual and group rights of different cultures; and it recognises the eleven main “official” languages of its multicultural and multilingual population.

On the other hand, there are factors which are problematic when it comes to its population practising good citizenship. The many different races and cultures involved make it difficult to establish what “righteous behaviour” might be. Communication between different ethnic groups is poor, owing to the main “official” language being a colonial one (although this is English, and not Afrikaans, the “power” language of apartheid). Racism is acknowledged as still being prevalent, and there is currently a move to criminalise racist utterances because of public indignation against racist speech (Padayachee and Pillay 2016). McKaiser (2016: 7) describes South Africa as a “neo-colonial state” in transition to a “postcolonial society”. In this transitional phase, there is still resentment at the remaining vestiges of colonialism (Mtshali 2016) and the arrogance of the “new elite” (Gibson 2016; Makhafola and Mkhwanazi 2016; Manda 2016c; Pillay 2016b). According to the 2016 Community Survey, the standard of living in South Africa has improved (Daily News Reporter 2016), yet unemployment is high and poverty is widespread (Musgrave 2016); it is these

indignities to which McKaiser attributes the growing violence of public protests, a position confirmed by a research project reported by Padayachee (2016b).

The vandalism of universities and schools is a case in point. “#FeesMustFall” protests turned violent in 2016, resulting in the burning of university buildings, including libraries (Mlambo 2016b; Wolhuter, Pillay and Regchand 2016). According to Dr Mary de Haas, a KwaZulu-Natal violence monitor, the causes of current university violence are highly complex, and very likely orchestrated by provocateurs for political ends, as with the “student” demonstrations of the 1970s and 1980s (De Haas 2016: 16). Yet the university students comprising the #FeesMustFall protesters claim that their protests are a continuation of the anti-apartheid struggle against unjust colonial rule. De Haas points out that this conviction trivialises the former struggle of black people against apartheid, and sets young people at risk in terms of having their rights violated by oppressive legislation by the (now) liberation government (2016: 16). University students have the option to protest against exorbitant fees peacefully via the ballot box, but show voter apathy: voter registration in the eighteen to twenty-four age group is the lowest in the country (Tracey 2016).

Not only university, but also school infrastructure is suffering as community members burn down schools as part of service delivery protests (Wa Azania 2016), so that the pupils who are most in need of education lack proper school buildings (Mangiwa 2016; Ngqeme 2016). The media report that the police are unable to cope with the increasingly violent nature of the protests (Mkhabela 2016). The media also report abuses within the school system in terms of now illegal corporal punishment (Mlambo 2016a; Ngubane 2016), alleged racism (Morton 2016; Mtshali 2016), and school sex scandals where minor pupils are abused by teachers (Magubane 2016). Underage drinking is a problem (Padayachee 2016a). The poor quality of education perpetuates the inequalities which existed in the Apartheid era. Society is still polarised racially and culturally (there is little residential integration, see Pillay 2016a), and is becoming more so now in terms of class divisions and inequalities.

South Africa has a high crime rate, with political “hits” now becoming the norm (Kynoch 2016; Manda and Padayachee 2016; Zungu 2016), and local groups attempting to run “protection rackets” where they see public works operations flourishing (Broughton 2016a; Nxumalo 2016). Vigilantism has become prevalent, with outraged members of the public taking the law into their own hands, often violently, when the police are not seen to be addressing crime (ANA 2016; Nxumalo and Dawood 2016). The province of KwaZulu-Natal has always been noted for its violence, and currently has an average murder rate six times higher than the international average, as reported at a Provincial Crime Summit (Sunday Tribune Reporter 2016). In the run up to the 2016 August provincial elections, internecine warfare took place in internal clashes within the ANC (Gumede 2016; Manda 2016a; Maqhina 2016; Mercury Reporter 2016; Wolhuter and Padayachee 2016). Murders of political rivals were reported on a daily basis (Manda 2016b; Wa Azania 2016; Zungu 2016). Analysts have explained this by referring to the high poverty rate in the province. As unemployment is rife, uneducated yet charismatic community leaders see election to public office as their only hope of employment, with supporters viewing patronage by the leaders (i.e. elected by themselves) as their rightful share of the “gravy train” (Ndletyana 2016).

Corruption is rampant in South Africa from the President’s office down. President Zuma’s use of state funding for his private residence at Nkandla became a national scandal in 2016 (Dodds 2016; Makhafole and Mkhwanazi 2016). President Zuma’s much publicized tussle with Finance Minister Pravin Gordhan over the latter’s attempt to reign in government over-spending became a case of national indignation; at the time of this study Gordhan was not only a respected fiscal manager, but was also viewed by the public as a man of principle opposing corruption (Van Niekerk 2016). Corruption in the police force is regularly reported in the press (Barbeau 2016; Broughton 2016b; Shaikh 2016). Public policing reached an all-time low in 2013 in the “Marikana massacre”, the mass shooting of protesting miners, with Chief of Police, Brigadier Ria Phyege, ultimately found to be unfit for her office (Maromo 2016). Abuse of police power is all too frequently reported in the case of cover-ups of police violence and bullying (Manda 2016c; Moya 2016). Finally, the lack of transparency in the management

of the South African Broadcasting Company (SABC) does not bode well in terms of its timing in the run up to the General Elections in 2019 (Mkentane 2016; Thakali 2016; Witten 2016).

The state of affairs described above suggests that any formal school or university curriculum designed to address the development of good citizenship would also need to address the most serious citizenship issues facing South Africa. The main problem is that the South African populace is not integrated as a society (Pillay 2016a): there appears to be no real sense of a national identity. There appears also to be no sense of being an “African” nation, as shown by the “xenophobia” regularly exhibited by the indigenous populace towards foreign African nationals (Tewari 2015; Okyere-Manu 2016). In the context of this social turmoil, the real-world problems prevalent in South Africa facing citizenship education currently, then, could be described as follows:

- How one defines a “good citizen”; and
- How one develops “good citizenship”.

It can be seen from the above overview that political liberation does not automatically lead to empowerment of civic society or all individual citizens. For this to take place, the most serious problems noted would need to be acknowledged and addressed in the curriculum of formal citizenship education.

### **1.2.2 Citizenship education in the context of higher education in South Africa**

The Department of Education’s vision for South Africa is to create a “prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice” (DoE 1997b). However, this vision seems to focus mainly on the desire for personal fulfilment and national recognition rather than the need to practise human values which will ensure good citizenship, resulting in good communities, good societies and good nations. In a multicultural society the notion of good citizenship itself is problematic (Scheffler 1962), and, as Baëhr points out, the “good life” may mean very different things in different cultures (1990: 773). According to Küng (2002), a common set of values

or ethics which is practised by all would ensure the stability and sustainability of a community, society or country. Our own Constitution (South Africa 1996) is designed to protect the citizens of its country, and, contained within the Constitution is the manifesto on values, education and democracy, which identifies ten fundamental values of the Constitution (DoE 2001).

South Africa must be commended for its highly rated educational and political policies, which are in keeping with international standards (DoE 2001). However, there seems to be non-congruency between policy formulation and policy implementation (Jansen 2001, 2002). Moreover, the high crime rate, especially of crimes committed by high-ranking government officials and members of the law, is indicative of the erosion of ethical and moral values that is fast permeating our society. Kapur (1996), who discusses the erosion of moral and ethical values (EEMV), compares this to a pandemic (such as the AIDS pandemic) which is rapidly invading society.

According to Mattson and Shea (1997), higher education is still a part of an individual's continual process of "character development" and growth in enlightened virtue, and higher education has a civic mission. This, they claim, means that institutions of higher education have a responsibility to develop public-spirited citizens and engage with surrounding communities to transform the quality of life. It is the contention of this study that not only should good citizenship be developed in universities, as Mattson and Shea (1997), suggest, but that for some time it has in fact been developed informally, in hidden curricula. One of the applications of this research was to suggest that these hidden curricula be made more explicit, and perhaps even be expressed in formal curricular terms, provided that an appropriate model might be found for Universities of Technology (UoTs). In the course of this study this in fact came to pass at the university where the empirical work was done, when the Durban University of Technology (DUT) started designing and implementing General Education (GenEd) modules across the faculties (Green and Adekanmbi 2014: 950). Thus in a sense this study pre-empted this process by investigating the status quo from 2010, showing what kinds of citizenship education (formal and informal) were in place then and in the intervening years.

### **1.2.3 The university context in which the study took place**

DUT is the result of a merger in 2002 between two Technikons, M.L. Sultan Technical College, an historically disadvantaged institution with a majority African students and Indian staff, and Technikon Natal, which was initially Afrikaner-dominated with a predominantly white student body, but has had an increasingly multicultural student body since 1995. The new institution was first named the Durban Institute of Technology (DIT), but towards the end of 2005 was renamed the “Durban *University* of Technology”. In 2007 the university celebrated 100 years as a joint educational and higher education institution, and in 2008 DUT embarked on a major mission to transform itself into an actual “university of technology”, and not just one in name only. Universities of technology have a distinct vocational focus, with “technology” referring to practical problem-solving methods and not necessarily mechanisation:

A University of Technology places emphasis on innovative problem-solving and career-directed courses, in addition to the basic responsibilities of a university. The courses are designed to be career-orientated and practical, with experiential learning forming part of the courses (Farham 2015).

The institution faced many challenges in its attempt to refocus itself as a new university type. Although the merger was a voluntary one, the process was fraught with major challenges owing to the fact that both of the merged technikons had different cultures - academic, religious, cultural and linguistic.

As Professor Roy du Pré, then Vice Chancellor and Principal, stated in his Annual Report, 2007:

DUT recognises the need for a University of Technology to be engaged with the community. Although the university has been active in the broader community in various projects for many years, the institution is consolidating all of its activities into a Department of External Engagement and prioritising the academic and research link with the community which is characteristic of a University of Technology. However, DUT’s involvement with the greater community continues through the concept of Co-operative Education, specifically Work-Integrated Learning which is a compulsory module in most of its

programmes, requiring students to do on-the-job training before they graduate (Division of Corporate Affairs 2007: 5).

At the time of this study, the university consisted of six faculties: Accounting and Informatics, Applied Sciences, Arts and Design, Engineering and the Built Environment, Health Sciences and Management Sciences. The six faculties were contained within seven campuses, namely: M.L. Sultan Campus, City Campus, Steve Biko Campus, Ritson Campus, Brickfield Road Campus, Indumiso Campus and Riverside Campus (see Figure 1.1).

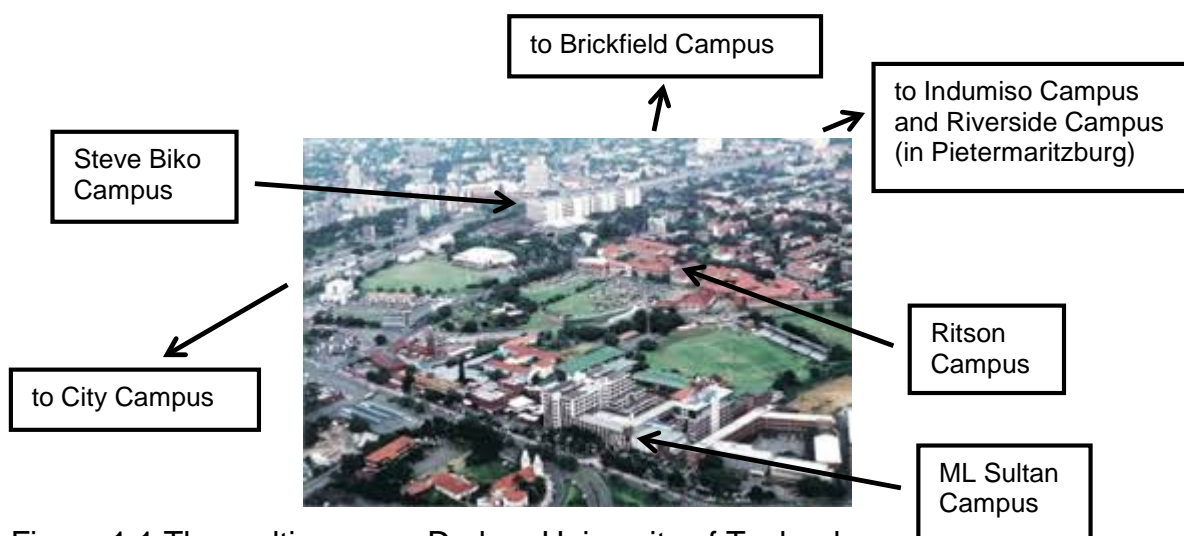


Figure 1.1 The multi-campus Durban University of Technology

The qualitative data gathered in this study was restricted to the Faculty of Arts and Design, but it should be noted that the various department in Arts and Design were spread across five of the seven campuses. Many students resided in the (then) nine residences provided by the university.

### 1.3 Problem statement and research questions

The formulation of the research problem statement and research questions is given in this section, so that the research objectives might become clear at the outset of this account.



### **1.3.1 Social problem motivating the study**

The social problem, that is the “life-world” problem (Waghid 2004: 472), which provided the researcher’s motivation to undertake this study, was the fragmented state of society in South Africa after more than twenty years of political liberation (as reflected in section 1.2.2 above). In press surveys and opinion polls young people regularly express optimism about the future, but it is also clear that they were well aware of the social problems facing them (Tribune Reporter 2016). As an educator of Life Orientation, it is my concern that young people develop as good citizens, not only in South Africa, but also anywhere in the world where they may travel, being self-actuating but having the social responsibility to contribute to the common good. In my opinion, this would address some of the ills facing South African society today. The real-world problem of the fragmented state of society in South Africa could be addressed partly through education, including that given informally through parental instruction.

### **1.3.2 Statement of research problem**

In this study, the real-world problem was narrowed down to the research problem (Creswell 2007: 102-103), which involved investigating how citizenship education might be carried out, if at all, in tertiary institutions in KwaZulu-Natal. Tertiary level was chosen as this was thought to be the stage at which many young people start to think critically and to make critical decisions about their lives (Lai 2011). KwaZulu-Natal appeared to be suffering the most in terms of violent protests and the unrest leading up to all municipal elections (see pp. 3-4 above); the unrest has recently escalated to the extent that murders are no longer front page news. The Durban University of Technology was considered a suitable option, as, at the time of the research, it was moving from a situation of offering informal citizenship education in an ad hoc fashion (circa 1999) towards the position of formally curriculaing aspects of it in the form of General Education Modules (Green and Adekanmbi 2014: 950). The statement of the research problem (Creswell 2012: 64) could be expressed as identifying what (if any) elements of citizenship education existed in universities in the period leading up to its formal curriculaing. As the focus of the study was the empowerment of young people in terms of achieving self-actuation and social cohesion in a post-liberation country, a critical discourse approach was adopted. The thesis title was formulated as follows: “A

critical linguistic discourse analysis of participant narratives in the construction of citizenship education at a university of technology”.

### **1.3.3 Research questions**

A review of the literature established that, while there were many models of citizenship education described in the literature, these were either too specific in terms of describing national imperatives (i.e. of other countries) or too general in describing supposedly global characteristics. As can be seen from the above sections, this study was motivated by the need to find a solution which fitted the South African context and worked towards building social cohesion as well as individual self-actualisation. After the review of the literature, the following specific research questions were formulated to guide the inquiry:

1. What indicators, if any, of citizenship education can be found in the narratives of:
  - a) students, and
  - b) academics?
2. What aspects of citizenship education do these indicators express?
3. What model/s of citizenship education might be offered to tertiary institutions in terms of revising their curricula to include citizenship education?

The research questions were framed so as to be open-ended, in order to explore what was actually happening in the real-world situation, and thus “faithfully reflect lived reality” (Castellano 2008: 428). A critical discourse approach was adopted to find answers to the above questions, working within the theoretical perspective of critical language study, as will be discussed in the chapter on research orientation.

It was anticipated that the data gathered in research questions 1 and 2 might go some way towards suggesting what models of citizenship education would be suitable for formal curriculum at tertiary level, thus answering research question

3. The above overview of the wider social context in which the research took place should make it clear that the term “suitable” needed to be interpreted in terms of addressing the social ills which had become all too apparent in the province of KwaZulu-Natal in particular, and South Africa in general.

#### **1.4 General aim and scope of the research**

The general aim of the research was to explore how elements of citizenship education contained in models such as that developed by Crick (1998), or the alternatives listed by Wright (2003), might be operating at tertiary level in a South African university of technology by carrying out a discourse analysis of the texts of various participants. If higher education is also a part of the process of education for citizenship (Crick 1998: 13), even if operating at an implicit level, then this study would argue that the discourse of participants should reflect this process. The scope of the research was delimited to disciplines in the Humanities, as the latter are considered to be an area in which the “whole person” is developed. The aim was to identify indicators in participant discourse which might be linked to themes occurring in models of citizenship education, in particular those summarised by Wright (2003) and the Crick Report (Crick 1998). This study was carried out within the theoretical perspective of critical language study (Fairclough 1989), using a critical discourse analysis on the various texts transcribed from interviews (Fairclough 1995; 2003). According to Van Dijk (1985), discourse analysis can be viewed as an interdisciplinary field of study which evolved from diverse disciplines within the humanities and classical studies: as this research involved both the fields of education and language practice, and explored citizenship education as operating within various disciplines, this was considered to be an appropriate approach for analysis.

#### **1.5 Definitions of key concepts and terms**

A key concept in this study is that of citizenship education, which is itself problematic, as well as the nature of “good” citizenship. The term “discourse” is also often not clearly defined Mills (1997), and an attempt will be made to clarify what is taken to be discourse in this study. Finally, a brief explanation of the term

“critical discourse analysis” will be given. All of these terms will be discussed in more detail in the course of this thesis.

### **1.5.1 Citizenship education**

There is by no means agreement on the concept of citizenship education in the literature, and Wright (2003) suggests that both the definition of good citizenship and how it can best be inculcated are problematic. Wright’s view is supported by Burchell (1993), who describes citizenship as still “under construction”. In a multicultural society the notion of good citizenship itself is problematic (Scheffler 1962), and, as Baëhr points out, the “good life” may mean very different things in different cultures (1990). According to Küng (2002), a common set of values or ethics which is practised by all would ensure the stability and sustainability of a community, society or a country.

In the United Kingdom, the Crick Report (Crick 1998) provides a clear definition as well as outcomes for citizenship education. Although Crick’s statement of definition and outcomes are specifically for schools, they may still have relevance for citizenship education in higher education if we accept that higher education is also a part of the process of education for citizenship (Robbins 1963; Mattson and Shea 1997). The Crick Report shows citizenship education as comprising three separate but interrelated strands: social and moral responsibility, community involvement and political literacy. It also stresses the following points: “citizenship education is education for citizenship, behaving and acting as a citizen, therefore it is not just knowledge of citizenship and civic society” (Crick 1998: 13); citizenship education, according to the Crick Report, “also implies developing values, skills and understanding that related to become informed and active citizens” (Crick 1998: 13). According to Giroux (1995), citizenship education is in the nature of a “contract” between the individual and the state: “citizenship concerns the integration of the individual in the political framework and the participation of citizens in the institutions of law” and “is expressed in the continuing participation of individuals in the co-management of public affairs” (Giroux 1995: 7).

Citizenship education can be seen as a vehicle that is useful not only to develop skills and values of good citizenship, but to empower young people to use these skills and values to engage and deliberate in public matters. It is considered a social responsibility to represent or become “the voice” of the community or organisation in order to improve existing conditions by becoming involved in the legal structures. These structures within various organisations provide a platform for citizens at “grass roots level” to express their feelings, to contribute ideas and to negotiate for better conditions.

According to the Crick Report, while citizenship education has been introduced formally in secondary schools in the UK, citizenship education in higher education is still “implicit and subtle”. In this study the researcher concurs with the Crick Report that citizenship education is based on the development of skills, attitudes, knowledge and values that will assist citizens to contribute actively to society in a holistic and positive manner.

### **1.5.2 Discourse**

The term “discourse” is used in diverse ways depending on what school of discourse analysis one adheres to. Bloor and Bloor (2007: 6-7) distinguish a number of uses of the term “discourse”, ranging from the understanding of discourse as all symbolic interaction and communication between people to treating discourse as a particular text. Mills (1997) suggests that it is difficult to define discourse because the meaning of the term “discourse” has transformed considerably over time. It has moved from a consideration of language as a communication system to viewing language as a social practice:

Discourse sees language not simply as logically structured meaning systems, but as a social practice in which people enter into relation with each other as they engage in the process of producing and interpreting meaning (Gilbert 1992: 38).

Foucault (2002) did not set any limitation on the meaning of the term “discourse”:

Lastly, instead of gradually reducing the rather fluctuating meaning of the word 'discourse', I believe that I have in fact added to its meanings: treating it sometimes as the general domain of all statements, sometimes as an individualizable group of statements, and sometimes

as a regulated practice that accounts for a certain number of statements (Foucault 2002: 90).

### **1.5.3 Critical discourse analysis**

As will be followed up in Chapter 3, a critical orientation was adopted for this study in terms of empowering young people individually to become self-actuating adults, and socially, to use these skills and values to engage in public matters. A democratic multicultural country cannot be sustained, let alone developed, without whole-hearted individual and group engagement (Kymlicka 2002). Analysing the discourse of young students in university's path towards formal curriculum of citizenship education was thought to offer insight into how young people experienced university induction into adult citizenship. In particular, how they were influenced by ever-changing social currents in power relations was thought to be significant, in terms of their becoming individually and socially empowered.

Stemming from Habermas's (1972: 308) critical theory, critical discourse analysis aims to help the analyst understand social problems that are mediated by mainstream ideology and power relationships, all perpetuated by the use of written texts in our daily and professional lives. Van Dijk defines critical discourse analysis as a type of analytical research that examines "the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context" (Van Dijk 2001: 352).

Critical discourse analysis does not provide absolute answers to a specific problem, but enables one to understand the conditions behind it. This is because discourse analysis aims at allowing us to view the problem from a higher stance and to gain a comprehensive view of the problem and ourselves in relation to it.

## **1.6 Value of the research and new contribution to knowledge**

This study was carried out while the university was in the transitional stage between informal (i.e. non-curriculated) instruction in citizenship education and fully integrating it into curricula for the academic programmes. In a sense, this

study then “benchmarks” informal attempts at instruction in citizenship education. It also offers a basis for comparison with results obtained from future studies.

This is, to the researcher’s knowledge, the first attempt at a critical discourse analysis of spoken participant responses in the field of citizenship education in higher education. Previous studies have tended to focus on analysing print texts, for example, the texts of educational projects (Heck 2003), curricula (Sigauke 2011), policies and other government texts (Peskest 2001; Ailwood *et al.* 2011; Sigauke 2011; Konayuma 2012), curriculum, policy and research materials (Gonsalvez 2013), and news media (Cui 2010). This study is also different from most previous studies for the following reasons: the multicultural nature of the university; the relatively new political independence of South Africa; and the problematic nature of reconciling views on “good citizenship” between people with diverse cultural beliefs and values.

## **1.7 Conclusion**

It can be seen from Chapter 1 that citizenship education in this study is viewed from the perspective of its current social context, that of a fragmented post-liberation society in South Africa today. It is not a question of nationalism or patriotism, but rather a question of social cohesion in a multicultural society. It was anticipated that evidence for this lack of social cohesion would become apparent in the discourse of participants (which was indeed so), and that suggestions from participants might be seen as attempts to address this issue. Any models, whether informal or formally curriculated, would need to address the issues causing the dysfunction as well as fostering a sense of national identity. The description of the context of post liberation South Africa given in this chapter shows that it might be difficult even to describe a “good citizen”, let alone how one might develop “good citizenship”. However, it is clear that measures needed to be taken to foster social cohesion, and that a strong moral stand needed to be taken against violence, crime and corruption in order to develop a flourishing cohesive society with a strong national identity. The abuses reported in the school system suggest that higher education had at the time of writing become a critical area in terms of addressing the abuses and inequities found in the school

system. The focus of the study on the informal development of citizenship education initiatives at universities in the period leading up to their formal inclusion in tertiary curricula can be viewed as an attempt to suggest that the models proposed should be based on what could be seen to work informally until the present day. The intention was to empower stakeholders, particularly our students, by consulting them, and not just by imposing policy from on high, as had been done so often in the past, for political rather than educational reasons.

An overview is given of subsequent chapters, as follows:

## **Chapter 2**

Chapter 2 looks at various concepts of citizenship education, and then various policies informing citizenship education are discussed. As much of the informal citizenship education occurring at DUT took the form of service-learning, service-learning in higher education is then discussed, as well as the effects of service-learning on students, faculty and communities. The chapter then goes on to give an overview of citizenship education in the South African context. After looking at the successful implementation of citizenship programmes or projects, the chapter concludes by formulating the research questions which were used to guide the inquiry.

## **Chapter 3**

This chapter deals with the research orientation which underpins this study, which was carried out from within the critical paradigm using the theoretical perspective of critical language study. The key critical linguistic concepts of empowerment/disempowerment, subject positions, ideology and hegemony are then defined and discussed, followed by an account of critical discourse analysis. The chapter then gives an account of the methodology used in this study. Firstly, an overview is given of the research design. Next, the various elements of the design are unfolded in more detail, including the type of mixed methods approach used. The specific methods used are then described, namely, questionnaires and semi structured interviews, and discourse analysis. The anticipated outcomes of the various methods are then discussed, and the chapter concludes after looking at the ethical considerations involved and the delimitations of the study.



## **Chapter 4**

In Chapter 4 an attempt is made to answer research question 1a, namely: “What indicators, if any, of citizenship education can be found in the discourse of students?” A content-type analysis based on the questionnaires and semi-structured interviews is provided to arrive at insights into the practice of citizenship education at DUT, and, where possible, provide the rationale for these trends. After dealing with the demographics of student participants, the chapter gives an account of the responses to questions on citizenship education to arrive at some indicators of good citizenship in order to identify what aspects of citizenship education might need to be addressed at the university.

## **Chapter 5**

In Chapter 5 an attempt is made to answer research questions 1b and 2, namely: “What indicators, if any, of citizenship education can be found in the discourse of academics?” and: “What aspects of citizenship education do these indicators express?” The answers to research question 1b were provided by a content analysis of texts showing the provisions for citizenship education set in place by staff in various academic departments in the form of departmental community projects, work integrated learning (WIL) and service-learning projects. The answers to research question 2 were provided by the critical discourse analysis of the texts generated in the student focus groups.

## **Chapter 6**

Chapter 6 firstly draws general conclusions based on the findings, in the process summing up the answers to research questions 1 and 2, and providing a substantive discussion of the issues which emerged.

## **Chapter 7**

Chapter 7 makes recommendations (answering research question 3), suggesting suitable models of citizenship education for tertiary institutions. It then addresses some of the key issues emerging from the conclusions, and makes recommendations for further research. After looking at the extent to which the research aims were achieved, the chapter ends with some concluding thoughts.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

After suggesting that the nature of citizenship and citizenship education is problematic in terms of the diversity of views about both, Chapter 2 then looks at various concepts of citizenship education, including approaches based on moral values or ethics, cosmopolitanism vs. nationalism and maximalist vs. minimalist approaches. Next, policies informing citizenship education are discussed, as follows: the Global Ethic, Global Citizenship Education, the *Learning to Live Together* programme, the institutional framework of citizenship education in Spain, the Crick Report, and the integration of citizenship education into the curriculum in Canada. As much of the informal citizenship education occurring at the Durban University of Technology (DUT) took the form of service-learning, service-learning in higher education is then discussed, looking at its origins, experiential learning theory (ELT), various definitions of service-learning, and the differences between service-learning and other types of community-based learning. This section concludes with a look at the effects of service-learning on students, faculty and communities. The chapter then goes on to give an overview of citizenship education in the South African context, looking at the South African Constitution, the Tirisano Project, the Moral Regeneration Movement and the National Development Plan 2030. It is noted that the people of South Africa are also considered to be active in their own development as citizens. After looking at successful implementation of citizenship programmes or projects, including the DUT service-learning project, the chapter concludes by formulating the research questions used to guide the inquiry.

#### **2.2 Diversity in definitions of citizenship and citizenship education**

There is by no means agreement on the concept of citizenship education in the literature, and Wright (2003) suggests that both the definition of good citizenship and how it can best be inculcated are problematic. In a multicultural society the

notion of good citizenship itself is problematic (Scheffler 1962) and, as Baëhr points out, the “good life” may mean very different things in different cultures (1990: 773).

Table 2.1 Overview of attempts to categorise citizenship (Wright 2003: 5)

SOURCE	CATEGORIES	1.	2.	3.	4.
Marshall	aspects of citizenship rights	civil rights	political rights	social rights	
Juteau	categories	equality	national identity		
Hall and Held	categories	rights and responsibilities	belonging to a community	participation in the community	
Torney-Purta	elements	democracy	sense of national identity	social cohesion and diversity	
Members of the CEPS Project	dimensions (stress their interconnectedness)	Personal	social	spatial	Temporal
Wilkinson and Hébert	networks of citizenship values in four domains	civil/civic	political	socio-economic	Cultural
Gagnon and Pagé	categories	national identity	social, cultural and supranational belonging	effective system of rights	political and civic participation
Barr, Barth and Shermin	categorization in social studies	citizenship transmission	social science	reflective inquiry	
Theiss-Morss	categories	Elitist	pluralist	citizenship	Participatory
Colour coding for categories:					
national identity	civil/civic	rights	Political	social	participation
Citizenship					

Wright (2003) also sees the purpose of education in a democratic society as being to assist students to learn how to communicate with others about the public good (the common good) and how to make it a reality. Deliberation will often involve conflict, argument and judgments which inevitably result in value-laden conclusions.

Wright provides an overview of attempts to categorise citizenship in the literature, as summarised in Table 2.1. The variations shown in Table 2.1, although they may overlap (as indicated by the colour coding), have little in common, and when these appear, they are at different levels of the authors' concepts of citizenship. For example, Gagnon and Pagé include rights as one of their four categories, while all three of Marshall's aspects deal only with aspects of citizenship rights. However, they give some idea of the scope and depth of concepts of citizenship.

As Wright comments, these researchers adopted a specific framework to conduct their analyses. He adds: "There have also been analyses based on political ideologies, e.g. conservative, liberal socialist, communitarian, etc., and ones which take disciplines such as anthropology and geography as their starting points" (2003: 5). Central to the problem identified by Wright is the issue of what framework or perspective one uses to define good citizenship and citizenship education. This may, and in fact would be expected to be different in different countries, or even in different cultures within a country. In a multicultural country such as South Africa, with its lack of social cohesion, it is clear that problems such as lack of education and employment, a high crime rate, rampant corruption, increasing civic violence and racism weaken the already fragile democracy even further.

In established democracies, as well as newly established democratic states, such as those of Eastern and Central Europe, Latin America and South Africa, there is a recognition that democracy is essentially fragile, and that it depends on the active engagement of citizens, not just in voting, but in developing and participating in sustainable and cohesive communities (Osler and Starkey 2006).

## **2.3 Various concepts of citizenship education**

As Wright (2003) points out, variation in the concepts of citizenship have led to different concepts of citizenship education. The researcher chose to use the following approaches to discuss citizenship education, as they not only dealt with the problems apparent in the social context in which the research took place, but also with the following issues of citizenship emerging from the literature:

- moral values or ethics,
- arguments for cosmopolitanism vs. nationalism, and
- maximalist vs. minimalist approaches.

Approaches based on moral values or ethics were seen as relevant in view of the high level of corruption in South Africa, as well as the obvious need for moral guidance in a multicultural country with so many conflicting value systems as well as a visibly corrupt government. The cosmopolitanism vs. nationalism approach was seen as dealing with issues relating to the current fragmentation of South African society. This approach posed the question of whether it might be better to focus on the patriotic spirit of citizens in a common South African nation, as opposed to a more global approach which might help them to see themselves as world citizens rather than being involved in petty local disputes. Maximalist vs. minimalist approaches contrasted the strategy of promoting public engagement to bring about a more cohesive society by tackling social ills, with private endeavours just “to be a good citizen”.

In terms of dealing with the core issues which determine the type of citizen one can aspire to be, civil/civic rights, responsibilities and values appear frequently in Table 2.1. The researcher has therefore looked at the approach using moral values and ethics to define us as human beings and thus possibly lay the foundations of good citizenship. The concept of national identity is also a common factor in Table 2.1. The concept of patriotism and a sense of belonging is explored further in Crick’s model, as well as in the South African interventions which will be discussed later in this chapter. However, it has been argued by some researchers (Ignatieff 1993; Nussbaum 1996, 2004; Rodin 2012) that people should be thinking and acting as global citizens (i.e. cosmopolitans) rather than national citizens. The researcher thus also considered the idea of a

cosmopolitanism which operates at a supranational level as potentially having merit for application in the South African context. Cosmopolitanism and nationalism are therefore discussed in more detail in this chapter. The other common concept in Table 2.1 is the degree of participation, that is, how much or how little is required for one to be regarded as a good citizen. The maximalist and minimalist approach explores this point further.

### **2.3.1 Approaches based on moral values or ethics**

Many researchers agree that the basis of good citizenship lies in values, morals and ethics, that is, aspects which are guided by one's conscience. While historically the primary role of citizenship and civics education in nation states was linked with the process of state formation and designed to build a common identity, inculcate patriotism and loyalty to the nation (Green 1990), the expectations are now far more complex. According to Johnson and Morris (2010), globalisation and the establishment of global and cross-national bodies such as the United Nations (UN), UNESCO and European Union (EU), have created pressure on schools to promote forms of citizenship and multiculturalism which go beyond national boundaries. This calls into question the validity of ethnic and nationalistic forms of identity, which are reflected in the current racial and cultural polarisation in KwaZulu-Natal noted in Chapter 1. The focus should rather be on promoting forms of citizenship based on a common set of shared values (e.g. tolerance, human rights and democracy) which prepare young people to live together in diverse societies and which reject the divisive nature of promoting a national identity. In some contexts citizenship education is also expected to contribute to the promotion of social justice, social reconstruction and democracy (Johnson and Morris 2010: 77-78).

As an example of this change in focus, previously citizenship education at Canadian public schools used to focus on inculcating values such as loyalty and patriotism through learning about their national heroes. This changed when members of the Winnipeg School Board in 1913 stated that citizenship education involved developing a sense of social and civic education by encouraging national and patriotic pride. The Crick Report stresses the following points: "citizenship education is education for citizenship, behaving and acting as a citizen, therefore

it is not just knowledge of citizenship and civic society; it also implies developing values, skills and understanding that related to become informed and active citizens” (Crick 1998: 13).

Küng (2000), the famous Swiss theologian, concurs with the notion that ethical values assist in the development of good citizenship. Küng was commissioned with the task of drafting a Declaration of the Religions for Global Ethics. This declaration had the consensus of about 200 religious bodies and forms the fundamental document for developing the idea of a global ethic. The term “global ethic” refers to a fundamental consensus on values which are binding, unconditional standards and personal attitudes. Approaches sharing similar ideas to those formulated by Küng are Global Citizenship Education and the *Learning to Live Together* programme, which was formulated in cooperation with UNICEF and UNESCO. This programme was the result of the promotion of ethics education through intercultural and interfaith learning by the Interfaith Council on Ethics Education for Children. The purpose of this programme was to encourage communities and societies to live peacefully, treating all human beings with respect and dignity. As Giroux comments, “the language of educated hope and democratic possibilities, which asserts that schools play a vital role in developing the political and moral consciousness of its citizens” (2000b: 35). He adds that educational challenges and becoming a leader should not be focussed on the raising of test scores and producing experts in the field, but on the “moral and political vision of what it means to educate to govern, lead a humane life, and address the social welfare of those less fortunate than themselves” (Giroux 2000b: 35). These sentiments are well suited to addressing the social ills typifying the KwaZulu-Natal context described in Chapter 1.

Burbules and Rice (1991) suggest that the development and expression of certain communicative values, such as humility, empathy, integrity, trustworthiness, patience, perseverance, as well as an understanding of the nature of political and moral disagreement, ought to be at the core of citizenship education. All of the aforementioned researchers agree that good citizenship is built on sound values, morals and ethics. According to the previous Deputy Minister of Education in South Africa, Smangaliso Mkhathshwa: “a democracy such as ours, which has

emerged from the apartheid ashes, should be founded on sound moral values that will inculcate in each of us a sense of national pride, oneness and commitment to the common good” (RSA.GCIS 2000: 2). The major challenge which we are faced with is how the focus can be changed from one on academic achievement and materialism to value-based education without anyone feeling disadvantaged. The recent promotion of literature by famous international motivational speakers known as the “Secret” (see Byrne 2006) offers step by step guidance on how to become rich. They emphasise values such as the need to serve others, sharing one’s ideas with others, and spreading love and kindness to others. Their philosophy is that one enjoys prosperity by giving rather than receiving. This is an age-old philosophy that is contained in the scriptures of most religions, and therefore not actually a secret: the secret lies not in knowing but in practising the values that are discussed.

One of the first contributors to this philosophy was Andrew Carnegie, who built his steel empire based on this philosophy (Hill 1945). However, he was not content with just accumulating wealth. He wanted to share this information with others so that they too could benefit, which is very rare in this modern world. He entrusted this task to a young, enthusiastic writer by the name of Napoleon Hill. The titles of Hill’s numerous books deceive or entice those who seek material riches into reading the books, which actually deal with character-building. Some of his famous books are: *Think your way to wealth*, *Master key to riches*, *Think and grow rich* (it seems that the author was aware that most people who read these books are those seeking material wealth, hence the use of words like “wealth”, “master”, and “rich”). However, he states emphatically that the only way to achieve the success that Mr Carnegie achieved, is by practising the principles outlined in these books. Some of the basic principles are: a positive attitude, harmony in relationships, willingness to share one’s blessings, a labour of love, self-discipline, and the capacity to understand people. These fundamental principles and values are the basic building blocks that develop the good character which contributes to good citizenship (Hill 1945: 38-47). The Carnegie Foundation is an internationally recognised name synonymous with encouraging good citizenship, empowering the oppressed and promoting peace.



According to Darling (2002), citizenship education taking place as moral education would include developing abilities to:

- Listen with humility to other people;
- Find relevant background knowledge and multiple perspectives on issues at hand;
- Communicate one's own position and interests openly and truthfully
- Imagine with compassion and sensitivity other lives, and;
- Consider, by using what Dewey (1927) called "situated intelligence," decisions made in the name of justice, freedom and the good (Darling 2002: 23-24).

### **2.3.2 Cosmopolitanism vs. nationalism**

According to Smith and Fine (2004: 5), Kant's concept of cosmopolitanism was based on "the ideal of an international order regulated around law and the acknowledgment of universal human rights", rather than promoting narrow national interests. In modern terms, cosmopolitanism is commonly used to refer to globalisation. According to Pogge (2002), the following three elements are shared by all cosmopolitan positions:

- individualism: "the ultimate units of concern are human beings, or persons";
- universality: "the status of ultimate unit of concern attaches to every living human being *equally*"; and
- generality: "this special status has global force." (Pogge 2002: 169, slightly adapted)

National identity, by contrast, refers to an identity created by people of a certain nationality sharing a common history, language and sometimes even religion. According to Williams (1995: 438) this type of nationalism provides people with a strong sense of their civic identity, and includes social, cultural, and psychological aspects. Kymlicka (1995: 76) refers to this as a "societal culture", which "provides its members with meaningful ways of life across the full range of human activities including social, educational, religious, recreational and economic life encompassing both the private and public sphere". Kymlicka adds that these cultures are territorial in nature and share a common language. By contrast, Habermas's (1992) concept of citizenship relates to people who live in a

multicultural society and share a political culture; they derive their identity through actively practising their civil rights rather than their ethnic or religious properties. Lewicka-Grisdale and McLaughlin (2002) agree that this version of citizenship seems more conducive to the concept of European citizenship.

In spite of what Wright (2003) says about the perspective one uses to define good citizenship and citizenship education being different in different countries, a strong case has been made for a global or cosmopolitan approach to citizenship education. Researchers such as Ignatieff (1993) and Nussbaum (1996; 2004), who regard themselves as cosmopolitans, argue that we should be citizens of the world, which should prepare us for global allegiance. This would support prospects of global peace, as even moderate patriotism may render people blind to the interests or conditions of those beyond their own borders. Nussbaum (1996) offers the following arguments in favour of education for cosmopolitanism. Firstly, the study of humanity entailed in such a conception of civic education and attachment leads to more complete self-knowledge: we see ourselves more clearly in relation to others. Secondly, political deliberation is continually sabotaged by partisan loyalties. This can be avoided by taking a larger world view and recognizing an allegiance to justice that transcends the local. We will make headway solving problems that require international cooperation only when we consider seriously the interests of others. Thirdly, cosmopolitanism recognises in people what is most worthy of respect and acknowledgement: their aspirations to justice and goodness and their capacities for reasoning in this connection.

There are various critics of Nussbaum's view on cosmopolitanism. Himmelfarb (1996) states that the primary focus of our civic concern ought to be on national matters. Bok (1996), making an argument against a cosmopolitan ideal for education, states that our moral responsibilities are determined by the real life contexts in which we live, the attachments we have and the different roles that we are given: these responsibilities cannot be overridden by obligations to humanity at large. Putnam (1996) views the choice between nationalism and cosmopolitanism as an empty choice. Both Bok and Putnam concur that the

context of our own tradition is necessary to understand what justice is, as it forms the basis for our participation as citizens in all public spheres.

Gutmann (1996) advocates democratic humanism as a goal for citizenship education, and states that the idea of having a primary allegiance to any particular community must be rejected. Emphasis must be placed on the importance of being empowered as free and equal citizens of a genuinely democratic society. Public education ought to cultivate in students the skills and virtues of democratic citizenship within a nationalist context.

According to Avoseh (2001) and Lankshear and Knobel (1997), citizenship education is the active involvement of all citizens which goes beyond the passive level to include full and active participation in the religious, political, economic, cultural and educational aspects of the community thus supporting the nationalist view. On the other hand, Nagel (1991) states that the most important civic role is to participate in public conversations about needs, rights and responsibilities with the knowledge (pedagogy), and that there are various interpretations of each that must be heard and weighed. Citizenship education must prepare students to deliberate from an impersonal standpoint rather than a personal standpoint. Nagel further points out that students must be taught how to differentiate between our concern for the common good (the collective) and our concern for our own particular pursuit of a good life (the individual). They must become critical thinkers.

Osler and Starkey (1999) support this type of critical pedagogy, and suggest that the features which should feature in citizenship education projects should include “information about democracy and human rights in theory and in practice”, “an equal opportunities dimension addressing the specific needs of women”, and “an anti-racist focus and consideration of the needs of ethnic minorities” (1999: 213). Johnson and Morris (2010: 86), however, criticise Osler and Starkey’s criteria for focusing only on women and ethnic minorities, rather than acknowledging the existence of many other types of oppressed groups. They also point out that “human rights” include responsibilities, which are not mentioned by Osler and

Starkey, and that “community involvement” (eleventh on their list) falls short of the notion of critical praxis (Johnson and Morris 2010: 86).

### **2.3.3 Maximalist vs. minimalist approaches**

McLaughlin (1992) suggests that much of the confusion surrounding the concept of citizenship can be attributed to the differences between minimal and maximal interpretations of the term. According to McLaughlin (1992: 236), these interpretations can be understood with reference to four features, namely: the identity, virtues, extent of political involvement and social prerequisites conferred by, or required for, effective citizenship. The minimal view confers merely a legal identity on citizens, virtues are immediate and local (for example, helping neighbours), and political involvement is limited to voting wisely; the only status granted by citizenship is a formal legal one. The maximal view, by contrast, confers a rich social, cultural and psychological identity on citizens, who have not only rights, but obligations and responsibilities; this view also questions how social disadvantages might undermine citizenship. The maximal view shows the virtues of citizenship as going beyond the immediate context to look at more general social issues, such as justice and empowerment for all. In keeping with an extended interest in the common good, maximal views expect more active participation in democracy (McLaughlin 1992: 237). Habermas (1992) also stresses the importance of active participation in civic matters. McLaughlin notes how the official national curriculum documents relating to the earlier attempt in 1991 to introduce citizenship education in schools tended to interpret citizenship in minimalist ways. The Crick Report, however, does in fact show evidence of maximal (i.e. active) elements (McLaughlin 2000: 550).

According to Dieltiens (2005: 189), we need a model of citizenship education which aims at the development of individuality, while at the same time contributing to the “common good” by means of democratic endeavours. Dieltiens argues that an education leaning towards a minimalist citizenship offers a way of achieving both of these educational objectives. She chooses the option of the “safe” citizen who stays out of trouble and exercises his/her rights when necessary (i.e. the minimal citizen, Dieltiens 2005: 197). The maximal citizen, by contrast, would feel socially responsible for addressing issues of injustice within

his/her community or organisation. Her problems with the maximal position are twofold. Firstly, she points out that that focusing in detail on the specific values to be learned does not lead to the autonomy of the individual. Next, she feels that developing moral values will not necessarily promote co-operation and lead to more equality; they may in fact lead to the adoption of a paternalistic and patronising attitude of “care” towards the less fortunate, which may well perpetuate inequalities (2005: 196).

Butts, writing in the “tumultuous, troubled, and traumatic” years of the 1970-1980s, where he saw an increasing clash of private interests with constitutional values in America (1980: 3), raised some points which challenge Dieltiens’ minimalist option. The situation described by Butts is reflected in the situation in South Africa at the time of writing, as described in Chapter 1, where self-interest groups (the political elite, outraged community groups, protesting students and bands of outright criminals) compete for material gain regardless of the provisions and values of the Constitution. Butts (1980) commented that by 1973 the entire “youth generation” of America had adopted the new value system hitherto held by college students. A Yankelovich survey (cited by Butts 1980: 6-7) showed that three categories of changed values had emerged, namely, in respect of:

1. moral norms (i.e. changes towards more permissive norms)
2. social values (i.e. “changing attitudes toward the work ethic, marriage, family, and the role of money in defining success”), and,
3. self-fulfilment (i.e. a “greater preoccupation with self at the expense of sacrificing one's self for family, employer and community”).

These categories can be seen to echo the changes in post-liberation South Africa today, in terms of the corruption, materialism and blatant self-interest at the core of the state of affairs reported in Chapter 1, in spite of the values enshrined in the South African Constitution. The lack of civic involvement of school and college students reported by Butts (1980: 7) is mirrored in the voter apathy shown by young South Africans (Tracey 2016). Apart from the cheating, theft and misuse of financial aid by university students, which are currently endemic in higher educational institutions today (Walker and Townley 2012; Freeks 2015), Butts

(1980: 9) also reports “Theft and destruction by students of valuable property, specifically library books and journals”. In the #FeesMustFall protests, this type of vandalism has escalated to the burning down of libraries (Mlambo 2016b; Wolhuter, Pillay and Regchand 2016). In defence of our protesting students, however, it must be noted that our universities have still not yet been transformed to accommodate multicultural student bodies, even twenty years after political liberation (Heleta 2016: 8). Moreover, our universities themselves suffer from systemic problems which not only disadvantage students but also put pressure on academic staff to engage in questionable practices (Dietz, Jansen and Wadee 2006: 11-12).

The minimalist approach advocated by Dieltiens might be safer, but would not address the dysfunctional state of society in present-day South Africa as prefigured in Butts’s description of America in the 1970-1980s. To deal with these social ills, Butts (1980: 159) advocated an education which combined “civic cohesion” with “cultural pluralism” and “global interdependence”. This was a tall order, but at least an attempt to deal with the situation, unfortunately derailed by unrest in the Middle East and political scandals, where attitudes hardened towards a militaristic nationalism and veered away from pluralism and globalisation (Butts 1980: 160-161)

There are constant debates between cosmopolitans and nationalists, and the maximalists and minimalists. However, the main focus is on the teaching of the nature of moral disagreement in conjunction with the development of expression of communicative virtues which form an integral part of fruitful deliberations. In other words, people need to be able to communicate their differences of opinion on moral issues clearly. Beneath the arguments of where our political allegiance ought to be directed, are the questions central to citizenship education. These are focused on the disposition and the abilities needed to deliberate in the public sphere in which we find ourselves throughout a lifetime.

Whilst there may be differences in the knowledge and expertise required for effective participation at community level, national level and global level, it is these differences that will determine the content of the citizenship curriculum.

Whether local or global, the questions regarding citizenship would be the same such as:

- How should we live together?
- How can we best attend to our needs and the needs of everyone else?
- What should we do when we disagree? (Darling 1999: 4).

## **2.4 Policies informing citizenship education**

This section deals with some of the policies informing citizenship education worldwide, namely:

- The Global Ethic
- Global Citizenship Education
- The *Learning to Live Together* programme
- The Institutional Framework of Citizenship Education in Spain
- Policy arising from the Crick Report in the United Kingdom
- Integration of citizenship education into the curriculum in Canada
- Service-learning in higher education institutions

The researcher focused on the Global Ethic, Global Citizenship Education and The *Learning to Live Together* programme, primarily because these three international programmes address issues at a supra-national<sup>1</sup> level and thus offer a wider perspective on good citizenship. The *Learning to Live Together* programme in particular has been successful in addressing pertinent issues with children from various countries in a peaceful manner. Thereafter, this account focuses on policies at a national level by describing the education curricula of countries which appear to be proactive in promoting citizenship education formally as part of the academic curriculum. The policies in different countries were examined to suggest models which might be used for the South African curriculum.

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<sup>1</sup> "Supra-national": having power or influence that transcends national boundaries and governments.

### 2.4.1 The Global Ethic

The effects of globalisation have led to racial, religious and political clashes, which are no longer confined to small areas as in the pre-modern era. It is therefore important that globalisation be accompanied by a global code of ethics, moral standards or principles in to ensure the continued prosperity of the human species and the protection of its environment (Küng 2000; 2002). International conferences such as the G8 Summit, Sustainable Development, COP17 and the Parliament of World Religions are held annually to discuss pertinent issues such as the challenges that face humankind. These initiatives are the first steps in the right direction in promoting world peace. Governments and community and religious leaders, as well as educators at all levels, need to reach consensus on what is important for the growth and prosperity of its people. The content of the Global Ethic is based on four irrevocable directives, which involve commitment to “a culture of non-violence and respect for life, solidarity and just social order, tolerance and a life of truth, and equal rights and partnership between women and men” (Hankivsky 2006: 95). Education for Democratic Citizenship (EDC) has become an important issue in many countries. Osler and Starkey (2006) have identified some of the key themes within the field, such as diversity and unity; global and cosmopolitan citizenship; children as citizens; democratic schooling; students’ understandings of citizenship and democracy; the complementary roles of schools and communities; European citizenship; and the practicalities of implementing EDC at school level.

According to Lynch, Lynch and Cruise (2001), universally accepted global ethics are possible, in spite of the world’s diversity. They apply Küng’s criteria (i.e. directives) to what they term “spiritual wisdom” criteria (2001: 63). These comprise the following: a *structure of how* people apply their beliefs (not the *content of* their beliefs); a focus on a positive *mind-set*; *moral development* from an inner consciousness; the notion that *God*, *moral development* and *ethics* are linked; and *virtue ethics*, or achieving ethics through personal character development (Lynch, Lynch and Cruise 2001: 63-67).



Rather than focusing on a specific set of beliefs, the Global Ethic is based on the need to foster mutual respect, partnership, understanding and tolerance. While the Global Ethic serves as a good starting point for the spiritual evolution of mankind, its full potential can be realized only when an alteration in the consciousness of humankind occurs. Although this is an international document outlining the Global Ethic (Küng 2002), it may be adapted locally at schools, tertiary institutions and teacher training colleges.

#### **2.4.2 Global Citizenship Education**

Global Citizenship Education focuses on preparing learners for the challenges of the twenty-first century. UNESCO, which functions at a supranational level, has through international consensus found the need for a citizenship education which will equip young people with skills and attitudes for personal autonomy; employment; living together; respecting social and cultural diversity, both in their communities and globally; and peace-building and peaceful conflict resolution war (UNESCO 2004).

It confirmed a need for education which ensures that all young people acquire the competencies required for personal autonomy and for citizenship, to enter the world of work and social life, with a view to respecting their identity, openness to the world and social and cultural diversity. Moreover, there was consensus among member states that “through education for active and responsible citizenship” young people might acquire the willingness and the capacity to live together and to build peace in a world characterised by inter-state and internal armed conflicts and by the emergence of all forms of violence and war (UNESCO 2004).

According to Osler and Starkey (2005: 6-7), strong links between citizenship education and human rights education have been identified, and there is some international agreement that education for citizenship is underpinned by human rights in multicultural democracies (Osler and Starkey 2005: 6-7). An international panel of scholars on Education for Global Citizenship in Contexts of Diversity (University of Washington, Seattle, 2003-04, in Banks *et al.* 2005), concluded that there was an urgent need for citizenship education in schools to

be reviewed (Banks *et al.* 2005). Their rationale was that multicultural societies have the problem of reconciling the recognition of diversity with the need to share a common set of ideals, values and goals. However, they pointed out that that the state must uphold democratic values (e.g. human rights, justice, and equality) before diversity can be accommodated, and that citizens must be educated in order to understand what they term the “unity-diversity” tension (Banks *et al.* 2005: 7).

Six important contextual factors have been identified that help to explain the increased interest in citizenship education: Global injustice and inequality, globalization and migration, concerns about civic and political engagement, youth deficit, the end of the Cold War and anti-democratic and racist movements (Osler and Starkey 2005: 5-10),

The United Nations Secretary-General’s Global Education First Initiative (GEFI), launched in 2012, emphasised the need for global citizenship in order to ensure a better future for all. UNESCO, in response to the increasing demand, has made GCE one of its key education objectives for eight years (2014-2021). The aim of this programme is to improve our understanding of global citizenship education so that we can assist learners to develop the knowledge, skills and values required to ensure a sustainable world. In preparation UNESCO held two landmark meetings in 2013, the Technical Consultation on Global Citizenship Education in Seoul, Republic of Korea on 9-10 September 2013, and the UNESCO Forum on Global Citizenship Education in Bangkok, Thailand on 2-4 December 2013,

While GCE may differ in different contexts and countries, the following commonalities exist:

- an attitude supported by an understanding of multiple levels of identity, and the potential for a “collective identity” which transcends individual cultural, religious, ethnic or other differences;
- a deep knowledge of global issues and universal values such as justice, equality, dignity and respect;

- cognitive skills to think critically, systemically and creatively, including adopting a multi perspective approach that recognizes the different dimensions, perspectives and angles of issues;
- non-cognitive skills including social skills such as empathy and conflict resolution,
- communication skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures and perspectives; and
- behavioural capacities to act collaboratively and responsibly to find global solutions for global challenges, and to strive for the collective good (UNESCO 2014: 9).

GCE can be mainstreamed within existing education interventions. It is most productive to view GCE as trans-disciplinary rather than as a separate or overlapping discipline. Holistic approaches to GCE demand formal and informal approaches, curricular and extracurricular interventions and conventional and unconventional pathways to participation. Many pedagogical approaches and techniques have been suggested and applied to support GCE - such as dialogic, enquiry-based, cooperative, engaged learning, based on learners' interests. In formal settings, GCE can be delivered as an integral part of an existing subject (such as civic or citizenship education, social studies, environmental studies, geography or culture) or as an independent subject area. Informal and non-formal learning have great potential to boost the practice of GCE.

#### **2.4.3 The *Learning to Live Together* programme**

Several institutions and movements contributed to the formation of the *Learning to Live Together* programme, as follows. The Arigatou Foundation is an international faith-based NGO with a mission to create a better environment for all the children of the world. *The Global Network of Religions for Children* (GNRC) is one of the Foundation's major initiatives for inter-religious cooperation (Arigatou International 2014). *The Interfaith Council on Ethics Education for Children* serves as an international resource centre and as a nexus for dialogue, partnership and action on ethics education for children. In May 2000 the Arigatou Foundation inaugurated the *Global Network of Religions for Children* to promote cooperation among people of different religions engaged in activities for fulfilling the rights of children and contributing to their well-being. The GNRC is

cooperating closely with religious people as well as with international agencies, governments, NGOs, scholars, business leaders, and men, women and children from all walks of life. Through outreach and collaboration, the GNRC fosters a global movement to create a better environment for children in the 21st century.

The ethical principles and values promoted through learning to live together are expressed in the mission of the Interfaith Council on Ethics Education for Children, aiming at fostering respect for people of different religions and civilizations among children by doing the following: components of GCE can be mainstreamed within existing education interventions. It is most productive to view GCE as trans-disciplinary rather than as a separate or overlapping discipline.

- Promoting value systems that emphasize dignified and harmonious co-existence and solidarity among people of different class, ethnic, religious, cultural and ideological backgrounds.
- Promoting the practice of positive universal values such as the commitment to human rights which have been outlined and adopted by the international community.
- Fostering a spirituality that will naturally lead to respect for other religions and pursues mutual understanding and interaction among different faiths, resulting in enrichment of the religious culture rooted in each faith tradition.
- Cultivating a culture of peace that equips children and young people to be agents of change and peace builders (Arigatou Foundation 2008: 21).

The Global Ethic, the *Learning to Live Together* programme and the Global Citizenship Education programme are all initiatives which operate at a supranational level transcending the barriers of race, culture, religion and nationality. The values, attitudes and code of ethics can be practised by anyone throughout the world. The focus is on becoming citizens of the world, as advocated by cosmopolitanists (Ignatieff 1993; Nussbaum 1996, 2004; Rodin 2012), rather than focusing on national identity, as supported by the Crick Report (1998), Bok (1996), Gutmann (1996), Himmelfarb (1996), and Putnam (1996).

#### **2.4.4 The institutional framework of citizenship education in Spain**

The citizenship education curriculum in Spain adopts a step by step or staggered approach which caters for the different age categories. The curriculum therefore addresses the issue of citizenship education from a young age, and the content is pertinent and age-appropriate. South Africa might benefit from such a curriculum by introducing aspects of citizenship at an earlier stage in the lives of the learners and ensuring that citizenship education continues up to tertiary level; this kind of approach might suggest appropriate interventions at tertiary level.

In Spain, the area of citizenship education is introduced in the third cycle of primary education (10-12 years); in the first three years of compulsory secondary education (12-15 years, where it is called “Education for citizenship and human rights”); in the fourth year of compulsory secondary as “Ethical and civic education”; and as a common subject for all types of post compulsory upper secondary education (16-18) under the title “Philosophy and citizenship” (Jover and Naval 2007). Citizenship education comprises 50 hours in Primary Education, and 35 hours in the compulsory Secondary Education.

The curriculum covers the following content. In primary education it is structured into three main aspects:

- 1) Persons and interpersonal and group relationships
- 2) Life in the community
- 3) Living in society (Jover and Naval 2007).

In the first three years of compulsory education it is structured into five blocks or aspects:

- 1) Civic skills
- 2) Personal relationships within a pluralistic context
- 3) Systems for the protection of human rights
- 4) The structure of the country
- 5) Citizenship in a global world (Jover and Naval 2007).

The fourth year of the compulsory secondary education consists of an in-depth analysis of a series of ethical and political issues with the purpose of making a

positive contribution towards “building a civic moral conscience”. Upon examining the above curriculum framework, it is evident that various aspects of citizenship education have been included. The curriculum is introduced at an age where learners are mature enough (10-12 years) to understand that their behaviour has consequences. They learn to accept themselves as individuals and as part of a group. Later they accept that they are part of a community and a society. The next phase (12-15 years) focuses on human rights and understanding the structure of one’s country. This aspect is relevant in understanding the legislature and protocol necessary to address issues at community and international level. Thereafter learners are introduced to their roles as global citizens. The curriculum can be seen to have a step by step approach that prepares learners from a young age to mould themselves into good citizens who can use the skills and knowledge gained to engage and deliberate in the public sphere in an ethical, democratic and peaceful manner. Spain’s curriculum seems to encompass the views of many of the aspects discussed earlier: ethical and moral values (Küng 2000, 2002; Arigatou Foundation 2008); community and national identity (Bok 1996; Himmelfarb 1996; Crick 1998) and global citizenship or cosmopolitanism (Ignatieff 1993; Nussbaum 1996).

#### **2.4.5 Policy arising from the Crick Report in the United Kingdom**

As Chen (2007) points out, while the Crick report was formulated specifically with schools in mind, its provisions may still have relevance for citizenship education in higher education, if we accept that higher education is also a part of the process of education for citizenship (see also Robbins 1963; Mattson and Shea 1997). It is important to note that the Crick Report was commissioned by the Secretary of State of Education in England, David Blunkett, as a result of the high absence of youth participation in the 1997 elections (this strikes a resonance with young voter apathy in South Africa). The Crick Report was meant to address several issues that were of great concern: the apathy and lack of interest in the political process and community life; to encourage social and moral responsibility, self-confidence and public engagement; and to challenge and eliminate racism (Osler and Starkey 2001). In comparing the citizenship education policies of France and England, Osler and Starkey (2001) aimed to determine the extent to which these policies promoted human rights, contributed towards the development of justice

and equality and challenged racism and xenophobia. The purpose of their study was also born out of concern for the future of democracy in these countries. Framing questions from the International Association for the Evaluation of Educational Achievement (IEA) were used to discuss pertinent issues such as national identity and relations between nations, as well as social cohesion and social diversity. They concluded that neither perspective (i.e. English or French) put much emphasis on minority perspectives and that the study programmes of both nations suggested that minority groups had not been consulted when the programmes had been formulated (Osler and Starkey 2001: 303).

Crick (1998) defines citizenship education as follows:

We state a case for citizenship education being a vital and distinct statutory part of the curriculum, an entitlement for all pupils in its own right. We recognise that citizenship education can be enhanced by and can make significant contributions to – as well as draw upon – other subjects and aspects of the curriculum. We stress, however, that citizenship education is education for citizenship, behaving and acting as a citizen, therefore it is not just knowledge of citizenship and civic society; it also implies developing values, skills and understanding (Crick 1998: 13).

The Crick Report portrays citizenship education as comprising three separate but interrelated strands: social and moral responsibility, community involvement and political literacy (Crick 1998: 40-41); the aim of citizenship education as expressed in the report was to develop pupils into “active citizens” (1998: 40):

...learning from the very beginning self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards those in authority and towards each other (this is an essential pre-condition for citizenship).

... learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community.

...learning about and how to make themselves effective in public life through knowledge, skills and values (Crick 1998: 40-41).

Crick also saw citizenship education as being closely linked with “Personal, Social and Health Education (PSHE), sustainable development, arts and creativity, and Spiritual, Moral, Social and Cultural Education (SMSC)” (1998: 74). In other

words, it was part of the child's development as a healthy, environmentally conscious, creative, spiritual and moral being, socialised so as to fit into his/her cultural setting.

Respect for the law is also mentioned as an important aspect of citizenship in the Crick Report:

Respect for the rule of law is a necessary condition for any kind of social order and a necessary component of education. In a parliamentary democracy, however, education must also help future citizens distinguish between law and justice. Such a distinction marked the very beginning of political thought in ancient Athens. Citizens must be equipped with the political skills needed to change laws in a peaceful and responsible manner (Crick 1998: 10).

Although the Crick Report ensured that citizenship education became a statutory subject in secondary schools in England from 2002, actual evidence of the effects of its implementation is lacking.

Moreover, globalisation has placed much pressure on the democracy of countries, as stress has been caused by the resulting multiculturalism, multiracialism and diversity. Education for Democratic Citizenship (EDC) initiatives have been conducted in many such countries. Osler and Starkey (2006) examine the role of EDC in responding to these political challenges, setting national policy developments in both European and international contexts and exploring the growing international consensus on human rights as the underpinning principles of EDC. It identifies some key themes within the research, such as diversity and unity; global and cosmopolitan citizenship; children as citizens; democratic schooling; students' understandings of citizenship and democracy; the complementary roles of schools and communities; European citizenship; and the practicalities of implementing EDC at school level. It identifies some gaps in the research literature and concludes by proposing an on-going agenda for research.

As McCowan (2006: 26) points out, respect for the law does not mean subordinating individual autonomy to the needs of the State, which would be an



“oppressive” form of citizenship. Crick (2005: 8) cites a submission from The Citizenship Foundation, which mentions “independence of thought”, which would mean challenging unjust laws (i.e. distinguishing between law and justice):

We believe that citizenship has a clear conceptual core, which relates to the induction of young people into the legal, moral and political arena of public life. It introduces pupils to society and its constituent elements, and shows how they, as individuals, relate to the whole. Besides understanding, citizenship education should foster respect for law, justice, democracy and nurture common good at the same time as encouraging independence of thought. It should develop skills of reflection, enquiry and debate (Rowe in Melby 2001: 6).

The quality of “independence of thought” echoes Giroux’s (2000b: 34) belief that young people should be educated to become “critical social subjects”, and that “educators might begin by establishing the pedagogical conditions for students to be able to develop a sense of perspective and hope in order to recognize that the way things are, is not the way they have always been or must necessarily be in the future”. It is for this reason that this study is underpinned by critical theory, as its main purpose is to encourage critical thinking and public engagement.

While the Crick Report addresses various important aspects as indicated in the above extracts, Osler and Starkey (2001) point out the limitations of this document. In England focus is placed on national identity and community forums. The report states: “We aim at no less than a change in the political culture of this country both nationally and locally... to build upon and to extend radically to young people the best in existing traditions of community involvement and public service...” (Crick 1998: 7-8). Although other countries such as Scotland, Wales and Ireland are mentioned, international or supranational interventions are excluded. Thus the Crick Report can be seen to favour the nationalist approach rather than the cosmopolitan approach discussed earlier.

#### **2.4.6 Integration of citizenship education into the curriculum in Canada**

Citizenship education in Canada is a provincial responsibility (Sears and Hughes 1996). Hébert (2009: 6) reports that the majority of provinces have in fact renewed their curriculum policies to deal with “social, democratic and moral knowledge”. Changes have been implemented mainly in the Social Studies and

History programmes (Sears and Hughes 1996: 124). Such programmes have been developed to encourage students “to be well informed citizens, to respect diversity, human rights, and the natural world, as well as take more active roles in communities locally, nationally, and globally” (Hébert 2009: 6).

Hébert (2009: 14) describes the effects of the new programmes of study for Social Studies in Canada as follows: “its interdisciplinary or multidisciplinary nature provide numerous opportunities to develop new understandings of citizenship education, as responsible, deliberative and participatory”. According to Herbert, the programmes encourage a focus on the common good as well as promoting concern for self. Thus the learner is developed as an “autonomous” citizen living in a “pluralist” society, “responsible for others and ... sensitive to and accepting of others as individuals and of communities of difference” (Hébert 2009: 14). This, according to Hébert, mitigates against “the creation of an entrepreneur and consumer of the corporate sector of society”, which was also Giroux’s concern (2000a: 10). The ultimate result, according to Hébert, is for educators to shape Canada “as a globally engaged, socially liberal, and culturally diverse society” (2009: 14). This is no easy task, as shown by the cultural diversity and resulting diverse interpretations of Canadian history as described in Peck’s (2009) research. This view is shared by Li (1998:142), whose research into Chinese immigrants in Canada revealed that despite their 140 year history and upward mobility in Canada, Chinese-Canadians were still regarded as foreigners. Racism is said to be embedded in Canadian history and its institutional structures. Cui (2010) concludes that, in order for Canada to break away from racism, traditional-type projects on citizenship education will not suffice, as they tend towards nationalism, and, hence, racism. To counter this tendency, Abdi and Shultz (2008: 29) advocate “a new system of antiracist citizenship education that aims to ‘recitizenize’ long ago ‘de-citizenized’ people”; the new system should also prepare young adults to be global citizens with a responsibility to the world.

## **2.5 Service-learning in higher education**

According to Ristovska (2012), tertiary education has undergone various political, economic and social changes in recent years. The introduction of service-learning courses is an attempt to meet the needs caused by these changes.

Service-learning, then, can be a “powerful tool of civic engagement and an incredible catalyst of higher education and societal transformation” (Ristovska 2012: 1). As service-learning was the main area on which the development of good citizenship was focused at DUT at the time this research was conducted, this section will look at some of the aspects of service-learning which are relevant to this study.

### **2.5.1 The origins of service-learning**

Ristovska (2012: 21) points out that, although the term “social learning” was first coined in the 1960s, and the concept of service-learning became popular in the United States only in the early 1990s, its foundations can be traced back mainly to the works of John Dewey and C. Wright Mills (his student), whose views on education have had a formative impact on service-learning. Hatcher and Erasmus (2008: 51) explain Dewey’s position on education and democracy as follows: “The challenge of education in a democracy is to find a balance between the tensions of social aims and individual development”. They continue: “For Dewey, the challenge is to ensure that education contributes to social intelligence that will yield improvements in society and individuals who can develop to their fullest potential, in ways that ultimately benefit society” (Hatcher and Erasmus 2008: 51). Giles and Eyler show how Dewey differentiated between intellectual inquiry and social intelligence:

As community was the locus for the practice of democracy for Dewey, overcoming social ills through the creation of social intelligence was the process. Inquiry was not only to be used as a pedagogical method in the schools; rather it was to be the means by which citizens became informed, communicated interests, created public opinion and made decisions (Giles and Eyler 1994: 81).

What Dewey wanted schools to develop in learners was not just disciplinary knowledge and expertise, but social intelligence, that is, a “socialized” intelligence (1997: 226), or the capacity to make informed, intelligent decisions on how to operate in everyday social life, not for manipulation and control, but the betterment of both society and self. In this regard DUT has been at the forefront of promoting work integrated learning (WIL) projects for many years. The service-learning projects conducted by DUT were also received with much favour and

gratitude from the communities and organisations that benefitted from them. Many departments and faculties at DUT's various campuses have received accolades both locally and internationally for projects aimed at social upliftment (see Appendix A).

According to Dewey (1997: 297): "Any study so pursued that it increases concern for the values of life, any study producing greater sensitiveness to social well-being and greater ability to promote that well-being is humane study". In fact, Dewey dismissed any educational subject matter which was *not* engaged in "liberating human intelligence and human sympathy as "not even educational" (1997: 237).

Hironimus-Wendt and Lovell-Troy (1999) explain how Mills' work is predicated on the foundation established by Dewey, using education to create a more humane, reasoned, and free world. Mill's ideal educational setting was based on values such as truth, reason, and freedom (Hironimus-Wendt and Lovell-Troy 1999: 365):

Mills did not intend his "promise" to be simply a way of knowing. Instead, he intended praxis to come from students of sociology, and he believed that activist social scientists rather than lecturers of textbook knowledge could best facilitate this empowerment. Mills' message for sociologists is that we must arm students with the knowledge, skills and sensibilities necessary to improve the circumstances of those suffering from conditions they do not understand and thus are unable to change.

According to Hironimus-Wendt and Lovell-Troy (1999: 366), Dewey and Mills formulated social and educational philosophies based on the concept that education is an active experience which links the school and the community through a complex process with the hope of resolving social issues and establishing more humane communities. In South Africa the traditional concept of "*ubuntu*" relates to ideals of communality, humanness, equity and social justice. The ability of people to stand together (solidarity) and the sense that the group is stronger than its members (collective unity) are core values of *ubuntu*. It thus helps people to recognise individual rights as well as the responsibilities and

duties the individual owes to others (Smith, Deacon and Schutte, 1999: 26). It is important to note that these indigenous African values existed before western notions of good citizenship were introduced. The concept of *ubuntu* can be compared to Kymlicka's (1995) idea of citizenship which is based on a societal culture that is territorial in nature and sharing the same language. However, in post-apartheid South Africa, a fragmented multi-cultural society may require ideals which transcend ethnic, cultural, religious and language barriers. The idea of citizens actively participating in public civic matters for the betterment of society as proposed by the cosmopolitans and the maximalists may offer a better option for South Africa.

### **2.5.2 Kolb's experiential learning theory (ELT)**

Kolb (Kolb and Kolb 2005; 2009) has made valuable contributions towards service-learning knowledge and practice. He is known for the four-phased experiential learning cycle (or four-staged cognitive growth process) which consists of concrete experience, reflective observation, abstract conceptualization, and active experimentation (Kolb and Kolb 2005: 194; 2009: 44). His work is based on that of scholars who emphasised the role of experience in learning, "notably John Dewey, Kurt Lewin, Jean Piaget, William James, Carl Jung, Paulo Freire, [and] Carl Rogers" (Kolb and Kolb 2005: 194).

Kolb's Experiential Learning Theory (ELT) focuses on human learning and development, and proposes a holistic model based on the following premises:

1. Learning is best conceived as a process, not in terms of outcomes. To improve learning in higher education, the primary focus should be on engaging students in a process that best enhances their learning -a process that includes feedback on the effectiveness of their learning efforts.
2. All learning is relearning. Learning is best facilitated by a process that draws out the students' beliefs and ideas about a topic so that they can be examined, tested, and integrated with new, more refined ideas.
3. Learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world. Conflict, differences, and disagreement are what drive the learning process. In the process of learning one is called upon to move back and forth between opposing modes of reflection and action and feeling and thinking.

4. Learning is a holistic process of adaptation to the world. Not just the result of cognition, learning involves the integrated functioning of the total person - thinking, feeling, perceiving, and behaving.
5. Learning results from synergetic transactions between the person and the environment. In Piaget's terms, learning occurs through equilibration of the dialectic processes of assimilating new experiences into existing concepts and accommodating existing concepts to new experience.
6. Learning is the process of creating knowledge. ELT proposes a constructivist theory of learning whereby social knowledge is created and recreated in the personal knowledge of the learner. This stands in contrast to the "transmission" model on which much current educational practice is based, where pre-existing fixed ideas are transmitted to the learner (Kolb and Kolb 2005: 194).

Benecke and Bezuidenhout (2011) show how Kolb's ELT can be used in learner-centred approaches in a discipline (Public Relations Education) in higher education. According to Kolenko *et al.* (1996: 135) Kolb's model of experiential learning "represents one of the most widely accepted approaches to understanding action-based individual learning", and his learning cycle provides "a useful framework for understanding the power of service learning".

### **2.5.3 Definitions of service-learning**

Research indicates that it is difficult to define the diverse approaches to the field of service-learning as is described in the various definitions below. According to Bringle and Hatcher (1995), service-learning is defined as follows:

We consider service-learning to be a course-based, credit-bearing educational experience in which students (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. This is in contrast to co-curricular and extracurricular service, from which learning may occur, but for which there is no formal evaluation and documentation of academic learning (Bringle and Hatcher 1995: 112).

The following two definitions are offered by Finley 2011: 2):

The implementation of service-learning in a curricular setting provides a real and experience-based opportunity for students to become

immersed in critical thinking while applying course curricula to a local problem (Pragman and Flannery 2008: 217).

Service-learning] is a form of active learning that involves service to one's community (Rama, Ravenscroft, Wolcroft and Zlotkowski, 2000: 658).

According to *Service-learning faculty handbook* of the George Washington University, service-learning is a form of experiential-based learning, in the following sense:

- It provides ongoing service to meet communities' and agencies' general needs;
- Students gain authentic experiences;
- General perspectives are broadened and awareness about diversity is raised; and
- Course content is applied in real life situations (Benton-Short 2012).

Weigert (1998 5) sees service-learning as having six key elements: three of these (the *service*, and the *need*, as defined by the *community*) are based in the community, and the other three (course *objectives*, and *assignments* which require *reflection*) are based on the campus.

#### **2.5.4 Differences between service-learning and other types of community-based learning**

Whilst the definition of service-learning continues to be contentious, confusion also prevails regarding the different types of community based learning activities. Many scholars have differentiated between service-learning, volunteerism, community service, and internships (Furco 1996; Sigmon 1994). Furco (1996: 52) is best known for his developed continuum of service programs based on their following features:

- Primary intended purpose
- Focus;
- Projected (intended) beneficiaries; and
- Degree of emphasis on service and/or learning.

In service-learning, students consciously reflect upon themselves, the service experience and the way in which they interacted within it. They also examine their service experience from the standpoint of both theory and service, and apply whatever they learned in the classroom. According to Furco (1996), each of the abovementioned programme types (i.e. service-learning, volunteerism, community service, and internships) is a part of a “continuum”. This means that, in the course of time any of these programmes can move along the continuum, as well as can change the proportionate relationship between its emphasis on the service and the learning. Mooney and Edwards (2001) provide a summary of the criteria given by Marullo (1998) for distinguishing three different community-based learning options available at Georgetown University: service-learning credits, group projects, and intensive service-learning. The criteria are as follows:

- Variations in the service rendered;
- Integration of out-of-class experiences into the course, and
- Level of curricular credit received for participation (Mooney and Edwards 2001: 184).

Table 2.2 Typology/hierarchy of community-based learning initiatives (in Mooney and Edwards 2001: 184)

<b>CBL</b>	<b>Options Out-of- Class</b>	<b>Volun- teering</b>	<b>Service Add-ons</b>	<b>Intern- ships</b>	<b>Service Learning</b>	<b>Service- Learning Advocacy</b>
<b>Social Action</b>						X
<b>Structured Reflection</b>					X	X
<b>Apply/ Acquire Skills</b>				X	X	X
<b>Curricular Credit</b>			X	X	X	X
<b>Service Rendered</b>		X	X	X	X	X
<b>In Community</b>	X	X	X	X	X	X



However, Mooney and Edwards propose a more comprehensive categorization of different community-based learning (CBL) initiatives and their essential components (see Table 2.2).

### **2.5.5 Effects of service-learning on students, faculty and communities**

Eyler *et al.* (2001) identify some of the benefits of service-learning to students, faculty and customers or clients. They mention personal outcomes, social outcomes, learning outcomes, career development and relationships with the institution. Eyler *et al.* claim that students are more effective, and have developed both spiritually and morally as a result of service-learning. They report that skills such as leadership, and social and communication skills, have improved. Students were found to show more responsibility and commitment to tasks even after graduation. They were also able to think critically and relate their academic knowledge (i.e. theory) to “real life situations”. Finally, Eyler *et al.* found that service-learning also strengthened the relationship between students and the institution, thus ensuring happy students who were more likely to graduate.

Astin *et al.* (2000) conducted research on the effects of service-learning at three different campuses, and noted the following benefits to the faculty. Faculty members are reported to have experienced a stronger sense of commitment to research which is derived from being acknowledged for their contribution to increases in recruitment and retention of students. Their motivation and enthusiasm had increased as they were engaging with new coursework and research, building new partnerships and acquiring knowledge and expertise in new fields. The quality of student learning was satisfying as a result of it being more interactive with the subject matter. Partnerships with the broader community were fostered, and opportunities for networking with other professionals regarding research and new practices are increased.

According to the Community Service-Learning Center: University of Minnesota (2012), the benefits of service-learning to the community or clients are as follows. The organization receives human resources, together with new ideas, enthusiasm and energy. Public awareness is also increased, as the organization takes an active role in educating youth about social responsibility, clearing

misconceptions (i.e. about the service-learning process) and fostering a good work ethic in students. Educating youth about community issues also prepares them for roles as civic leaders in the future.

According to Eyler and Giles (1999), the ways service-learning affects students can be categorized under the following “types” of positive impact of service-learning, namely, on:

- Personal outcomes;
- Students’ personal development (building a sense of personal efficacy, personal identity, spiritual growth, and moral development);
- Students’ interpersonal development;
- Ability to work well with others, leadership, and communication skills;
- Social outcomes
- Reduction of stereotypes and facilitation of cultural and racial understanding;
- Subversion and support of course goals of reducing stereotyped thinking and facilitating cultural and racial understanding;
- Sense of social responsibility and citizenship skills;
- Commitment to service;
- Involvement in community service after graduation;
- Learning outcomes
- Student’s academic learning;
- Student’s ability to apply what they have learned in ‘the real world’;
- Academic outcomes such as: demonstrated complexity of understanding, problem analysis, critical thinking, and cognitive development;
- Career development
- Relationships with institution
- Stronger relationships with faculty compared to other students who are not involved in service-learning;
- Student satisfaction with college;
- Higher likeliness to graduate (Eyler and Giles 1999)

## **2.6 Citizenship education in the South African context**

This section deals with some of the policies and movements informing citizenship education in the South African context, namely:

- The South African Constitution (values for good citizenship are contained in the manifesto)

- The Tirisano Project
- The Moral Regeneration Movement
- National Intervention Plan 2030

### **2.6.1 The South African Constitution**

At a National level the South African Constitution (RSA 1996) is designed or structured to protect its citizens of its country, and contained within the Constitution is the manifesto on values, education and democracy, which identifies ten fundamental values of the constitution, namely democracy, social justice and equity, non-racism and non-sexism, *ubuntu* (human dignity), an open society, accountability, respect, the rule of law, and reconciliation (DoE 2001). This was reinforced by the DoE's Tirisano (working together) project which was initiated in 1999 with its goals being to ensure that the new Outcomes Based Education (OBE) system would be successfully implemented thus forming the foundation for the spirit of democracy, respect for human rights, justice, equality, freedom, nation building and reconciliation. These key features are listed in the Preamble to the Constitution (RSA 1996) and are the basic building blocks for good citizenship. Whilst these fundamental values are the building blocks of achieving good citizenship, the implementations of these are problematic. Values and principles have been selectively implemented. Most young people today are more aware of their rights than their responsibilities. They have become a society of "takers" rather than "givers".

### **2.6.2 The Tirisano Project**

On 27 July 1999, after much deliberation, the Minister of Education mobilised the Tirisano Project in order to tackle the most urgent problems in education. The Tirisano Project had the following goals:

- a) establishing co-operative governance in educational institutions
- b) making schools "centres of community and cultural life"
- c) attending to and preventing the physical degradation of schools
- d) developing professionalism of teachers
- e) cultivating active learning through OBE
- f) creating an education and training system which could meet the socio-economic demands of the country

- g) reconfiguring higher education in line with the imperatives of a global market economy
- h) dealing purposefully with HIV/AIDS (Waghid 2004: 527)

In essence, the Ministry of Education's Tirisano Project was a commitment to produce "good citizens", who, on the one hand, could contribute towards achieving the political stability and peace necessary to ensure the growth of a competitive labour market economy, and, on the other hand, could combat the crime, corruption and moral decadence endemic to South African society.

According to Waghid (2004), the stability of modern democracies depends not only on the justice of their institutions (in the case of South Africa, the National Constitution, The Bill of Rights, the Constitutional court and the multi-party democratic system) but also on the quality and the attitude of its citizens:

This means, for example, their sense of identity and how they view potentially competing forms of national, regional, ethnic or religious identities; their ability to tolerate and work with others who are different from themselves; their desire to participate in the political process in order to promote the public good and hold authorities accountable; and their willingness to show self-restraint and exercise personal responsibility in their economic demands and in personal choices which affect their health and the environment (Waghid 2004: 527).

The lack of "self-restraint" and inability to "exercise responsibility in their economic demands", as described above by Waghid, were evident in the #FeesMustFall protests (Mlambo 2016b, Wolhuter, Pillay and Regchand 2016). The implication is that the protesting students were not fully capacitated as to how to engage in public debate without becoming violent and destructive, a tendency which citizenship education in South African universities needs to address.

### **2.6.3 The Moral Regeneration Movement**

The Moral Regeneration Movement (MRM) is an initiative along with various others, formed with the aim of reducing crime through explicit appeals to morals, ethics and values. The origins of the Moral Regeneration Movement can be traced back to June 1997 when a meeting was held between the then - president

of South Africa and the nation's religious leaders. In 1996 The National Crime Prevention Strategy (NCPS) was the first policy initiative to explicitly link the issues of crime with morality. In order to tackle crime, the NCPS was divided into four "pillars", each one with the aim of attacking specific arenas which create and facilitate criminal activity. One of these pillars centred on public values and education with the aim of tackling "the prevailing moral climate within communities, the attitudes towards crime, and tolerance of crime" (Rauch 2005: 9). The aims pertaining to public values and education included "the development of strong community values and social pressure against criminality and activities which support criminality" (Rauch 2005: 9).

By the middle of 2004, the staff of the MRM had engaged in a re-visioning exercise, acknowledging that very little had been achieved in the arena of public communication. At the annual MRM conference in 2004, five areas were identified for the organisation's future activities:

- Building the MRM;
- Leading public discourse on moral regeneration issues;
- Developing a national consensus on positive values that should be embraced;
- Promoting ethical behaviour congruent with positive values; and
- Disseminating information on moral issues (Mosoma 2004).

#### **2.6.4 National Development Plan 2030: Our future - make it work**

The National Planning Commission was appointed by President Jacob Zuma in May 2010. The Commission is an advisory body consisting of 26 people selected mainly from outside government for their expertise in specific fields. A Diagnostic Overview was released in June 2011, highlighting South Africa's successes and failures since 1994 (NPC 2011). The inability to implement policies and the lack of broad partnerships were the major reasons for slow progress. The following nine primary challenges were also identified in the 2012 Report:

- Too few people work.
- The quality of school education for Black people is poor.
- Infrastructure is poorly located, inadequate and under-maintained.

- Spatial divides hobble inclusive development.
- The economy is unsustainably resource intensive.
- The public health system cannot meet demand or sustain quality.
- Public services are uneven and often of poor quality.
- Corruption levels are high.
- South Africa remains a divided society (NPC 2012: 25).

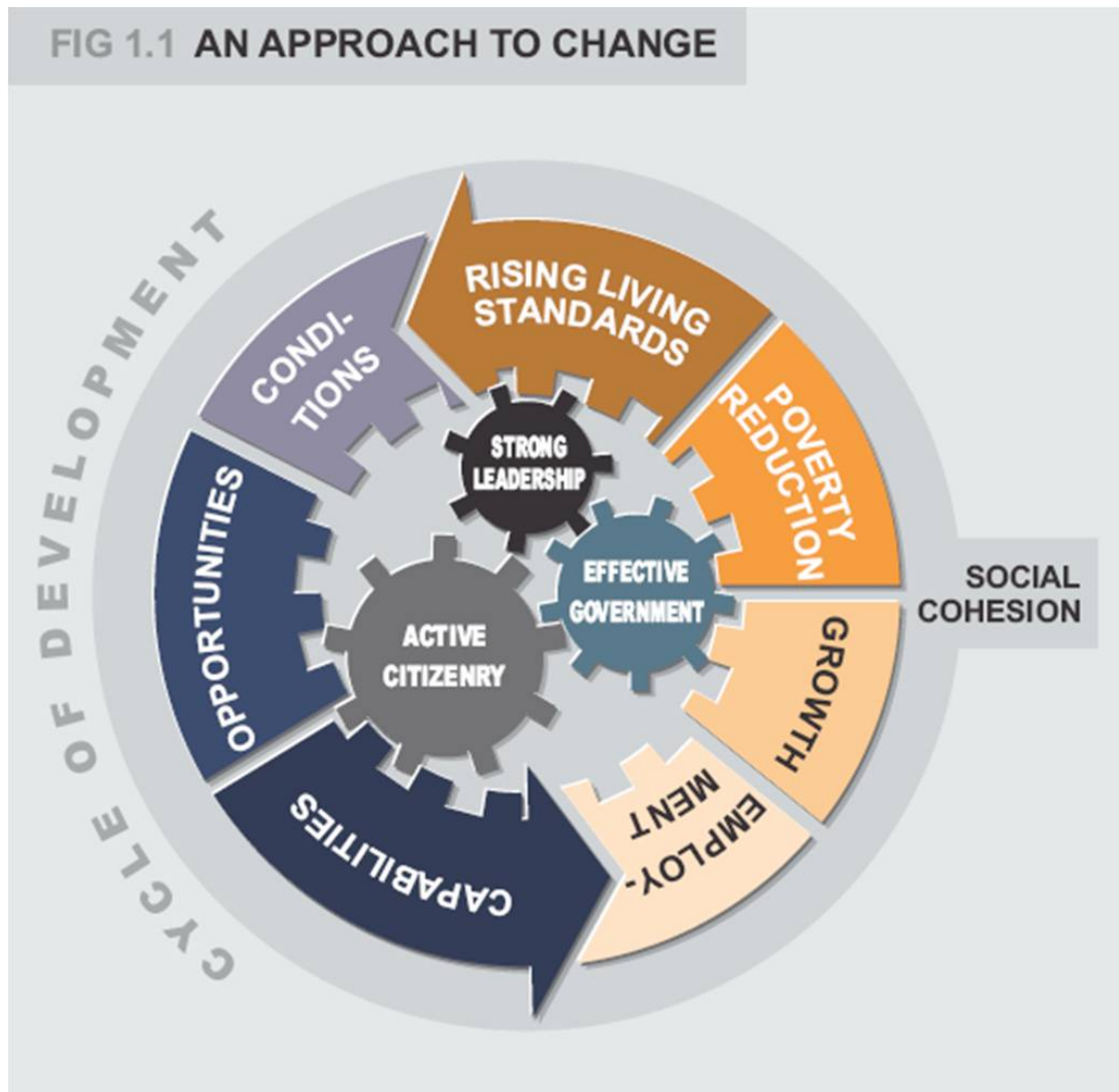


Figure 2.1 An approach to change (Figure 1.1 in NCP 2012)

The Commission has involved thousands of people from diverse backgrounds including the judiciary, parliament, national and provincial governments, unions business and religious leaders. The process consisted of wide consultation, intense research, numerous interactions and debate. The plan aims to alleviate

poverty and to reduce inequality by the year 2030. This is supposed to be achieved by uniting the citizens of the country, “unleashing the energies of its citizens,” and capacitating relevant stakeholders, including leaders (NPC 2012: 25). One of the six interlinked priorities listed (see Figure 2.1) is “Promoting active citizenry to strengthen development, democracy and accountability.” In order to succeed, “Improving the quality of education, skills development and innovation” is included as one of the three main objectives. One of the aspects discussed regarding citizenship is “An approach to change: Enhanced Capabilities and Active Citizenry”. Citizens are expected to be responsible for themselves and towards others, to practise religious, racial and cultural tolerance, mutual respect and to obey the law. Citizens also have the right to expect leaders to be responsible, to be accountable to the people they serve and to promote social cohesion and unity (NPC 2012: 27). With reference to these expectations, the open media publication of accusations of corruption against President Jacob Zuma (see p4 of Chapter 1) has done much to destroy the credibility of the National Development Plan which he initiated.

#### **2.6.5 Citizens active in their own development**

South Africa is considered to have an active and vocal citizenry, and leadership must encourage active engagement from citizens. According to the NDP 2030, citizens must use opportunities and various platforms such as school governing bodies, Community Policing Forums, Ward Councils and Unions to raise concerns on behalf of the voiceless, disadvantaged and marginalised. However, despite the various avenues available for dialogue and engagement, there is much dissatisfaction with regard to poor service delivery and corrupt leadership. Violence and protest action have resulted owing to the citizens’ frustrations as well as lack of communication between communities and leaders. The NDP 2030 proposed that honesty, humility and better communication by those in power would help to solve problems collectively and peacefully. Better communication, more honesty and a greater degree of humility by those in power would go a long way towards building a society that can solve problems collectively and peacefully. However, much work needs to be done to capacitate citizens about their responsibilities regarding their own development, as well as working with others in society to resolve tensions and challenges. South Africans also need

to move away from the notion that we should do nothing and wait for the State to deliver (NPC 2012).

## **2.7 Successful implementation of programmes/projects**

The policies of different countries have been described earlier; however, there has been no measurable evidence available of the actual effective implementation process and the outcomes. The *Learning to Live Together* programme and DUT's Service Learning Project and Community Partnership Initiatives will be discussed as programmes that have been successfully implemented.

### **2.7.1 The *Learning to Live Together* programme**

The *Learning to Live Together* programme provides evidence of the successful implementation through the experiences and narratives of the different participants. *Learning to Live Together* has been developed for use in different religious and secular contexts as a resource for everyone concerned with promoting the ethics and values which are the building blocks for good citizenship. The objective has been to develop a resource that is relevant on a global level (Nussbaum 1996) and yet flexible enough to be interpreted within different cultural and social contexts (Bok 1996; Putnam 1996). The *Learning to Live Together* programme provides evidence of the implementation and the experiences of the different participants.

The resource has been tested in many different regions and cultural contexts to assure that it is relevant in regional and local contexts. Test workshops have been held in ten different countries, where the Global Network of Religions for Children was able to bring together various religious and secular organisations working with children (Arigatou Foundation 2008). During the test workshops, this resource manual was used to the benefit of more than 300 children and youth, representing African Traditional Religions, Bahá'í Faith, Buddhism, Christianity, Hinduism, Islam, Judaism, members of Brahma Kumaris and a number of people of secular thinking. Test workshops as well as input and comments from experts in the area of education, ethics, spirituality, intercultural



and interfaith learning and child rights have contributed important experiences and opportunities for learning for the development of this resource.

The *Learning to Live Together* programme is already having an impact. In a GNRC programme in Israel, the resource material was used during a six-day journey made by a group of Jewish, Christian, and Muslim youth to the historical sites of Israel and Palestine, all of which have symbolic relevance to the conflict in their region. At each stop, youth participants discussed their values and their differing perceptions of their shared history. They summed up the experience with these words:

We engaged in a deep learning experience together – getting to know more about one another's history, culture and beliefs while strengthening our own identities and forming stronger and more grounded understandings. We dealt with difficult and challenging issues without fracturing the relationships within the group and without resorting to hurtful arguments and breakdowns in communities (Arigatou Foundation 2008: 2).

Kalpna, 15, from New Delhi, India, who attended a week-long ethics education workshop in India where the resource material was used, had this to say:

I knew about respecting others when I came here, but now I have begun to learn what it means in reality and what it requires in attitude and action if we as young Hindus, Muslims and Christians want to do things together to improve our communities (Arigatou Foundation 2008: 2)

Mohammed, 16, from Kenya, used what he had learned at an ethics education pilot workshop to form a Peace Club in northern Kenya. He has brought together youth in his village to plan non-violent responses to the various challenges faced by the village, mobilising an active youth movement to make changes for peace. An ethics education workshop was held for teachers, parents, and children at the volatile border region shared by Colombia and Ecuador using case studies, role plays and discussion, the participants mapped out conflict issues, explored non-violent alternatives, and made personal commitments to build peace. One of the Colombian facilitators commented on the impact of the workshop:

The effects of the violent conflict in Colombia are unfortunately ingrained in the behaviour and attitudes of some of the children directly

affected by the situation. It can make them resentful and intolerant of others. I was glad to see displaced children from Colombia living in Ecuador share their experiences, share their fears, and themselves propose ways to be more respectful towards others, to accept differences and to respond in a non-violent way even when their rights are violated. They discovered that they can be part of the solution rather than part of the problem (Arigatou Foundation 2008: 3).

*Learning to Live Together* is an adaptable resource that can be used with children from many different cultural, religious and social contexts to nurture common values and a mutual respect for different backgrounds and traditions. The resource provides space for enhancing children's innate potential for spirituality and hope for a better world, as a contribution to changing the situation for children worldwide. UNESCO and UNICEF have been closely involved in developing *Learning to Live Together*, and have endorsed the material as an important contribution to a quality education, which takes a multicultural and multi-religious society into consideration.

### **2.7.2 DUT's service-learning projects**

Citizenship education was implemented at DUT in an implicit manner through service-learning projects long before the General Education (GenEd) modules were formally introduced into the curriculum (as is ongoing at the time of writing, 2015). One such project was conducted by the students of DUT registered in the Department of Interior Design, under the supervision of their lecturer, Carolanda Du Toit. In her master's dissertation, "Service-learning in interior design academic programmes: student experiences and perceptions", Du Toit describes the process a service-learning project which DUT students had undertaken with CROW (Centre for the Rehabilitation of Wild Animals).

Du Toit (2007) provided various definitions of service-learning in her dissertation. However, for the purpose of this particular project, the definition by Bringle and Hatcher (1995: 112, see above) is particularly appropriate, as it refers to service-learning as "a course-based, credit-bearing educational experience", mentions participation in "an organised service activity that meets identified community needs" and reflects "on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an

enhanced sense of personal values and civic responsibility". Du Toit also cited Van Wyk and Daniels' definition:

Service-learning essentially entails a teaching and experiential learning strategy that is a credit bearing educational experience; in which students actively perform a community service as part of their academic course work whilst seeking to meet the needs of the community (Van Wyk and Daniels 2004: 359).

According to Du Toit, it is important to note that the definitions by Bringle and Hatcher (1995) and Van Wyk and Daniels (2004) share common goals such as "credit bearing" and "meeting the needs of the community". However, Bringle and Hatcher also focus on an important aspect: "an enhanced sense of personal values and civic responsibility". This endorses the researcher's position that tertiary institutions should prepare young adults to become responsible citizens who would want to serve the community through their field of work. This attitude might eventually foster greater community spirit leading not only to citizenship but also to patriotism. Van Wyk and Daniels (2004) emphasise that community service is different from service-learning. All service - learning activities are linked to the expected learning outcomes of the course of the study. This encourages students to observe, think, reflect and discuss their experiences and also allows them to use their skills and knowledge in real life situations in order to improve their communities.

Previous service-learning pilot projects comprised a three-way partnership: DUT, the community and the service provider. According to the Draft Progress Report on the Community Higher Education Service Partnerships (CHESP 2000), service-learning is positioned and takes place where the three main participants, namely the community, the university (DUT Interior Design students and academic staff) and the service provider intersect (Lazarus 2000). This is illustrated in Figure 2.2.

Interior Design students had been involved in community projects since 2003, when "Bauman House", a crèche for visually impaired children from the ages of three months to six years, was completed. In 2004 "Tennyson House", a young women's street shelter in Umgeni Road, was completed. These two completed

projects attracted the attention of the Centre of Quality Promotion and Assurance (CQPA) and the (then) Centre for Higher Education Department (CHED<sup>2</sup>) at DUT. CHESP, funded by the Joint Education Trust (JET), had invited CHED at DUT to participate in a pilot service-learning Project. Based on the success of their two previous community projects, the Interior Design Department was identified as a suitable candidate for the pilot project. The pilot project provided the opportunity to integrate community engagement, one of the National imperatives, into teaching and research (DoE 1997a; CHE 2001).

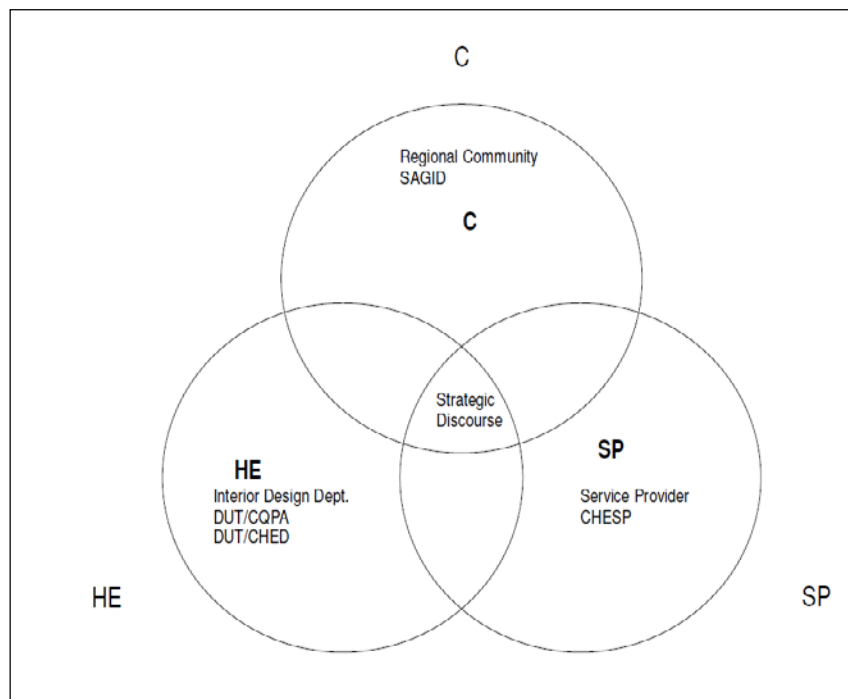


Figure 2.2 CROW Project meso/institutional strategic discourse (adapted from Lazarus 2000: 25)

Castle and Osman (2003: 105) report that although service-learning is not yet widely known or practised in South Africa, local interest is growing, possibly owing to Government's insistence that higher education institutions are more responsive to local and national developmental needs and that higher education institutions engage in partnerships with other agencies to address social

<sup>2</sup> "CHED" was subsequently renamed "CELT": "Centre for Excellence in Learning and Teaching".

problems in their surrounding communities. Around the year 2003, DUT revised its strategic plan to articulate a mission to integrate teaching, research and service. Both lecturers and students used this opportunity to critically reflect, question and apply theory to practice. The service-learning project thus provided a means for undergraduates to have experiences that extend beyond the studio into the community, which, research has shown, fosters habits of citizenship (Hatcher 1997: 26).

## **2.8 Conclusion**

In spite of the wide variety of interpretations and options available for citizenship education at tertiary level, at the time of this study, DUT was using mainly informal and implicit initiatives, and mainly in the area of service-learning. In Chapter 1 it was stated that the aim of the research was to explore how elements of citizenship education contained in models such as that developed by Crick (1998) or the alternatives listed by Wright (2003) might be operating at tertiary level by carrying out a discourse analysis of the texts of various participants. The rationale for this was to ascertain whether student and academics were aware of institutional initiatives to build good citizenship and to see how they responded to these.

The following specific research questions were used to guide the inquiry:

1. What indicators, if any, of citizenship education can be found in the narratives of:
  - a. students, and
  - b. academics?
2. What aspects of citizenship education do these indicators express?
3. What model/s of citizenship education might be offered to tertiary institutions in terms of revising their curricula to include citizenship education?

A critical discourse approach was adopted to find answers to the above questions, working within the theoretical perspective of critical language study, as will be discussed in the next chapter.

## **CHAPTER 3**

### **RESEARCH ORIENTATION AND METHODOLOGY**

#### **3.1 Introduction**

This chapter first deals with the research orientation which underpins this study, which is carried out from within the critical paradigm using the theoretical perspective of critical language study (also termed critical linguistics, Fairclough 1989; 1992). The key critical linguistic concepts of empowerment and disempowerment, subject positions, ideology and hegemony are then defined and discussed, followed by an account of critical discourse analysis. The chapter then provides an account of the methodology used in this study. Firstly, an overview is given of the research design. Next, the various elements of the design are unfolded in more detail, including the type of mixed methods approach used. After this, the specific methods are described, namely, questionnaires and semi structured interviews, and discourse analysis. The discourse analysis is shown to be divided into a content analysis of written texts, and a critical discourse analysis (Fairclough 1995; 2003) of the transcribed focus group texts. The anticipated outcomes of the various methods are then discussed. The chapter concludes after looking at the ethical considerations involved, and the delimitations of the study.

#### **3.2 Critical theory**

This study was carried out within a critical orientation as the issue of empowerment was thought to be a key element in this study. As suggested in Chapter 1, citizen education in a country in crisis needs to deal with the issues of both personal and social empowerment. The term “critical” can be traced to the influence of the Frankfurt School and Jurgen Habermas. According to Popkewitz (1984: 54), the critical paradigm did not achieve legitimacy until the 1980s, when its supporters had gained powerful positions in the universities. However, since its inception in Amsterdam in the early 1990s, critical discourse analysis has now become an established method in linguistics.

### 3.2.1 The critical paradigm

Critical theory is one of the paradigms or “world views” described in Jurgen Habermas’s (1972) comprehensive theory of knowledge, arising from the emancipatory knowledge-constitutive human interest.<sup>3</sup> To clarify in what sense the term paradigm is used in this study, Thomas Kuhn used the term “paradigm” with three quite different meanings in his seminal work, *The structure of scientific revolutions* (1962), together with its *Postscript* (1969):

1. Comprehensive world view, i.e. “The entire constellation of beliefs, values, techniques, and so on shared by the members of a given community” (Kuhn 1962: 175). Examples: positivism, constructivism, critical theory.
2. Disciplinary matrix, i.e. “The common possession of the practitioners of a particular discipline” (Kuhn 1969: 182). Examples: seminal works in the field, typical concepts, such as “subject position”, “ontic dualism”.
3. Exemplar, i.e. “shared examples” (Kuhn 1969: 187) typical of the field. Examples: shared rubrics, equations, formulae and problem solving techniques

The main paradigms to which educational researchers refer are the comprehensive world views identified by Habermas (1972), namely, positivism (the empirical-analytic paradigm), interpretivism (the hermeneutic paradigm), critical theory (the critical paradigm), as well as social constructivism, which was developed later, based mainly on the work of Berger and Luckmann (1991). These paradigms have now become associated with specific methods of research, for example, quantitative methodology is described as belonging to the positivist paradigm, and qualitative methodology, to interpretivism. This view is challenged by Bryman (1988), Eckeberg and Hill (1980), Hammersley (1992), Howe (1988), McNamara (1979) and Reichardt and Cook (1980), who suggest that even the use of the word “paradigm” is not appropriate in educational research, and that, even though there are differences between the philosophical assumptions, quantitative and qualitative methodologies are not mutually exclusive. Despite this, there are still qualitative researchers who eschew the

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<sup>3</sup> Habermas identified three basic knowledge-constitutive human interests, namely, the technical, practical and emancipatory interests (Schubert, 1986: 181-182).

mixed method research because of the alleged incompatibility of mixing paradigms (see Lincoln 1990: 81).

According to Rossman and Wilson (1985), those researchers who cannot mix paradigms are called purists, those who adapt their methods to the situation are called situationalists and those who believe that multiple paradigms can be used to address research problems are known as pragmatists.

### **3.2.2 The principles of critical theory**

Based on Max Horkheimer's essay in 1937 (Brookfield 2001), the term "critical theory" implies that social theory should be orientated towards critiquing and changing society as a whole. In language studies, the term "critical" was first used in the critical linguistics approach (Fairclough 1989; Fowler *et al.* 1979). One of the most significant principles of critical discourse analysis is the important observation that the use of language is a "social practice" which is both determined by social structure and contributes to stabilising and changing that structure simultaneously (Wodak and Meyer 2001). Critical theories, including critical discourse analysis, aim to provide critical knowledge that enables human beings to emancipate themselves from forms of domination through self-reflection, hence providing enlightenment and emancipation.

It is the researcher's contention that education should be empowering and emancipatory: an individual cannot be regarded as educated or emancipated if that education does not equip the individual to be an active citizen in his/ her interaction with the world. Empowerment may be viewed differently by different people. Those in authority may view empowerment of the oppressed as a means to further their own goals or agenda. For example, a government may legalise gay and lesbian marriages because it may be a way of assuring their votes in the next elections. Others may view empowerment as the "development of people's capacities to explore the full range of what is possible within the given order of discourse, without actually changing it" (Fairclough 1989: 216-217). The researcher's understanding of empowerment is that it involves equipping people (the oppressed) with the language skills and the confidence to challenge those in authority. Empowerment would also give these oppressed people the opportunity



to show their abilities in the community in which they interact. Disempowerment on the other hand perpetuates feelings of anger inferiority, subjugation and inadequacies amongst the oppressed or dominated citizens. Friedrich Engels also used the term “false consciousness”, which referred to the misinterpretation of dominant social relations in the consciousness of the subordinate class (Held 1990; Truchot 2003).

Gur-ze'ev suggests that in recent times critical theory, while becoming more and more popular in academic circles, has failed the disempowered, and has become part of “normalizing” the education system which perpetuates inequality (2005: 13-14). Citizenship education which is genuinely empowering must work at true equality: a curriculum is needed which will lead to equal rights, integration and multiculturalism, and not normalize privilege or one-sided cultural bias. The Tirisano project (the South African initiative discussed in Chapter 2) stressed the Ministry of Education’s commitment to producing “good” citizens who on one hand can contribute towards achieving the political stability and peace necessary to ensure the growth of a competitive labour market, and on the other hand can combat the crime, corruption and moral decadence plaguing South African society (Waghid 2004: 527), as evidenced by the surge of public unrest reflected in the press in 2016. The stresses of multiculturalism and multiracialism (the results of globalisation) have re-emphasised the need for citizenship education (Kymlicka 2002: 284). As Waghid (2004: 527) comments, an efficient democracy relies not only the institutions of justice but on the qualities and attitudes of its citizens. A liberated South Africa can be strengthened only if its citizens are accountable, responsible and take into consideration the common good.

Galston (1991: 217) and Macedo (1990: 138) refer to this as civic virtue and public-spiritedness. Rawls (1971) espouses the concept that liberal citizenship emphasises a set of rights and obligations that all citizens must enjoy equally, including the right to personal security and freedom of speech. This “communitarian” concept of citizenship (Waghid 2004: 533), supported by Macedo (1990), Galston (1991) and Kymlicka (2002), focuses on citizens’ commitment to public participation, respectful dialogue, and critical attention to government “for people to be active citizens who participate in public

deliberation” (Kymlicka 2002: 293). The best policies are acknowledged to exist in South Africa. However the implementation of these policies is problematic. Lack of responsibility and restraint, violent protests and vandalism are clear indications that poor communication and a lack of trust exist between citizens and institutions of authority, mainly government. The understanding of public participation has taken the form of radical actions such as the burning of educational institutions, physical violence, fights in parliament and blockading of roads. This kind of violence has left institutions in a state of chaos. It is apparent that the ideals of liberal citizenship need to be revisited in order to address the needs of South African citizens. Citizens need to be educated so as to see power as equally shared by all and not to be appropriated by the elite or enforced at gunpoint, whether by criminal elements or the state police.

### **3.3 Critical language study**

Critical language study, also termed “critical linguistics”, deals with the relationship between language and power (Fairclough 1989: 1-16; O’Halloran 2005: 343-346), and falls within the critical paradigm described above. As Fairclough explains:

Critical approaches differ from non-critical approaches in not just describing discursive practices, but also showing how discourse is shaped by relations of power and ideologies, and the constructive effects discourse has upon social identities, social relations and systems of knowledge and belief, neither of which is normally apparent to discourse participants (1992: 12).

In critical linguistic terms, texts both set in place and reflect relations of power (Fairclough 1989). Critical linguistics therefore focuses on the analysis of texts in order to identify the relations of power revealed in texts. Some key terms in critical linguistics are discussed below.

#### **3.3.1 Empowerment/disempowerment**

Empowerment and disempowerment in a critical language sense is not about force or coercion, but about subtle means such as the belief and values systems set in place which advantage certain groups at the expense of others. The means used is ideological, and Fairclough’s contention is that ideology works mainly

through language: language both sets in place and reflects relations of power. An analysis of the language used in various interactions can thus reveal the ideological bias inherent in the text. Such an analysis is termed “critical discourse analysis” (or CDA), as discussed in the next section. However, it must be stressed that the empowerment issue dealt with in this study is not about contesting social injustices or empowering historically disempowered groups in South Africa. Following Giroux (1980), this research looks at the empowerment of young people in attaining adult status as self-actuating and socially responsible citizens.

### **3.3.2 Subject positions**

A “subject position” refers to the status of an individual in terms of how much (or how little power) is inherent in the social role he or she occupies at any given moment. People may take on many roles in the course of their lives (e.g. daughter, wife, mother, employee, teacher, prime minister), with more or less status given to them depending on what role they adopt at any given moment. For example, women are generally afforded less power than men in social situations, but a woman may speak deferentially (or not at all) when her husband is present amongst friends, but may speak authoritatively in her role as School Inspector. The subject positions of children and young adults are generally less powerful than those adults. However, adult authority requires judgement learned through experience, which means that educational institutions such as schools and colleges need to provide opportunities within safe bounds for such development. Thus citizenship education, whether formal or ad hoc, aims at developing adult subject positions in young people within a safe school or university environment. Students’ discourse emerging from this research displays different subject positions, for example speaking from a position of power or from a position of powerlessness.

### **3.3.3 Ideology and hegemony**

According to Naidoo:

The terms “ideology” and “hegemony” are closely related: hegemony in a critical language sense refers to the relations of power or power hierarchy set in place, while ideology refers to the (usually) unspoken

and implicit beliefs, customs or behaviours which set and keep various power hierarchies in place (2012: 8).

While there are disputes about the exact meaning of the term “ideology”, it is generally agreed that it is a mental, pervasive influence which has no real basis in fact (Philips 1998). The term “hegemony” refers to a power influence or hierarchy set in place by ideological means rather than force. The power involved may be that of the state, or class, or even economic pressure (Gramsci 1971).

### **3.4 Critical language study as research approach**

I have tried to show how critical linguistics and critical discourse analyses are subsumed within critical theory, but some researchers view critical discourse analysis as the actual approach. Weninger (2008) mentions that critical linguistics was influenced considerably by Halliday's systemic functional linguistics (Halliday and Fawcett 1987), and “provides an important foundation for current CDA theory and methodology as well” (Weninger 2008: 145). This suggests critical discourse analysis is in fact a methodology rather than an approach. She further notes:

Although the specific research areas and methods of analysis within CDA are by no means homogeneous, what unites all scholars engaged in CDA is a critical perspective that is geared toward examining the subtle ways in which unequal power relations are maintained and reproduced through language use. Many CDA scholars reject the idea that CDA is an established “school” or “paradigm” and prefer to characterize their work as an explicitly critical and political orientation to studying discourse (Weninger 2008:145).

### **3.5 Critical discourse analysis**

The method of analysis used in this study is critical discourse analysis (CDA). According to Van Dijk (1985), discourse analysis can be viewed as an interdisciplinary field of study that evolved from diverse disciplines within the humanities and classical studies: as this research involves both the fields of education and language practice, and will be exploring citizenship education as operating within various disciplines, this is considered to be an appropriate approach for analysis. According to Weninger:

CDA became known through the writings of a group of primarily European linguists during the late 1980s, most prominently Norman Fairclough, Ruth Wodak, and Teun Van Dijk. Similar but largely independent developments emerged in the United States around the same time through the work of James Paul Gee. The intellectual origins of CDA reach back to British and Australian critical linguistics of the 1970s that researched the intersection of discourse, ideology, and power (2008: 145).

A discourse approach will be used to explore elements of citizenship education at tertiary level because language and society are thought to be inseparable. Whether citizenship education is being dealt with at tertiary level and at what level it exists are areas that will be examined (i.e. seen in terms of empowering them and the communities with which they engaged). Some critical issues are as follows. If implicit, should citizenship be made explicit? Are recent changes just to keep in line, or are they truly empowering students? Are staff and students being consulted?

This section will first look at a definition of discourse, and then at the process of critical discourse analysis.

### **3.5.1 Definition of discourse**

According to Wodak and Meyer (2001) “discourse” can mean anything from a historical monument, a political strategy, a policy, to narratives in the form of a speech or talk. Discourses can be found in numerous and varied forms such as gendered discourses, media discourses, racist discourses, populist discourses and many more. This causes confusion, which leads to much criticism and more misunderstandings (Wodak and Meyer 2001; Wodak 2002; Blommaert 2005). After exploring the various interpretations which various authors have used for the term discourse, its meaning as applied in this study will be clarified.

The following definition illustrates the wide range of significations involved in discourse:

The term *discourse* is generally understood to refer to any instance of signification, or meaning-making, whether through oral or written language or nonverbal means. In this sense, a dinner table

conversation and a newspaper article on globalization are instances of discourse, and so is an advertisement in a fishing magazine, although most CDA analyses rely on written texts or transcripts of oral interactions as data. In CDA, discourse is assumed to be a central vehicle in the construction of social reality (Weninger 2008: 145).

The crucial social role of language is acknowledged by Bowers (1984), who claims that language is a powerful instrument in socialisation and the carrier of socially shared categories. Current research practice acknowledges that no single field or discipline can provide all the answers to the multitude of questions about the world. The emphasis is on collaboration using an inter-disciplinary or trans-disciplinary approach. The subject matter of language study presents a myriad of contesting arguments, thus showing that a universal agreement is all too elusive.

According to Fairclough (1992: 11) discourse is a three-dimensional concept:

- It is a spoken or written or visual text.
- It is an interaction between people involving the process of producing and interpreting a text.
- It is a social action.

### **3.5.2 Characteristics of critical discourse analysis**

According to Van Dijk:

Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality (2001: 352).

Critical discourse analysis is characterized by a number of principles: all approaches are problem orientated and thus necessarily interdisciplinary and eclectic; critical discourse analysis is characterised by the common interests in de-mystifying ideologies and power through the systematic and retroductable investigation of semiotic data. Critical discourse analysis can be seen as a way

of approaching and thinking about a problem. Critical discourse analysis is a deconstructive reading and interpretation of a problem or text. Critical discourse analysis does not provide absolute answers to a specific problem but enables one to understand the conditions behind a specific problem. Discourse analysis aims at allowing us to view the problem from a higher stance and to gain a comprehensive view of the problem and ourselves in relation to the problem.

One of the aims of Curriculum 2005 (C2005) was to attempt to develop learners who would/could use their knowledge of language to critically engage in social issues that affect their educational, political, economic and religious lives-their entire existence as human beings. The focal point was to encourage democratic participation in the classroom and beyond. The frequent acts of violent protests and strikes in schools, tertiary institutions, and various places of employment is indicative that engagement in critical discussion is not seen as fruitful or effective in achieving the desired results of the disempowered. Mason (2005) points out that it is in the area of practice, not principles, where critical theory falls short, and that a pedagogy intended to be emancipatory should remain committed to critical theory (2005: 315). It is the researcher's view that critical theory ought to play a more significant role in ensuring that emancipation and empowerment of the oppressed become a reality. Citizenship education offers an opportunity for these important issues to be addressed in a democratic and peaceful manner.

Researchers who use critical discourse analysis also attempt to make their own positions and interests explicit while retaining their respective scientific methodologies and while remaining self-reflective of their own research process (Wodak and Meyer 2001). Critical discourse analysis sees language as a social practice and considers the context of language as crucial (Fairclough and Wodak 1997). Critical discourse analysis thus views discourse as a relatively stable use of language serving the organisation and structuring of social life. Within this framework different researchers use the term discourse differently and in different academic cultures. In the Central European and German context, there is a clear distinction between text and discourse (Wodak 2006). In the English speaking world, discourse refers to both written and oral texts. Weiss and Wodak (2003) sum up some of the different levels of abstraction involved in definitions of

discourse, ranging from “the concrete realisation of abstract forms of knowledge”, which views discourse as text, that is, in the form of “oral utterances or written documents”, to “a form of knowledge and memory” (Weiss and Wodak 2003: 13).

Critical discourse analysis emphasizes the need for interdisciplinary work in order to gain a proper understanding of how language functions in constituting and transmitting knowledge, in organising social institutions and in exercising power. Power is a central concept for critical discourse analysis. It often analyses the language usage of those in power, who are responsible for the existence of inequalities. Researchers using critical discourse analysis focus on the way discourse (re)produce social domination, that is, the power abuse of one group over others, and how dominant groups may discursively resist such abuse.

The question arises as to whether critical discourse analysis researchers understand power and what moral standards are used to differentiate between power use and abuse (Wodak and Meyer 2009: 9). Various concepts of power exist with Weber’s definition as the common denominator: power as the opportunity which individuals in a social relationship can achieve their own will against the resistance of others (Wodak and Meyer 2009: 9).

### **3.5.3 Approaches to the concept of power**

Wodak and Meyer (2009: 9) identify at least three different approaches to the concept of power:

- power as a result of specific resources of individual actors;
- power as a specific attribute of social exchange in each interaction; and,
- power as a systemic and constitutive element/characteristic of society.

According to Wodak and Meyer (2009: 10): “the defining features of CDA are its concern with power as a central condition in social life, and its efforts to develop a theory of language that incorporates this as a major premise.”

### **3.5.4 Levels of analysis in discourse analysis**

According to Freire and Macedo (1987) language cannot be understood and



analysed without class analysis. The study of language cannot be reduced to mechanical comprehension or only to the analysis of social class. Language is a social phenomenon and should be reflected as such. Therefore Freire and Macedo (1987) adopt a Marxist approach with regard to discourse analysis, starting with an analysis of social class analysis in order to gain “the global views of the total system under investigation” (Freire and Macedo 1987: 53). Bloom and Talwalkar (1997) also adopt a Marxist approach, and explain, with reference to Fairclough’s work, that: “the explication of power relations requires a dialectic praxis - a movement back and forth among social and linguistic theories and across methodological approaches to the analysis of texts and events” (1997:108).

Peskett (2001) states that critical discourse analysis works to expose the connections between language, ideology and power which may not immediately be obvious, combining linguistic analysis of a text with larger social analysis. Fairclough’s model of the three different levels to critical language discourse was used as a framework to analyse the introduction to New Labour’s initial guidance to schools on Citizenship Education (Fairclough 2000).

The first level is the description at the level of the texts. A formal analysis of the text will reveal the experiential, relational and expressive values of the text. The second level involves interpretation of the text - seeing the text as a product of a process of production and as a resource in the process of interpretation. The third level is explanation. This is concerned with the relationship between interaction and social context. The text is examined and interrogated. The text also reveals a text producer’s world of top-down structures in social structures.

Critical discourse analysis can be summed up as being fundamentally interested in analysing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language. Critical discourse analysis aims to critically investigate social inequality as it is expressed, constituted, legitimized and so on by language usage.

### 3.5.5 Discourse analysis in the field of citizenship education

In her paper for the *51<sup>st</sup> Political Studies Association Conference*, Peskett (2001) examines the discourses at work within a text on citizenship education which has now become a statutory requirement in schools throughout England. Peskett (2001) begins by defining the term discourse and by discussing the contributions made by Foucault and Fairclough. According to Peskett, Foucault began to explore how texts worked in society to create effects. Discourses worked to: “structure both our sense of reality and our notion of our own identity” (Mills 1997: 15). Peskett (2001: 4) asks this question: “What sort of reality and identity does the educational policy for Citizenship Education seek to construct or maintain?” She points out those texts in policy documents usually reflect the views of the ruling or dominant powers within society. Policy texts often seek to perpetuate a dominant discourse and to structure social behaviour and institutions. It is clear in the schooling context that central policy does not always translate on the ground as originally envisaged or intended. A typical example of policy versus practice in South Africa was the introduction of outcomes-based education (OBE) in the 1990s. Despite its failure in Australia, the new South African Government was adamant that it would work in South Africa. One would be tempted to ask whether their intentions in wanting to change the curriculum were noble or whether it was just a strategy to “flex their political muscles” and to emphasise that they were now a power to be reckoned with. However, after much frustration from educators, parents and learners, the process was reviewed.

## 3.6 Research methodology

A mixed methods approach (Creswell and Clark 2007) was used in this study. A description of the research design is provided in this section to show the following:

- how the actual **methodology** was applied at the level of approach (critical discourse analysis), and
- the level of specific **methods** used (coding of texts, content analysis, interviews and surveys) to arrive at
- the research **products**,
- thus answering the **research questions**.

Table 3.1 illustrates how the various elements of the research design all flow from, and are congruent with, the research orientation chosen, namely, critical linguistics, subsumed within Habermas's critical paradigm. These elements will be discussed in more detail in the following sections.

### 3.7 Mixed methods approach

This research employed the mixed mode methodology which blends both the qualitative as well as the quantitative approach for the following reasons. The research design involved semi-structured interviews, which means that the design is aligned mainly with the qualitative approach. However, the use of questionnaires as well as interviews meant that the design included aspects of the quantitative approach. The combination of methods then comprised a mixed mode methodology.

Table 3.1 The research design used in this study

<b>RESEARCH DESIGN</b>				
<b>ORIENTATION</b>	Critical linguistics operating within the critical paradigm			
<b>METHODOLOGY</b>	Mixed methods			
<b>RESEARCH TOOLS</b>	67 Questionnaires/36 semi structured interviews		Discourse analysis	
<b>Methods</b>	<i>quantitative questions</i>	<i>qualitative questions</i>	<i>content analysis</i>	<i>critical discourse analysis</i>
<b>Purpose</b>	to establish social context, demographics and trends	to arrive at critical insights into the trends revealed	to give surface account of social practices	to give critical insights into potential learner empowerment
<b>Products of the research</b>	trends in citizenship education identified	rationale provided for trends	account of citizenship education practices set in place	extent to which learners are empowered

Mixed methods research assumes a world view or several worldviews. Creswell and Clark (2007) refer to this method as a research design with philosophical assumptions as well as quantitative and qualitative methods through inquiry. It focuses on collecting, analysing and mixing both qualitative and quantitative data

in a single study or series of studies. Its central premise is that a combination of both the qualitative and quantitative methods provides a better understanding of research problems than either of the approaches used on their own.

### **3.8 Survey questionnaires and semi structured interviews**

The research tools, namely, survey questionnaires and semi structured interviews, as well as the rationale for using them, will be discussed in this section. The use of quantitative and qualitative questions will also be explained.

#### **3.8.1 Survey questionnaires**

The researcher selected the survey method as an appropriate method of generating data from a group of participants, that is, students at the Durban University of Technology (DUT). This method was used to establish the social context, the demographics of the target group, and emerging trends relating to the topic of citizenship education. Rea and Parker (1992) suggest that in situations when accurate information about large populations is required and enough is known about the population to formulate specific questions, there is no better method of research than the survey process.

According to Cohen, Manion and Morrison:

The attractions of a survey lie in its appeal to generalizability or universality within given parameters, its ability to make statements which are supported by large data banks and its ability to establish the degree of confidence which can be placed in a set of findings (2007: 206-207).

Fadul and Estoque (2011) point out some of the advantages of surveys:

- It is an efficient way of collecting information from a large number of respondents. Very large samples are possible. Statistical techniques can be used to determine validity, reliability, and statistical significance.
- Surveys are flexible in the sense that a wide range of information can be collected. They can be used to study attitudes, past behaviors, beliefs, and values.
- They are relatively free from several types of errors because they are standardised,
- They are relatively easy to administer by non-experts.

- Due to the focus provided by standardized questions, there is an economy in data collection. Only questions of interest to the researcher are asked, recorded, codified, and analysed. Time and money is (*sic*) not spent on tangential questions.
- Sample surveys are usually cheaper to conduct than a full census (Fadul and Estoque 2011: 69).

They point out that surveys also have some inherent disadvantages:

- They depend on subjects' ability to respond, honesty, motivation, and memory. Subjects may not be aware of their reasons for any given action. They may have forgotten their reasons. They may not be motivated to give accurate answers; in fact, they may be motivated to give answers that present themselves in some favorable light.
- Structured surveys, particularly those with closed ended questions, may have low validity when researching on affective variables.
- Although the individuals participate in surveys are often randomly sampled, errors due to nonresponse may exist. That is, people who choose to respond on the survey may be different from those who do not respond, thus biasing the estimates.
- Survey question answer-choices could lead to vague data sets because at times they are relative only to a personal abstract notion concerning "strength of choice" (Fadul and Estoque 2011: 69-70, slightly adapted).

In this study, the researcher distributed one hundred survey questionnaires. Of the one hundred questionnaires that were given out, sixty-seven were returned. The survey questionnaire was given to specific students known to the researcher. These students assisted the researcher by distributing the questionnaires randomly to students at DUT and collecting them from the participants. Random selection was used to encourage a variety of responses and to prevent participants consulting each other or comparing responses.

The advantage of the survey questionnaire is that the participant is assured of anonymity. The participant also has the flexibility to respond according to his/her own convenience. According to Babbie (1973), because there is no interviewer present, there is no likelihood of interviewer bias. However, the absence of an interviewer can also be problematic, especially if the participants require

assistance or clarification and there is no one to help with those (Best and Kahn 2003).

The survey preceded the semi-structured interviews in order to ascertain the participants' general perceptions of citizenship education. The questionnaire comprised eleven questions which required qualitative and quantitative methods of generating data. Six of the eleven questions were closed-ended questions thus utilising a quantitative method of data generation, whilst the other five questions were open-ended questions utilising a qualitative method to obtain data.

The questionnaires were used to triangulate and to validate the data received from the semi structured interviews. The first stage involved gathering the responses for each question. All the responses for a particular question were put together and presented in percentages in the form of a graph. For example, in response to question 1, 40 percent of the participants understood citizenship education as doing good for one's country, and 4 percent understood it as paying one's taxes. All eleven questions were analysed and presented in the same way.

#### ***a. Questions for eliciting quantitative data in the surveys***

More closed-ended questions were used for many reasons. The participant finds closed-ended questions easier to complete because there is not much thought required, (the participants have a limited choice) and it requires much less time to complete, since the answer may merely require a tick, a cross or a single word answer. Rea and Parker (1992) point out that closed-ended questions are less onerous to the participant because a choice is provided. It is also advantageous for the researcher, since the process of obtaining data is quicker as opposed to that involved in interviews. Fowler (1988) adds that closed-ended questions have the added advantage of simplifying data tabulation.

#### ***b. Questions for eliciting qualitative data in the surveys***

Despite the advantages of the close-ended questions, these can be confusing for participants. The question may not be clearly understood or the participant may not be able to find an appropriate answer. Rea and Parker (1992) concur that

under these circumstances a participant may select an inappropriate answer. This was why some open-ended questions were included in the surveys.

### ***c. Design of questionnaires***

The designing of a questionnaire requires careful consideration in order to yield data that is useful to the study. Several important factors need to be considered. Babbie (1973) suggests the following:

- Make items clear (do not assume that the person you are questioning knows the terms you are using)
- Avoid double barrelled questions (make sure the question asks only one clear thing)
- respondent must be competent to answer (don't ask questions that the respondent won't accurately be able to answer)
- Questions should be relevant (don't ask questions on topics that respondents do not care about or have not thought about)
- Short items are best (so that they may be read, understood and answered quickly)
- Avoid negative items (if you ask whether librarians should not be paid more, it will confuse respondents)
- Avoid biased items and terms (be sensitive to the effect of your wording on respondents).

### **3.8.2 Semi structured interviews**

People's behaviours and lives are seldom simple, linear and organised in any rational way. Rather they are complex, unpredictable and messy, and therefore the researcher needs to look at different places and different things in order to understand a phenomenon (Locke, Silverman and Spirduso 2002). Silverman (1997: 248) notes that we are currently part of "an 'interview society' in which interviews seem central to making sense of our lives". Interviewing is currently the central resource through which contemporary social science engages with issues that concern it (Atkinson and Silverman 1997). Various types of interviews exist including ethnographic, historical, semi-structured, and informal conversation (Cohen, Manion and Morrison 2007). The semi-structured interview was selected as one of the instruments for the generation of data. Seidman

(1998) advocates interviewing as one of the best instruments for data generation. Interviews provide a thick description of the experiences of participants and a rich source of data (Silverman 2015), and are considered to be valid ways of gathering shared cultural understandings and socially situated events (Atkinson and Coffey 2002: 811).

The planning and conducting of interviews required careful consideration and preparation namely: selection of participants, participation consent, dates, times, venues, equipment and so on. Interviews involve verbal communication between the researcher (interviewer) and the subject (participant-interviewee). The conversation between the researcher and the participants in this study was “face to face” and there was eye contact throughout the interview. The face to face interview facilitates a special insight into subjectivity, voice and lived experience (Atkinson and Silverman 1997).

The transcription of the audio tapes was outsourced, as it was time consuming. However, once the transcriptions were complete, the researcher cross checked the transcripts with the audio cassettes to ensure that the transcripts were accurate. The transcripts were given back to the participants to read and verify that whatever was written was accurate. Additions or amendments could be made at this stage provided that the researcher and participants were in agreement. This important process ensured the validity of the data. Thereafter the data was sorted and sifted according to common trends, patterns and differences. Common key words such as law abiding, respect, patriotism and so on were identified and clustered together to form themes. The data was thereafter presented in themes and sub-themes.

#### ***a. Benefits of the flexibility of semi structured interviews***

Qualitative interviews offer participants the opportunity “to explore voices and experiences which they believe have been ignored, misrepresented or suppressed in the past” (Byrne 2004: 182). Students often claim that they are either not consulted when it comes to curriculum change or that their feedback is ignored. The flexible nature of semi-structured interviews also enabled the researcher to gain clarity to responses that were unclear and to probe further for



in-depth information. Prompting and cues were used to encourage the participants to elaborate or expand on issues that were being discussed. It also allowed the researcher to use probing questions in order to dispel any potential misunderstandings (Creswell 2003). The use of probing questions assisted the researcher to progress smoothly and to ask further questions as prompts to elicit information from the participants that may have been previously overlooked. This technique allowed the researcher to: test the limits of the participants' knowledge, encourage co-operation, establish rapport and make an accurate assessment of what the participants really believed. This approach resulted in unexpected answers because interviews are a mode of generating verbal data which are not known in advance (De Vos *et al.* 2002).

### ***b. Timing of the interviews***

The timing of the interviews proved to be challenging as students were busy preparing for their examinations while others were getting ready to go on study leave. Lecturers were also trying to complete the syllabus. Despite their busy schedules, the lecturers, as well as the students, did their best to accommodate the researcher. The interview with journalism B Tech students was conducted in the evening as these were part time students. The researcher was invited to share knowledge with them regarding proposal writing. These students were slightly older than most of the undergraduate students and were able to be more reflective and forthright in answering the questions. First and second year students were under extreme pressure to complete their work, and admitted that there was no time to be involved in anything else. Interviews were conducted at different campuses and lasted between forty to sixty minutes each.

### ***c. Use of focus groups***

The researcher chose focus groups for the student interviews because it was thought to be less intimidating for the participants. Focus groups usually involve recruiting a small group of people who share a particular common interest. An informal group discussion (or discussions), focused around a particular topic or set of issues, is encouraged (Silverman 2015: 526). Focus groups can empower participants by people who are often silenced a chance to speak. Participants were not obliged to answer every question individually. The questions were put

forth to the group and any one of the participants could respond. Others could also contribute at any time during the interview. Focus group promote healthy discussion and participants tend to feel more comfortable being interviewed in a group rather than individually. Participants were asked to identify themselves as P1, P2, P3 and so on. This was to ensure confidentiality and to be able to follow the conversation easily, thus making transcription easier. Four focus group interviews were conducted, with students from the following departments: Journalism (eight participants), Graphic Design (seven participants), Interior Design (eleven participants) and Fashion and Textile Design (ten participants). Thirty-six students were interviewed in all. This study aimed at giving students at DUT a “voice” and afforded them a platform to “speak” by expressing their innermost feelings and experiences regarding citizenship education and its impact or lack of impact on their lives. The use of focus groups also saved time, as opposed to interviewing students individually.

The researcher used a sound recording instrument to record the interviews. Interviews were later transcribed. This was regarded as the most reliable method of recording the actual words of the participants. Interviewers cannot rely on their recollection of an entire conversation, and it is impossible to record manually or remember every utterance made or pause taken during the interview. Playing the tapes repeatedly also allows for the transcription to be done accurately (Silverman and Marvasti 2008: 227). Seidman (1998: 109) supports taping of interviews as follows:

There is no question in my mind that in-depth interviews must be tape recorded. I believe that to work most reliably with the words of participants, the researcher has to transform those spoken words into a written text study.

The primary method of creating text from interviews is to tape record interviews and transcribe them. The recording instrument was tested before each interview to ensure that the interviews went off smoothly, and a spare set of batteries and cassettes was readily available if needed. A demonstration was given on how to use the tape recorder correctly to ensure maximum clarity and audibility, which is invaluable in the preparation of transcripts. However, the disadvantage of this

method is that participants might be apprehensive about being recorded and information being divulged at any time in the future. This may cause them to withhold certain information or they may not be completely forthright about how they feel regarding certain issues or questions. The use of pseudonyms ensured that no real names were used throughout the interviews. This strategy allowed participants to talk freely without fear of being identified in any way. Participants were also assured of confidentiality.

### **3.8.3 Questions for eliciting qualitative data in the interviews**

As interviews are communicative events aimed at finding what participants think, know and feel (Warren 2002), they were used to arrive at critical insights into the trends revealed in the surveys. Warren (2002) suggests an introductory briefing to inform the participants about the purpose of the interview and to make the participants feel at ease. The researcher found this introductory briefing very useful. The interview schedule was given to each participant. Participants were given approximately five minutes to peruse the questions and to clarify any questions that may seem vague or ambiguous. The same interview schedule was used for all four focus groups, comprising key research questions followed by sub questions. Open-ended questions were designed to find a useful way to elicit responses. These questions ranged from simple to complex, ensuring that the interview began with a broad perspective and gradually moved on to more specific issues. Kerlinger (1992) refers to this kind of questioning as a “funnel”. While some participants were initially reluctant to answer, there were others who were very responsive. However, as the interviews proceeded all participants became more at ease.

The researcher facilitated the participants' comments without asserting her own opinions or making any appreciative or critical comments. According to Seale *et al.* (2006: 20), the researcher was being “neutral” yet at the same time an “interested observer”, drawing out responses, yet not asking leading questions. The researcher did not self-disclose, that is, share complementary reciprocity (Seale *et al.* 2006: 23), but maintained a friendly and comfortable rapport with the participants through prompting and appropriate facial expressions.

### **3.9 Methods used in discourse analysis**

In this section the methods used in the discourse analysis will be discussed, namely content analysis and critical discourse analysis of the texts gathered in the interviews.

#### **3.9.1 Content analysis of written texts**

Content analysis consisted of the manual analysis of individual written texts, that is, documents relating to the topic.

##### ***a. Analysis of individual texts***

Analyses of individual texts is a prevalent methodology in critical discourse analysis, systemic functional linguistics, and other types of discourse analysis. Because it deals with small data (individual texts) the analysis is not very representative. However, this limitation in data size enables the socio-cultural context and interaction to be taken into account, and allows researchers to focus on the construction of social phenomena (such as identity) in a particular context (Bednarek 2009: 22). Document analysis is an integral part of research and can provide rich data, which can strengthen the research. Together with the other data generating methods, document analysis assisted in validating the data gathered in this research.

##### ***b. Documents used for analysis***

The following documents were consulted (but not formally analysed):

- The Constitution of South Africa (South Africa 1996)
- Manifesto on values, education and democracy (DoE 2001)
- DUT's Annual Report (Division of Corporate Affairs 2009)
- Various Faculty of Arts and Design Handbooks
- The vision and mission statement of DUT (as stated in the Annual report)
- DUT's curriculum renewal project <sup>4</sup>

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<sup>4</sup> This document was still in its draft stage and must be considered "work in progress".

Extracts from DUT's Annual Report relating to external engagements were subjected to content analysis.

### **3.9.2 Critical discourse analysis of student transcripts**

The researcher used coding to analyse the discourse of students which was obtained from transcripts of the interviews conducted.

#### ***a. Criteria for coding used in the discourse analysis***

Saldana (2009) stresses the need to use or develop a coding method which is appropriate for the task. He suggests the following criteria:

1. Is the coding method harmonizing with your study's conceptual or theoretical framework?
2. Is the coding method relating to or addressing your research questions?
3. Are you feeling comfortable and confident applying the coding method to your data?
4. Are the data lending themselves to the coding method?
5. Is the coding method providing the specificity you need?
6. Is the coding method leading you toward an analytic pathway? As you're applying the coding method to the data, are you making new discoveries, insights, and connections about your participants, their processes, or the phenomenon under investigation? (Saldana 2009: 50-51).

#### ***b. The match between coding and criteria***

As can be seen from the overview of critical linguistics given above, ideology operates in a subtle and mainly hidden way (Foucault 1986; Gramsci 1971; Bourdieu 1991, 2007, as a pervasive, rather than overt, force (Philips 1998: 216). The codes relating to subject positions, attitudes, fact/opinion, values and the Constitution (see Table 3.2) are all related to eliciting not only overt but hidden relations of power as reflected in the texts, and are highly relevant to the theoretical framework of critical linguistics. Colour coding of words suggesting "good" and "bad" citizenship is also highly relevant to critical linguistics, which suggests that what is seen as "natural" is in fact the result of ideological assumptions (i.e. opinion asserted as fact). An example in this study is how often

students refer to being law-abiding, or showing obedience to figures of authority, as being key elements of “good” citizenship, revealing the underlying ideological assumptions about not only what is “right” but the positions of power whereby “correct” behaviour is established. The coding thus does harmonise directly with the theoretical framework (criterion 1).

The research questions assisted the search for “indicators” (1a and 1b) of citizenship education which can be found in the data, as well as the “aspects” (2) of citizenship education which are thus expressed. As the codes arose out of repeated studying of the data from these specific points of view, the coding method is directly relating to addressing the research questions (criterion 2). The researcher did feel “comfortable and confident applying the coding method(s)” to the data (criterion 3), as the data were found not only to “lend themselves to the coding method (criterion 4)” but to contribute actively to it. The coding method could also be said to provide the “specificity” needed (criterion 5).

As the discourse analysis in Chapter 5 will show, the method succeeded in identifying relations of power, subject positions and alignments which would otherwise have remained hidden. The coding thus led to “new discoveries, insights, and connections” about the participants. Finally, the coding method was also effective in leading the researcher “toward an analytic pathway” (criterion 6). This is because, as the analysis proceeded, more of the hidden elements became revealed, and the connections between various elements could be established.

A final caveat, however, is that that the function of coding in discourse analysis is not to provide quantitative evidence as found in positivist research (Ayres 2008: 868). Its role is rather but rather to find indicators in the text which can be interpreted with reference to the wider social context in which the discourse occurs (Suhardja 2008: 39). This is why the social context in which the discourse was situated is first unfolded in a content analysis in Chapter 5, before going on to the critical discourse analysis in Chapter 6.

### ***c. The coding used for analysis of transcripts***

The transcripts (i.e. of student discourse) were analysed using the codes shown in Table 3.2, with the abbreviations shown in parenthesis.

Table 3.2 Codes used to analyse student discourse

Good citizenship (associated words and phrases are highlighted in grey)
Bad citizenship (associated words and phrases are highlighted in black with white print)
Subject positions:
Powerful {POF} (i.e. coming from a position of power)
Powerless {SUB} (i.e. coming from a submissive position)
Attitudes:
Anger {ANG} (i.e. evidence of anger)
Frustration {FRUS} (i.e. evidence of frustration)
Injustice {INJ} (i.e. evidence of injustice)
Values {VAL} (i.e. influenced by values)
Constitution {CONS} (i.e. bound by the constitution or legislation)

### ***d. Example of how the coding was done on student discourse***

An example is given below of how the coding was done on student discourse. As can be seen from the text, the grey and black highlights are used to indicate what qualities or features students identified as “bad” citizenship (black) and “good” citizenship (grey). The codes in curly brackets (e.g. {SUB}, {VAL}, {POF}) are used to indicate issues such as values and attitudes of power or submissiveness (see explanation of codes in Table 4.1)

## **FOCUS GROUP INTERVIEW QUESTION 6**

Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?

P2: For me, {SUB} I disciplined myself to be a good person who's going to rely on rules and regulations of that institution that I am under so that I could manage to be what I am today.

- P1 I would say first I was {VAL} brought up in a religious community and also in an African society which regards a child as not belonging to a {VAL} particular parent but {VAL} a child belongs to that community so the way I was brought up is, I was brought up knowing that {CONS} {VAL} I'm responsible not just because my parents have to tell me what is wrong or what is good but I had to keep in mind that the {SUB} society is watching me and the {VAL} society is also part of my upbringing and also the religious community I was brought up in really encouraged me to be the person who I am. Right from my nursery school to secondary school during the school holidays I was a {SUB} disciplined person knowing that during the school holidays we had to {SUB} attend religious school and {POF} this really helped to shape the course of my life and the person who I am today so I was {SUB} not really modelled by my parents but by my community.
- P5: I'd say my {SUB} {VAL} school cos they were Lutheran and they encouraged everyone to go to church every Sunday and we prayed like three times a day for meals and we had like evening prayer sessions and I'd say because I wasn't with my parents {FRUS} most of the time, {POF} I had to learn by myself through my experiences {INJ} and ja I think because I'm also {VAL} Christian that also helped to mould who I am today.
- P3: I'd say my {VAL} family and {CONS} the education system both played that role of being agents of socialisation.
- P6: I suppose that my mother has instilled the values that I have today, both to speaking to me gently and {SUB} bashing me when I didn't listen. Although I was brought up in a religious household, I have {POF} subsequently abandoned the notion that religion in itself or the fear of God makes you do or not do something, cos I think some of the worst crimes in the world are committed by religious people.
- P8: My mother played a {VAL} very big part in the way that I've been brought up, and what I believe in, she is a very {VAL} grounded person, who works very hard and sacrificed a lot for me, and she had taught me well and that's why I am the person I am today, and also I attended {POF} {VAL} youth activities every Saturday and it helped me a lot, I engaged with {POF} {VAL} other youths and the teachings that we have learnt, I've used it and I still use it in everyday life.



#### ***d. Additional types of coding used***

The following issues mentioned by Saldana (2009) were also dealt with in the analysis, but were noted descriptively rather than by means of codes, as it was not the intention of the research to develop a hierarchy of coding, but to flag key issues which could then be discussed with direct relevance to the topic. As Saldana (2009: 84) points out: “detailed coding is not always necessary, so sentence-by sentence or even paragraph-by-paragraph coding is permissible depending on your research goals and analytic work ethic.” These issues were as follows (some are self-explanatory, others are explained):

- code frequency (2009: 68)
- descriptive or “topic” coding (2009: 70)
- process coding (i.e. of activities, particularly those relating to conflict, 2009: 77)
- initial coding (i.e. coding developed in the process, as in this study, 2009: 81– 82)
- breaking it into parts (i.e. different focus groups, 2009: 84)
- affective coding and emotion coding (2009: 84)
- values coding (2009: 89 - 90)
- versus coding (identifies opposed groups/elements, 2009: 93-94)
- evaluation coding (where role players offer evaluations, 2009: 97-98)

### **3.10 Anticipated products of the research**

As shown in Table 3.1, the anticipated products of the research were the trends identified in citizenship education in the DUT context, the rationale for existing trends, an account of the citizenship education practices set in place at DUT, and the extent (as shown by the critical discourse analysis) to which learners are empowered by the practices in place at the time of the study.

#### **3.10.1 Potential outcome of the quantitative questions**

The potential outcome of the quantitative questions was to establish the social context in which participants operated, the demographics of participants and trends (in terms of what was being done in the way of citizenship education at DUT).

### **3.10.2 Potential outcome of the qualitative questions**

The potential outcome of the qualitative questions was to arrive at critical insights into the trends revealed. This was in terms of providing a rationale for why current practices were being observed and what relevance they had for aspects of citizenship education covered in the Literature Review.

### **3.10.3 Potential outcome of the discourse content analysis**

The potential outcome of the discourse content analysis of the oral and written texts was a surface account of the social practices taking place in terms of citizenship education delivery at DUT.

### **3.10.4 Potential outcome of the critical discourse analysis**

The potential outcome of the critical discourse analysis was insights into potential learner empowerment. This might show the extent to which learners were becoming empowered as citizens of South Africa in terms of becoming autonomous actors with the ability to make individual choices, yet being well integrated into social structures.

## **3.11 Timeline for data-gathering and analysis**

The timeline for the process of data gathering and analysis for this study is given in Table 3.3. Data gathering commenced in 2011. One hundred survey questionnaires were distributed in August 2011, of which sixty-seven were returned by the end of September 2011. The four focus group interviews were conducted in September and October of the same year, and the analysis of the survey questionnaires commenced in that December. The responses to the questionnaires were then grouped according to common key words, for example: respect, obeying the law and paying taxes. The responses to each question were then represented in the form of graphs (see Chapter 4). This process was completed by the end of January 2012. The task of transcribing the focus group interviews was outsourced in December 2011, and was completed in February 2012. The transcripts were then checked against the audio recordings for accuracy. The researcher revisited the participants in April 2012, at which time the transcripts were discussed and checked again for accuracy and to make any amendments required by the participants.

Table 3.3 Timeline for data-gathering and analysis

Aug	2011	Questionnaires distributed (100)
Sep	2011	Questionnaires returned (67)
Oct	2011	Focus group interviews completed
Dec	2011	Transcription outsourced
Jan	2012	Analysis of questionnaires completed
Feb	2012	Transcripts completed
Apr	2012	Revisited participants at DUT
May	2012	Commenced coding
Nov	2012	Completed coding
Dec	2012	Completion of content analysis of DUT Annual Report 2009

The researcher commenced coding the transcripts in May 2012. The transcripts were first colour coded to differentiate between words and phrases indicating good citizenship and poor citizenship. Thereafter, further coding was done to identify various attitudes and emotions in the text (see Table 3.2). Frequency coding was done to establish the how often certain words, emotions and attitudes were expressed by the students (see tables in Appendix D). All of the coding, which assisted in carrying out both the content analysis and the critical discourse analysis of the interviews, was completed by November 2012. The content analysis of written texts from the DUT Annual Report 2009 (Division of Corporate Affairs 2009) was completed by December 2012.

### 3.12 Ethical considerations

One of the basic principles of ethics in research is that researcher bears the ethical responsibility of ensuring that the participants are protected from any legal or any other harm or discomfort (see Ethical clearance documents in Appendix A). Furthermore, the researcher is responsible for honouring all guarantees of privacy, confidentiality and anonymity. According to Neuman (2011), research has an ethical-moral dimension in that the researcher has a moral and professional obligation to be ethical, even when the researched are unaware about ethics. The researcher discusses the steps taken to ensure that ethical protocol was followed throughout the process. Prior to commencing the research, the researcher sought written permission from the dean of the faculty of art and

design for the research to be conducted at DUT. Written permission was obtained almost immediately. Thereafter permission was sought from the lecturers in charge of the different classes. This was done electronically through e-mail and was followed by a telephone call. The lecturers were accommodating although it was apparent that they had very little time to spare. Participants were not forced but were requested to volunteer to participate in the interviews. The participants were requested to read and sign a letter of information as well as the consent form. The anonymity means that the participants remain nameless. The participant is protected through anonymity when his/her identity remains unknown. Participants were also referred to as P1, P2 or P3 (and so on) during the interview to ensure that anonymity was not compromised.

The participants were also made aware that they could withdraw from the process at any time if they felt uncomfortable. Participants were offered the opportunity to ask questions and to seek clarification on any aspect of the research. The transcripts were also presented to the participants. They were given the opportunity to examine the transcripts and to make amendments if it was deemed necessary. According to Miles and Huberman (1994) and Neuman (2011) the researcher should refrain from; coercing or humiliating participants, deceiving participants into participating, releasing confidential details of the study with the published results, and making interpretations that are inconsistent with the data. The researcher ensured that all ethical considerations were adhered to.

### **3.13 Delimitations of the study**

The research was limited to only one tertiary institution, namely, DUT. It would have been interesting to research other tertiary institutions such as smaller private colleges and other large tertiary institutions. If a comparative study were to be carried out, it might well reveal the kind of ethos that exists at the different institutions and other significant factors that might either positively or negatively impact on students and the institution. At the time DUT comprised five campuses: the interviews were limited to two of the five campuses, while the questionnaires were sent to all five campuses.

### **3.14 Conclusion**

This chapter has focused on the research orientation and research methodology used for this research study, critical linguistics and critical discourse analysis. As Giroux points out, “the language of educated hope and democratic possibilities asserts that schools play a vital role in developing the political and moral consciousness of its citizens” (2000b: 35). He adds that educational struggle and leadership should not be focused on the raising of test scores and producing experts in the field, but on the “moral and political vision of what it means to educate to govern, lead a humane life, and address the social welfare of those less fortunate than themselves” (Giroux 2000b: 35). It is in the discourse of participants that one can gain insight into the “language” of social criticism and responsibility which various stakeholders use. This study, then, analyses the language of stakeholders, mainly from the students’ perspective, in a transitional phase between informal and relatively unstructured citizenship education and its inclusion in the formal curriculum at DUT. The language used, and its connotations, are interrogated to ascertain what aspects of citizenship education were dealt with, and whether they reflected aspects of the models reviewed in the literature and the options currently being implemented formally at DUT.

The researcher has suggested why the mixed mode methodology was best suited to this research, as it places equal emphasis on both qualitative data (in the form of interviews) and quantitative data (in the form of questionnaires), thus giving more depth to the enquiry. This approach was used for the empirical work as it was thought that it would deal with the “real life” issues of how citizenship education was promoted either overtly or covertly at DUT and how it impacted on students at DUT. In the actual application of the methodology, four departments within the Faculty of Arts and Design were interviewed, namely, Interior Design, Journalism, Graphic Design, and Fashion and Textile. The indicators of citizenship education which were found in the discourse of academics had their source in DUT’s Community Partnership Initiatives. The next chapter will deal with the results of the questionnaires and interviews.

## **CHAPTER 4**

### **RESULTS OF THE QUESTIONNAIRES AND INTERVIEWS**

#### **4.1 Introduction**

This chapter attempts to answer research question 1a, namely: “What indicators, if any, of citizenship education can be found in the narratives of students?” The questionnaires and semi-structured interviews have thus been subjected to a content-type analysis to establish social context, demographics and trends in order to arrive at insights into the practice of citizenship education at the Durban University (DUT), and, where possible, provide the rationale for these trends. After looking at the demographics of student participants, the chapter gives an account of the responses to the questions on citizenship education, and, using these, arrives at some indicators of good (and poor) citizenship, in order to identify what aspects of citizenship education might need to be addressed at the university.

#### **4.2 Demographics of student participants**

The demographics of student participants showed that religious beliefs have been a major influence in many of the participants’ lives. Most of the participants were Christian, with Hinduism and Islam following respectively (see Table 4.1).

Table 4.1 Religious composition of participants interviewed

<b>RELIGIONS</b>		
NO	Religious composition of participants interviewed	% (of 67)
1	Atheist	6%
2	Islam	6%
3	Hinduism	17%
4	Other	24%
5	Christianity	47%

24% of the participants belonged to a variety of other religions and 6% were atheists. The participant profile indicates that there were more Blacks than Indians, Whites or Coloureds (see Table 4.2). This is an accurate reflection of the demographics of the Faculty of Arts and Design.

Table 4.2 Racial composition of the participants interviewed

<b>RACES</b>		
NO	Racial composition of the participants interviewed	% (of 67)
1	Coloured	3%
2	Whites	16%
3	Indians	25%
4	Blacks	56%

The researcher had attempted to obtain an equitable number of male and female participants to ensure a fair representation of both genders. 51% females and 49% males participated in the interviews (see Table 4.3).

Table 4.3 Gender of the participants interviewed

<b>GENDER</b>		
NO	Gender of the participants interviewed	% (of 67)
1	Female	49%
2	Male	51%

### 4.3 Responses to questions on citizenship education

The survey served as a type of pre-study, providing results which could be probed in more detail in the focus group discussions. The responses to the survey are presented in table form. After the results in the tables are first discussed (i.e. per question), the responses to each question are then explicated further with reference to the data gathered in the focus group discussions.

#### 4.3.1 Characteristics of a good citizen

The first question explored what students understood by having the characteristics of a good citizen. Showing respect and dignity (27%), as well as obeying the law (27%), was considered the most valued characteristic of being a good citizen (see Table 4.4). Many of the values can be seen as humanitarian qualities: love and kindness (15%), good morals (6%), helpfulness (19%), honesty (19%), good manners (4%), tolerance (9%) and responsibility (12%). Some participants went a step further and valued issues outside their personal ambit such as caring for the environment 15%), social upliftment (13%), patriotism (9%) and democracy (3%).

Table 4.4 Values/characteristics of a good citizen

<b>GOOD CITIZEN</b>		
NO	Values/characteristics of a good citizen	% (of 67)
1	No answer	1%
2	Democracy	3%
3	Good manners	4%
4	Good morals	6%
5	Paying Tax	9%
6	Tolerance	9%
7	Patriotism	9%
8	Responsibility	12%
9	Social upliftment	13%
10	Love and kindness	15%
11	Care for environment	15%
12	Helpfulness	19%
13	Honesty	19%
14	Respect and dignity	27%
15	Law abiding	27%

Participants who were interviewed listed some of the following characteristics/activities that (they thought) constituted being a good citizen:



- honesty
- respect
- responsibility
- tolerance
- compassion
- being morally upstanding
- patriotism
- voting
- practising safe sex
- being law abiding
- paying taxes
- assisting or supporting others
- motivating others

Honesty and respect were the most common values that were listed by the participants. Abiding by the law was also rated highly. Participants felt that as long as they were obeying the law they regarded themselves as good citizens. It is interesting to note that both in the survey and the interviews the responses were similar in that honesty (19%), respect (27%) and abiding by the law (27%) were highly rated. However, values such patriotism (9%), good morals (6%), responsibility (12%) and democracy (3%) were not considered as important as some of the other characteristics. It is apparent that the participants clearly lack a strong sense of loyalty or pride towards their country. Several questions may arise as to why this is the case. Does this mean that they have no confidence in the leadership of the country? Do they feel that they are not treated /heard as citizens of the country? Are they motivated purely by self- centred attitudes and values? If this is so, we need to ask what can be done to bring about a change in the attitudes of the young adults of our country.

#### **4.3.2 Understanding of the term citizenship education**

The researcher next attempted to ascertain what students understood by the term “citizenship education”. The results are shown in Table 4.5. The majority (43%) of the participants felt that it meant practising good behaviour in their daily lives.

While 13% understood it as contributing positively towards one's country, another 13% thought that it meant engaging in educational activities that promoted or taught about citizenship. Various other responses are shown (see Table 4.5). It is of concern that 7% did not understand the term "citizenship education". A further 7% did not answer the question, probably for the same reason.

Table 4.5 Understanding of the term citizenship education

<b>TERM CITIZENSHIP EDUCATION</b>		
NO	Understanding the term citizenship education	% (of 67)
1	Learning about others	3%
2	Obeying law	3%
3	Paying tax	4%
4	Taking responsibility	6%
5	No Answer	6%
6	Don't understand	7%
7	Good morals	7%
8	Doing good for one's country	13%
9	Educational activities	13%
10	Practising to be good	43%

The focus group interviews revealed a more detailed interpretation of how students understood this concept. The responses varied greatly. Some participants had a very basic understanding of citizenship, ranging from possessing an identity document (ID) to affirm one's citizenship in a country to legally belonging in a country. One participant commented:

One's ID is an affirmation of one's citizenship in a country, a sense of legally belonging to a country; it creates a feeling of patriotism. Living peacefully with others knowing what is morally wrong or right. (P7 Interior Design, p. 224)

This understanding can be likened to Dieltiens' (2005) definition of the minimalist approach as described earlier in Chapter 2. Citizenship education was also described as the information that the Government and non-governmental

organisations (NGOs) convey to the public through the use of the media, for example paying ones' taxes or purchasing one's television licence or motor vehicle license, buying E-Toll tags. Other information regarding the prevention of HIV-AIDS, counselling services offered for debt control, substance abuse, gambling, family planning, saving electricity and water, recycling, voting and so on are some of the pertinent issues that promote awareness and educate citizens to take action in order to become better citizens by contributing to the country. Participants offered comments such as the following:

I would understand it to be simplistically the education of the citizenship of South Africa. I suppose on a broad base, that would be my understanding, NGO's or government or other organisations that would, for example, try to educate the general public and population on issues like for example HIV AIDS or corruption or just to empower people through knowledge. (P6 Journalism BTech, p. 192)

Although most participants agreed that certain laws are necessary for peace and order to prevail, many argued that the Government used these laws to exploit good citizens. However, certain laws and legislation encourage poor citizenship. While those who are working are forced to pay taxes, levies and so on, there are others who use this to their advantage. It was also stated that certain laws and regulations encouraged people to become lazy and dependant on the Government, thus encouraging poor citizenship. For example, criminals enjoyed the luxury of free food, facilities and the opportunity to study at the expense of the tax payer. On the other hand, students who had worked hard could not secure a place to study and they also had to pay their own fees. Social grant and child support grants had resulted in more young mothers having babies merely to benefit from the government grant. Thereafter the baby is left with the grandparents while the young mother uses the money for herself. By mentioning these and other social abuses, participants showed that they were able to think critically and comment on what they saw as government exploitation:

So the government is really, really taking advantage of all of it. If it was reasonable, if it was understandable, then we'd pay our taxes on a most likely a willing basis. We would want to do it, because we know we contributing in a very good way. Now they're taking advantage of it, increasing prices on everything we see and we need practically everything to live, we need food we need water we need shelter, and

they exploiting us through these things and we need it and we're forced to buy it. (P3 Interior Design, p. 229)

Schools are also mentioned as sites or institutions that promote good citizenship through the practice of democracy, the acceptance of multiculturalism and multi-racism, tolerance, good mannerism and decorum. Another more humanitarian response was to donate blood, to be an organ donor or to adopt an orphan. Others understood citizenship education as 'living peacefully with others' or "knowing what is morally right or wrong".

The following aspects of citizenship education were repeated by many students:

- using the skills and values which one has developed over the years to improve society
- giving back to the community
- not judging others
- making other people feel better
- empowering others

These aspects are in line with the qualities which du Toit's *Service Learning Project* was designed to promote (in DUT's Interior Design Programme). The researcher's understanding of citizenship education is congruent with this response, as is endorsed by the previous Deputy Minister of Education in South Africa, Smangaliso Mkhatshwa (as discussed in Chapter 2), who stated: "education should be based on strong moral values that will inculcate in each one of us a sense of patriotism, unity and commitment to the common good" (RSA.GCIS 2000: 2).

#### **4.3.3 Characteristics of a bad or poor citizen**

According to the questionnaire responses, some of the characteristics of a poor/bad citizen are as follows: most of the participants (31%) viewed breaking the law as the main characteristic of being a poor/bad citizen. Disrespect, selfishness, violence and discrimination are also some of the other characteristics of being a bad citizen (see Table 4.6). Students who were interviewed also listed not obeying the laws of the country at the top of the list. However, this point was argued, as many participants felt that obeying the rules/laws of the land is

enforced by the government. If one does not abide by the rule, one will be punished either financially or emotionally by being imprisoned, if one cannot afford to pay the fines or penalties. Indulging in underage alcohol consumption became a debatable issue. A discussion ensued as to whether this was good or bad citizenship. Some students felt that, as long as you are not hurting anyone, it does not constitute bad citizenship as it is not as serious as murder, stealing, and other crimes. Others were quite vociferous about the point that that under-aged alcohol consumption is still disobeying the law, and is therefore considered to be an example of bad citizenship.

Table 4.6 Characteristics of bad or poor citizenship

<b>BAD OR POOR CITIZENSHIP</b>		
NO	Characteristics	% (of 67)
1	Immorality	3%
2	Corruption	6%
3	Discrimination	6%
4	Irresponsibility	7%
5	Rudeness	9%
6	Unkindness	10%
7	Getting involved in alcohol (drugs)	16%
8	Violence	16%
9	Selfishness	18%
10	Dishonesty	19%
11	Not paying tax	22%
12	Disrespect	24%
13	Breaking the law	31%

It was also of great concern to the participants that Government had abused their powerful position by raising the price of electricity, rates, water, tax, and so on. They felt that this was an abuse of their political power as good citizens were being forced to subsidise or finance the lazy, the unemployed and criminals. They felt that those who govern or lead should show good citizenship themselves.

They also referred to the South African Government as being a perfect example of poor citizenship. They commented that the Government's actions had contributed towards society becoming morally decayed. They gave as an example the rape case which involved President Zuma, and his proclamation that having a shower after having sex with a person who is HIV infected would prevent one from being infected. They said that this kind of thinking impacts on the general population and many may practise this unacceptable behaviour.

Xenophobia was cited as a typical example of bad citizenship, especially in view of the previous negative impact of apartheid in the country. The issue of responsibility (i.e. for xenophobia) was discussed at length. Not realising/caring about the consequences of one's actions for example, drunken driving, might result in the death of someone thus depriving someone of a bread winner in the family. This was considered selfish and irresponsible behaviour. An argument ensued on who decides what is morally right or wrong, as this is a subjective matter. The following points were raised in the course of the argument: that it depends on how one perceives life, and what is considered good or bad; that a murderer may feel justified in killing someone who has raped or killed a family member; that an unemployed and poverty stricken person may feel justified in stealing a loaf of bread to feed his family; and whether a person who was forced to commit a crime because of his/her circumstances could necessarily be judged as a bad citizen. These and other issues were debated. It appeared that being unpatriotic was rated lower on the scale than obeying the law. One participant said:

I think characteristics of being a bad citizen would depend on your background. If you were brought up in maybe poor background or lack of good values, that will affect your citizenship, the way you treat other people, the way you, I don't know how to put it, but I think background is much more important when it comes to poor citizenship. Poor Qualities would be, being irresponsible of your actions, probably and or maybe I think irresponsibility will give you poor citizenship, and bad citizenship, not respecting people around you, not to appreciate people around you, I think respect is the main thing. (P5 Graphic Design, p. 202)

#### 4.3.4 Practice of good citizenship and ways or values involved

Question 4 required students to respond after reflecting on their own behaviour. 88% of the participants said that they practise good citizenship most of the time. Of the others, 4% said that they practised it sometimes, and 3% said that they practised it all the time. However, 4% said that they did not practise good citizenship at all (see Table 4.7).

Table 4.7 Practising good citizenship

GOOD CITIZENSHIP		
NO	Practising good citizenship	% (of 67)
1	Yes	3%
2	No	4%
3	Sometimes	4%
4	Most times	88%

Table 4.8 Ways or values of good citizenship practised by participants

GOOD CITIZENSHIP		
NO	Ways/values of good citizenship practised by participants	% (of 67)_
1	Patriotism	4%
2	Obeying the law	6%
3	No answer	7%
4	Kindness	7%
5	Non-judgemental	7%
6	Social upliftment	10%
7	Honesty	15%
8	Environmental upliftment	16%
9	Helpfulness	21%
10	Concern for others	21%
11	Respectful and polite	25%

Being respectful and polite was regarded as the most important value, as reported as being practised by 25% of the participants. This is followed closely by helpfulness (21%) and concern for others (21%). It is also significant to note that environmental upliftment (16%) and social upliftment (10%) are as reported as being practised. It is of great concern that only 4% report that they practise patriotism, only 6% replied that they obeyed the law and 7% did not answer the question (see Table 4.8). The majority of the students who were interviewed regarded paying taxes, obeying the law and not being involved in criminal activities as practising good citizenship. Other ways of displaying good citizenship reported were by participating in voting, practising kindness and honesty, conducting oneself with dignity and pride and respecting others. Some students were involved in community work. For example, one student helped at a crèche for orphans in Tzaneen while another was involved in a community project for blind peace players. Others were contributing in their own small way by recycling waste materials or becoming more aware of taking care of the environment. Students were also involved in a South African Project, “Cell C City Chat”, in order to promote patriotism. They felt that displaying patriotism during the FIFA Soccer World was also an example of practising good citizenship:

I think a good example of how we all practise good citizenship is for example the World Cup, we supported the people within the country, like Bafana Bafana - *everybody rose to the occasion and supported our country*, I think that's how we practise good citizenship. (P7 Fashion and Textile, p. 219, my emphasis)

#### **4.3.5 Influence of schooling on character building**

The next question explored the effect of schooling on participants' lives. Most of the students agreed that schooling had had a positive effect on their lives (see Table 4.9). The students in the focus groups provided more details about how this positive effect was achieved. Many of the students interviewed felt that their values and morals were either founded or consolidated at school:

I went to an all girls' high school. I think that's where my real character was built. That's where I learnt to be a real lady. I learnt to bring out my values and my morals. That's where I changed because when I bump into my peers from primary school, they are like: “Oh my, I can't believe this is you, you are a real lady.” (P6 Graphic Design, p. 207)



Table 4.9 Influence of schooling on character building

<b>POSITIVE INFLUENCE OF SCHOOLING</b>		
NO	Influence of schooling on character building	No of students
1	Yes	64
2	No	2
3	No answer	1

Those students who had attended religious schools had followed a strict code of conduct:

I also think my primary school played a huge role with regard to morals because I also attended a Catholic school and they were very, very strict, staunch and, but in a way it helped, in many ways it helped with values and morals and whatnot. (P7 Journalism BTech, p.195)

Participants had learnt to respect authority and were able to appreciate the lessons that they had learnt as it had helped to build and strengthen their characters. Lessons such as life skills and life orientation had taught them to accept different races, cultures and religions. Multicultural and multi-national schools provided a good basis for moral values:

Ja, I think my school provided good moral values in me because we were a Lutheran school and it was mixed Germans, Whites, Blacks everyone, so I think it gave us an understanding of how to deal with each other, other races and ja, it was a good base for me. (P5 Journalism BTech, p.195)

Some had developed strong friendships in their high school years. While the majority of the students said that they had been positively influenced by their schools, there were some students whose schooling, they said, had had a negative impact on their lives. One student said the following:

I don't mean to be the odd one out but my high school years wasn't so glamorous. That's where I learnt all the bad, negative things because I hanged out with wrong friends. In high school I experienced with more negative things than any other place. Like I had my first drink in high school. Believe it or not, in high school I came in as a virgin. After my high school years, I wasn't a virgin. Many things happened. We didn't have life orientation lessons. It was more of a technical school,

so there were more boys than girls. In our class there were like 14 boys and 3 girls. It was more like military school or something. Even teachers would swear at us and we would never complain. (P5 Graphic Design, p. 208)

Another student (P5 Interior Design, p. 233) stated that schooling had broken her character and spirit completely. She explained that she was more “right brain” dominated, and that “left brain” dominated children were catered for because they were in the majority. Thus the curriculum was inevitably orientated to their advantage. She said that she was often humiliated and perceived as a “bad pupil” when she found it difficult to conform to classroom rules and discipline or when she questioned the interpretation of a poem or the recital of a poem. She felt that she was not given the freedom to think “out of the box” because schools did not cater for the unique.

Yet another student was not allowed to play netball because she was considered too short, nor tennis, because she did not have a private coach (P10 Interior Design, p. 234). She therefore concentrated on academic activities. Educators then questioned why she was not participating in sport and other activities. Another student (P3 Interior Design, p. 235) felt that schools catered more for mainstream learners who were sports and mathematically orientated. Her brother, who had Attention Deficit Hyperactivity Disorder (ADHD), could not be helped by his teacher. With individual assistance from volunteer parents, he passed all subjects with over 80%, whereas previously he had failed all of his subjects. The participant felt that these parents displayed good citizenship by offering to teach him.

Students were able to reflect and appreciate the fact that some teachers are passionate about their jobs and some are not. Students felt that teachers must encourage children to work harder at school in order to have a better life; some teachers did not promote future educational and career choices or assist with these. One student commented:

...you get those teachers who are really passionate and want to help kids out and are there for the pure passion of teaching students and then you get those teachers who are just there to work, who are just

there to “ok this is just a job for me, I just got to go there from 9 to 5 and whatever you know.” (P6 Interior Design, p. 234)

#### 4.3.6 Key influences in the development of values for citizenship

The researcher attempted to find out *who* or *what* had influenced students to practise values of good citizenship. The results are shown in Table 4.10.

Table 4.10 Positive influences regarding development of good values

DEVELOPMENT OF GOOD VALUES		
NO	Positive influences regarding development of good values	% (of 67)
1	Aunt	1%
2	Pastor	4%
3	Grandmother	4%
4	Religious teaching	4%
5	Father	5%
6	Lecturers	5%
7	Friend	7%
8	School	7%
9	Family	8%
10	Teacher	10%
11	Mother	17%
12	Parents	28%

Parents played an influential part in inculcating values of good citizenship in 28% of the participants. 17% of the participants were influenced by their mothers, 10% by their teachers, 7% by their schools and 5% by their lecturers. There are several other factors and people that have influenced the participants, such as other members of the family (8%), or, more specifically, the father (5%), grandmother (4%) and aunt (1%). Friends (7%), and the pastor (4%), as well as religious teachings (4%), had an influential role on some of the participants.

Most of the participants who were interviewed considered their mothers as the most influential people in their lives. These comments sum up the sentiments of many of the students:

My mother played a very big part in the way that I've been brought up, and what I believe in, she is a very grounded person, who works very hard and sacrificed a lot for me, and she had taught me well and that's why I am the person I am today... (P8 Journalism BTech, p. 197)

I think the biggest influence on my life would have to be my mother. As much as a delinquent as I was she'd always manage to get me back on track. I am extremely lazy, I've always been lazy and it's not something I can run away from, it's just the way I am. Somehow she's always managed to refocus me and get me back on track. Doesn't matter what I'm doing whether its sport, schoolwork or whether its life in general. She is the only person who can get me focused in whatever I do. So she is probably the biggest influence on my life. (P4 Graphic Design, p. 210)

Many of the students acknowledged that the school and their teachers played a significant role in developing and building their character: the education system thus can be seen to act as an agent of socialisation. A few of the students were influenced by their fathers, as this comments shows:

...my father was like if you want something, go get it for yourself, don't wait for somebody else to do it for you and at the same time, he did not do that for me, in a sense that I would say 'daddy daddy, I need something' and he would say 'get it for yourself' it instilled a character of independence, don't always feel like you latching onto someone so I think that he was a big influence, a positive influence on my life... (P2 Interior Design, p. 237)

Other male figures of influence identified were stepfathers, brothers, uncles and boyfriends. Others felt that both their parents had played an influential role in their lives with regard to the instilling of values and character building.

Some of the students felt that their religious beliefs had helped to develop their characters. Lutheran schools encouraged Christian values and going to church; the strictness of Catholic schools helped develop morals and values (see p. 105 above). One student found comfort and inspiration in her art after her parents were divorced.

#### 4.3.7 DUT's impact on participants in promoting good citizenship

The next two questions sought to determine whether participants felt that DUT had made a positive impact on them, and how the institution had influenced them thus far. The questionnaires revealed that 52 out of 67 of the participants were of the view that DUT did *not* promote good citizenship (see Table 4.11), but 15 participants felt that DUT did promote good citizenship in some form.

Table 4.11 DUT's impact regarding good citizenship

GOOD CITIZENSHIP		
NO	DUT's impact regarding good citizenship	Total: 67
1	No	52
2	Yes	15

The interviews offered more detail about how students felt. The majority of the students were of the opinion that DUT had developed them into good hardworking students. However, while DUT was equipping them for their careers, as an institution, it had done nothing to build or develop good character. In other words, they felt that DUT did not play a role in moral development, just in providing tertiary education: DUT did not offer anything on an interpersonal level as their high school teachers did. These comments show the divide between the work ethic and character building:

Ja I think DUT has an extremely positive impact on my life, it's given me the opportunity to study when I've never had one before, it's introduced me to the world of university life basically which is something that I've always wanted but never could have. From an actual moral point of view and ethics and being a better person DUT has taught me nothing. If anything, DUT has taught me to be a worse person because universities are the playground of the Devil. The kind of activities that happen at university are not conducive to the teaching really of morals and values ... (P6 Journalism BTech, p. 197)

I think there are some lecturers who actually do care and do want the best for you but ultimately at the end of the day, you know what, you here to study, I'm your lecturer, things have to be done, I have to follow a set of rules... (P10 Interior Design, p. 240)

Some of the participants felt that students' behaviour should be monitored and that they should not be allowed to portray a negative image of the institution.

Some students said they had learnt to become financially responsible, and were determined to find ways to be successful. Other students said that they had been exposed to different cultures and races for the first time. One student's response was as follows:

I think DUT has had a very good influence on me. For me coming from a small town, I was quite reserved when I came to DUT and to Durban. In general it really opened my eyes to what the world is like... From my first day I loved it, like I love the people, I love the fact that everyone was different and no one particularly cared. (P2 Graphic Design, p. 213)

However, some students felt that they had become selfish because they were too engrossed in their studies to help others.

#### **4.3.8 Whether DUT did enough to promote good citizenship**

The survey indicated that 53 of the participants were of the view that DUT was not doing enough to promote good citizenship while 8 participants felt that DUT was doing enough. Only 6 participants felt that DUT promoted good citizenship sometimes (see Table 4.12).

Table 4.12 Whether DUT was doing enough to promote good citizenship

<b>PROMOTE GOOD CITIZENSHIP</b>		
NO	Whether DUT was doing enough to promote good citizenship	Total:67
1	Yes	8
2	No	53
3	Sometimes	6

The interviews revealed that some of the students felt that it was not DUT's task or responsibility to teach values or morals, as this should have been done at an earlier stage in their lives. They had come to DUT specifically to be educated

and groomed for their career, and this education did not include learning about good citizenship:

I don't think necessarily that it's their job. To me, personally, you should have had all your values and that sort of stuff that make you a good citizen, from when you were little so I think you shouldn't need to have them instilled until now, so all they should do is educate you on what you want to do, not necessarily on how to be a good citizen. (P3 Fashion and Textile, p. 222)

Other students felt isolated, and said that they were unaware of programmes and events which were held to promote civic awareness or consciousness, for example, HIV/AIDS programmes, breast cancer week, pap smears, and the option to have mammograms might appear occasionally on the DUT website, but were not publicised on the campuses. Whilst certain programmes are being conducted, most students were not participating due to a lack of information or poor communication. Some student responses were as follows:

I think at city campus, we like isolated we don't really find out what's going on with the other campuses, we like basically like our own institution, we don't really find out what going on, at Steve Biko or any of the of the campuses. It's like they forgot about us. (P6 Interior Design, p. 240)

There was also a lack of information or awareness regarding Student Representative Council (SRC) elections at campus.

The Journalism students based at City campus did not even receive the campus newspaper that was printed by them at this campus. There were four Interior Design students who received the PC Bison awards but there was no publicity coverage of this outstanding work. Journalism students were involved in community service-learning projects. Although they were initially forced to do it as part of their assessments, they said that they later realised the difference that their work had made on the lives of other people. Every year there is a community service two-fold media coverage consisting of eighty hours of community project in order to graduate. Initially students felt forced to do this, however after seeing the difference that it made to the recipients, they said that it made it all worthwhile.

Students were aware that some lecturers cared about the students and about society and that some lecturers just wanted their work done.

Fashion and Textile students (who were based in Brickfield Road which was some distance from the main campuses) felt that it was not DUT's responsibility to promote good citizenship. They were of the opinion that their campus is small and that there were no incidents of bad behaviour at the campus. Students at this campus were extremely busy with their work and had no time for anyone else: "We're too busy to think about other people or anyone else."

Although the Journalism students indicated that they would not pay to enrol for a course in citizenship education, they felt the need for it to be incorporated in the curriculum as a compulsory course.

Graphic and Interior Design students felt differently. They were of the opinion that there should be more prominence given to citizenship education through community and social programmes. Being students at City Campus, they felt that they did not have the opportunity to socialize with other students or to be involved in activities that promoted camaraderie, patriotism and a sense of belonging to a particular institution

One of the students who had the opportunity to visit a university in England spoke about a student fest where students met on a Saturday morning to be involved in community activities. She stated that these activities brought students and community members together; they improved the relationship amongst students themselves and they also helped them to de-stress. Another student compared DUT to an institution she had visited in England:

When I was in England in Anglo Ruskan University... every Saturday they have this Student Fest. They all have balloons and they do Apple Bobbing and all of that. They have this "come on guys, let's go and do this, and let's go do that, let's all go to the park." There's a park next door and they all walk down. They did things like that and also they had hip-hop nights. They have sessions; they had different things that catered for different people. They had dance club, they had so many activities. (P1 Interior Design, p.244)



#### **4.3.9 Whether citizenship education should be given more prominence at DUT**

The results of the question as to whether citizenship education should be given more prominence at DUT are shown in Table 4.13.

Table 4.13 Whether citizenship education should be given more prominence at DUT

<b>CITIZENSHIP EDUCATION</b>		
NO	Whether citizenship education should be given more prominence at DUT	Total: 67
1	Yes	62
2	No	2
3	Maybe	3

Most of the participants (62) felt that citizenship education should be given more prominence at DUT while three indicated maybe. Two participants felt that it should not be given prominence. Some of the students suggested that a life orientation module or course be introduced as a compulsory course. Other students emphasised the need for student and counselling services to become more high profile and to play a more active role in supporting students: "Student counselling must be more high profile." Some of the students were disgruntled about the fact that undeserving students were receiving financial assistance, whilst students who really deserved it were being side-lined. They implied that DUT was sending out the incorrect message to their students. They said that some students who belonged to the SRC had been receiving funding for many years, even though their academic performance was poor. Students' comments included points such as:

...they were giving handouts to people who didn't really deserve it, because they didn't end up going to lectures anyway, ja, and they actually disrupted everyone else's lectures due to striking. (P5 Interior Design, p. 242)

Students were unhappy that they were treated impersonally. Students said that they lacked a sense of identity at the campus. This was attributed mainly to lecturers being insensitive to the needs of the students, and they should:

....be aware and be alert that every student has a story and you are not just a number and not just a student number and there's a story behind you, you are a person. (P10 Interior Design, p. 243)

Fashion and Textile students said that they were not involved in any community projects, and therefore did not see the need for it, as they were too busy with their work.

#### **4.4 Indicators of citizenship education emerging from the data**

This section sums up the indicators of citizenship education emerging from the data obtained in questionnaires and interviews. What was in fact found were indicators of good citizenship, as well as of poor citizenship? These were considered to be important in establishing how citizenship education should be learned, as the eventual model of citizenship education recommended. This is because indicators focused on by the student participants are considered to reflect their preoccupations and needs in becoming adult members of a multicultural society.

##### **4.4.1 Indicators based on personal values**

Indicators based on personal values include the following:

- respect
- dignity
- love
- honesty
- kindness
- good morals
- good manners
- tolerance
- responsibility
- compassion

#### **4.4.2 Indicators based on values relating to social responsibility**

The indicators based on values relating to social responsibility were as follows:

- practising safe sex
- caring for the environment
- patriotism
- democracy
- voting
- refraining from substance abuse
- non violence
- community projects

#### **4.4.3 Indicators relating to legislature**

The indicators relating to legislature (i.e. adhering to the laws of the country) were as follows:

- paying taxes
- obeying the law
- paying television licenses
- registering a cell phone (RICA)
- renewing car licenses and driver's license
- paying for the use of freeways (e-tolls)

#### **4.4.4 Indicators of poor citizenship**

The indicators of poor citizenship identified were as follows:

- selfishness
- corruption
- immorality
- violence
- under-age alcohol consumption
- breaking the law
- discrimination (e.g. xenophobia)

## **4.5 Conclusion**

Chapter 4 has attempted to answer research question 1a in terms of the content produced by the questionnaires and interviews. Important indicators of citizenship education can be seen to have emerged, divided into three broad categories, namely; personal values, values relating to social responsibility and those values governed by legislature. Participants were also able to identify indicators of poor citizenship. However, the above emerged mainly as the result of a content analysis, to set the context for the discourse analysis, the results of which will be discussed the next chapter. Here, research question 1b and 2 will be answered by means of discourse analysis. The discourse analysis provided in the next chapter will then look at the provisions set in place by the university in terms of the discourse of academics, and probe student discourse at a deeper level to see the impact of these practices on the student population in terms of empowering them as both self-actuating and socially conscious citizens.

## **CHAPTER 5**

### **RESULTS OF THE DISCOURSE ANALYSIS**

#### **5.1 Introduction**

While Chapter 4 found answers to research question 1a, namely, indicators of citizenship found in the narratives of students, Chapter 5 goes on to answer research question 1b, namely: “What indicators, if any, of citizenship education can be found in the narratives of academics?” Answers to research question 1b are provided by a content analysis of texts showing the provisions for citizenship education set in place by staff in various academic departments in the form of departmental community projects, work integrated learning (WIL) and Service Learning projects. Next, an attempt is made to answer research question 2, namely, “What aspects of citizenship education do these indicators (i.e. the indicators answering research questions 1a and 1b) express?” The aspects will be discussed at two levels: firstly, how they link up (or not) with aspects of various models of citizenship education discussed in the literature review; secondly, what aspects of empowerment or disempowerment they suggest in nurturing self-actuating yet socially conscious citizens. The content analysis of student and academic discourse will attempt to show how the various indicators of citizenship education identified in the answers to research questions 1a and 1b are aligned to aspects in the models used by Crick, the *Learning to Live Together* programme and the model provided by the General Education module currently being curriculated at DUT. After a discussion of the critical discourse analysis of the texts generated in the focus groups (see Appendix D), key aspects arising from the analysis will be identified.

#### **5.2 Indicators of citizenship found in the content analysis**

The content analysis (answering research question 1b) deals with the provisions for citizenship education set in place at DUT. Some of the answers to research question 1b were found in the provisions for citizenship education set in place by staff in various academic departments in the form of departmental community projects. The data obtained consisted mainly of written texts from the DUT

Annual Report 2009 (Division of Corporate Affairs 2009). The master's dissertation (Du Toit 2007) giving an overview of some of these projects was discussed in Chapter 2, showing the success, in particular, of community engagement projects such as the CROW project (p. 58).

A content analysis of DUT's projects in the 2009 annual report revealed some of the institution's past initiatives within each faculty and their partnership with the community. The university then consisted of six faculties, namely:

- Faculty of Accounting and Informatics
- Faculty of Applied Science
- Faculty of Arts and Design
- Faculty of Engineering and Built Environment
- Faculty of Health Sciences
- Faculty of Management Sciences

The Faculty of Arts and Design had taken great strides in community involvement, as it had set in place a variety of creative projects for involving students in community work and thus developing citizenship qualities. Within the seven academic departments, each department had made efforts in this respect. Some of the projects were: *Peaceplayers' International*, *Art for Humanity* and the *Siyazama Project*. Other partnerships included the following:

- Advice Desk for the Abused
- Children First
- Foundation for Human Rights
- KZN Refugee Network
- StreetNet
- Umcebo Trust (DUT Annual Report 2009, in Appendix A)

Each faculty had a structured programme which encouraged good citizenship through community engagement. Indicators in the Community engagement sections (see Appendix A) of the DUT Annual Report 2009 are also aligned to Crick's model (Table 5.2), the *Learning to Live Together* model (Table 5.3) and the DUT General Education model (Table 5.4). The extracts from the DUT

Annual Report 2009 (in Appendix A) reveal that partnerships between communities, together with other external partnerships with Industry, were aimed at providing first hand practical experience to the student, and also allowing companies the opportunity to train and observe the potential of students. Students who performed extremely well in the work environment during these training periods were often recruited and employed by the same companies as soon as they had completed their studies. Work integrated learning (WIL) programmes fulfilled the same purpose. However, the indicators of the development of personal values and attitudes as indicated in Crick's model and *The Learning to Live Together* model are not indicated or mentioned in the DUT Annual Report 2009. Whether these values and attitudes were considered insignificant or whether it was taken for granted that these would be inculcated automatically in the process of engaging in General Education modules was not evident. It was also not been made explicit whether students would voluntarily participate in such partnerships if they were not part of the credit-bearing aspect of their work. Finally, while they might have been learning some aspects of social and moral responsibility, there was no evidence to indicate how they felt about it.

There are, then, clear indicators of attempts at citizenship education in the academic texts, but, until the General Education modules were formulated (which was ongoing work in progress at the time of writing), these were not formally curriculated as part of the academic programme.

### **5.3 Aspects of citizenship education emerging in the analysis**

A recapitulation of the indicators of citizenship education found in the student questionnaires shows that they can be categorised as qualities, activities and processes (see Table 5.1). Most of the (student) indicators comprise qualities associated with personal values, such as respect, love, responsibility and good manners. Other indicators are activities concerned with social responsibility and legislature. Only one political process or dispensation is mentioned, that of democracy. Using this categorisation, the aspects focused on by students are mainly personal or obligatory/mandatory obligations. Very little interest is shown in civic activity of a political nature. This is not to say that a recognition of personal

and social obligations is not entirely worthy, but that the focus is skewed in terms of aspects identified in the literature review.

Table 5.1 Citizenship indicators categorised as qualities, activities and processes

QUALITIES	ACTIVITIES	PROCESSES
respect	<b><i>Being socially responsible:</i></b>	democracy
dignity	practising safe sex	
love	caring for the environment	
honesty	voting	
kindness	refraining from substance abuse	
good morals	(engage in) community projects	
good manners		
tolerance	<b><i>Obeying legislature:</i></b>	
responsibility	paying taxes	
compassion	obeying the law	
patriotism	paying television licenses	
(commitment to) non-violence	registering a cell phone (RICA)	
	renewing car license and driver's license	
	paying for the use of freeways (e-toll)	

Crick's (1998) model, which is discussed in Chapter 2 (pp. 38-41), consists of three aspects or strands, namely: social and moral responsibility, community involvement and political literacy. Table 5.2 shows how the citizenship indicators in the student texts are aligned in terms of the strands in Crick's model. Most of the indicators can be categorised as dealing with social and moral responsibility. Social engagements and democracy are aligned with community involvement and political literacy respectively in Crick's model.



Table 5.2 Citizenship indicators categorised by the strands in Crick's model

<b>Social and moral responsibility</b>	<b>Community involvement</b>	<b>Political literacy</b>
respect	(engage in) community projects	democracy
dignity		
love		
honesty		
kindness		
good morals		
good manners		
tolerance		
responsibility		
compassion		
patriotism		
(commitment to) non- violence		
practising safe sex		
caring for the environment		
voting		
refraining from substance abuse		
paying taxes		
obeying the law		
paying television licenses		
registering a cell phone (RICA)		
renewing car licenses and driver's license		
paying for the use of freeways (e-tolls)		

The *Learning to Live Together* programme (also discussed in Chapter 2, pp. 35-36) has six attitudes and abilities which can be described as humane or personal qualities. These qualities, such as sensitivity, respect, empathy and reconciliation (see Table 5.3), are important in fostering good relationships with everyone. Some, but not all, of the indicators from the student narratives shown in Table 5.1 can be fitted into this model, as shown in Table 5.3.

Table 5.3 Citizenship indicators fitting into the *Learning to Live Together* model

<b>Attitudes and abilities found in <i>Learning to Live Together</i></b>		
<b>Responsibility to make well-grounded decisions</b>	<b>Sensitivity to differences with others</b>	<b>Openness to reconcile differences with others</b>
Responsibility (in respect of)		honesty
• practising safe sex		tolerance
• caring for the environment		
• refraining from substance abuse		
<b>Respect for others' cultures and beliefs</b>	<b>Ability to empathize with others</b>	<b>Ability to respond to difficult situations using nonviolent alternatives</b>
(Giving others)	love	non violence
respect	kindness	
dignity	compassion	
	community projects	

The DUT General Education model (which will be discussed further in Chapter 6) has five themes, namely: culture and society, professional development, personal development, environmental sustainability and health and wellness (see Table 5.4). Each theme has possible elective modules for example health and wellness has the following elective modules: food and health, alternate healing practices, psychological development and human immunodeficiency virus (HIV) and tuberculosis (TB) awareness in KwaZulu-Natal. The indicators from the student narratives (in italics) are more clearly aligned to this particular model than to the two previous models, which is re-assuring, as it is this model which is being applied at DUT at the time of writing the thesis.

The DUT General Education model can also now be seen to make sense of the apparently disjointed and ad hoc community engagement activities (shown in italics) documented in the DUT Annual Report 2009 (see Table 5.5).

Table 5.4 Aspects of DUT's General Education model matching student indicators

DUT GENERAL EDUCATION THEMES			
No	Theme Clusters	New Theme Name	Possible elective modules
1	Marginality and difference Gender, society and culture Democracy Sport and Life Society and the Media	Culture and society <i>Voting, democracy, patriotism</i>	Technology and society Street Law Sport in society KZN's maritime culture
2	Workplace preparedness Conflict, violence and non-violence Entrepreneurship	Professional development <i>Commitment to non-violence</i>	Applied Communication skills Entrepreneurship Conflict management Professional ethics Economics Financial Literacy
3	Ethics and Values	Personal development <i>Love, respect, dignity, honesty, kindness, good manners, good morals, Engage in community service</i>	Personal ethics and values Values in the workplace Master the senses and the mind Community service and social action
4	Earth and Environment	Environmental sustainability <i>Caring for the environment</i>	Clean energy and storage Biotechnology and society Environmental ethics Global environmental issues Introduction to green chemistry Landscape analysis Food security and safety
5	Health, Illness and Healing African Mosaic	Health and wellness <i>Refrain from substance abuse, practise safe sex</i>	Food and Health Alternate healing practices Psychological development HIV and TB Awareness in KZN

It appears, in retrospective, that a deeper strand of connection was there, and that what was previously implicit has now been made explicit in a carefully curriculated academic programme. As the community engagement sections in the DUT Annual Reports are very much the same in scope and intent (if not in content) from year to year, these aspects of citizenship education have been present in the university for some time.

Table 5.5 Aspects of DUT's General Education model matching nonformal citizenship initiatives

No	Theme Clusters	New Theme Name	Possible elective modules
1	Marginality and difference Gender, society and culture Democracy Sport and Life Society and the Media	Culture and society <i>Community engagements and partnerships (see Appendix A, Faculty of Applied Sciences, pp. 178-179).</i>	Technology and society Street Law Sport in society KZN's maritime culture
2	Workplace preparedness Conflict, violence and non-violence Entrepreneurship	Professional development <i>Community engagements and partnerships (see Appendix A, Faculty of Management Sciences, pp. 187-188.)</i>	Applied Communication skills Entrepreneurship Conflict management Professional ethics Economics Financial Literacy
3	Ethics and Values	Personal development <i>Community engagements and partnerships (see Appendix A, pp.177-188).</i>	Personal ethics and values Values in the workplace Master the senses and the mind Community service and social action
4	Earth and Environment	Environmental sustainability <i>Community engagements and partnerships (see Appendix A, Faculty of Engineering and the Built Environment, pp. 183-185).</i>	Clean energy and storage Biotechnology and society Environmental ethics Global environmental issues Introduction to green chemistry Landscape analysis Food security and safety
5	Health, Illness and Healing African Mosaic	Health and Wellness <i>Community engagements and partnerships (see Appendix A, Faculty of Health Sciences p.186).</i>	Food and Health Alternate healing practices Psychological development HIV and TB Awareness in KZN

## 5.4 Critical discourse analysis

The results of the discourse of analysis are discussed with reference to tables 5.6 – 5.16, which show the coded student discourse (see Appendix D for the detailed analysis in tables). The tables are arranged to show the questions asked in the focus group interviews in order, as well as the responses to each question. The codes used to indicate which participant is commenting are as follows: J (Journalism), F (Fashion and Textile), G (Graphic Design), I (Interior Design), p (participant). For example, “Jp4” means Journalism student, participant 4; “Ip8” means Interior Design student, participant 8. The codes, which were explained in detail in Chapter 3, are also included at the top of each table for easy reference.

The key aspects at the level of the university context were (1) the different levels of understanding of the meaning of citizenship (2) evidence of critical thinking and (3) the participants' need for social interaction and integration. The first aspect highlights the reality of the difficulty of offering citizenship education in a multicultural country, moreover one which had reached a state of social dysfunction at the conclusion of the study. The second aspect speaks to the importance of a critical attitude being fostered in our young citizens, although this had been developed informally at the time of research. The third aspect suggests that social integration and cohesion would not occur in a country left fragmented and divided by apartheid unless the educational system factored it into everyday institutional life.

#### **5.4.1 Discourse on characteristics of a good citizen**

The issue of good citizenship was discussed at some length (see Table 5.6). Some participants were guided by the Constitution, such as the need to abide by the law by paying their taxes, paying their fines and not doing drugs. Others believed that good citizenship is much more than that: it was part of one's character which has been developed over many years. Human values such as respect, honesty, tolerance were rated very highly and considered as an important component of good citizenship. Other values included tolerance, patience, kindness, honesty and responsibility. A very powerful statement was made: "You cannot respect others if you don't respect yourself, and it starts with yourself."

The values gained were from the people around the students: family, school, religious leaders. Values had been instilled in the participants, showing evidence of submissiveness to authority (parents, teachers, elders, pastors). Although the position of child versus person of authority was apparent, the participants were able to make mature decisions later on based on these values. These values had had an indelible impact on many of the participants. They were now able to use these values in their adult life to assist others and themselves to practise good citizenship. A point of contention was that while most participants were

guided by the values of their parents (their upbringing) they were sometimes led astray by others – their peers.

Table 5.6 Characteristics of a good citizen: coded discourse

<b>1. What are some of the values/characteristics that constitute being a good citizen?</b>
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp6 {VAL} {CONS}</b> honesty
<b>Jp5 {CONS} {VAL} {POF}</b> responsibility for yourself and for your actions
<b>Jp5 {CONS} {VAL} {POF}</b> imperative that you're a good citizen by going out exercising your democratic right to vote.
<b>Jp4 {CONS} {VAL} {POF}</b> you should not rely on government to give you everything, not rely on handout <b>{CONS}</b> you must pay your tax.
<b>Jp4 {POF}</b> encourage other people to pay their tax.
<b>{INJ}</b> everybody is given everything and not a lot of people are paying.
<b>{CONS} {VAL}</b> Just respect and tolerance, helping other people when they need help, and just to be there.
<b>Gp2 {CONS} {VAL}</b> respecting others and <b>{CONS} {VAL}</b> also the way you've been brought up <b>{CONS} {VAL}</b> respect them you won't steal from them, <b>{CONS} {VAL}</b> won't want to harm <b>{CONS} {VAL}</b> , respect basically for me, <b>{CONS} {VAL}</b> respecting yourself.
<b>Gp6 {POF} {CONS} {VAL}</b> you respect yourself, you respect everyone around you. <b>(Gp4) {VAL} {POF}</b> it all starts at home, from how you were brought up, if you were raised to have <b>{VAL}</b> good values and good morals and if you were taught how to act around people or to <b>{CONS}</b> respect others, <b>{CONS} {VAL}</b> how to respect your parents, how to <b>{CONS} {VAL}</b> respect your brothers, siblings
<b>{CONS} {VAL} {POF}</b> respect people all around you as pretty much as you respect yourself.
<b>Fp1 {CONS} {VAL}</b> morally upstanding <b>{CONS} {SUB}</b> abiding by the law <b>{CONS} {SUB}</b> Paying your taxes <b>{CONS} {VAL}</b> being respectful and being upstanding citizens.
<b>Fp1 {CONS} {VAL}</b> respecting your country <b>(Fp4) {POF}</b> you should approach life in a positive way
<b>Fp6 {CONS} {POF} {VAL}</b> respect is one of the most important ones because if you can respect your fellow people and everyone then you can respect the law and others and you can all live happily in one happy place.
<b>Ip1</b> a <b>{VAL}</b> good citizen is to be a person who is compassionate, <b>{VAL}</b> caring and always willing to lend a helping hand, <b>{VAL}</b> a person of encouragement, always sees the glass as half full as opposed to half empty, <b>{VAL}</b> a person of ambition and great character strength.
<b>Ip7 {CONS}</b> share on how your country works, how your city works, how your community works <b>{VAL}</b> it's not only about being a good person
<b>Ip7 {CONS} {SUB}</b> you pay your taxes, you drive on the right side of the road, <b>{CONS} {SUB}</b> you don't drink and drive,
<b>Ip1 {CONS} {SUB}</b> a good person is a person more willingly to follow rules
<b>Ip10 {VAL}</b> because I think <b>{POF}</b> your upbringing has a lot to do with it, and the type of person that you're are and how things influence you, because you can be brought up very well <b>{POF}</b> I'm naturally a good citizen at the same time, it doesn't mean, if I'm paying my taxes, at home... but now I have something, <b>{ANG} {FRUS} {INJ} {POF}</b> what about tax that you pay? Our parents pay taxes and those goes to feed prisoners, things like that and much as I am taught at home, that charity begins at home, I'm funding a rapist, I'm funding somebody who killed my uncle, my uncle was gunned down, I'm funding that person and I'm saying you must carry on eating, you must live your life, he's passed away you know, so at the same time, as much as those laws are enforced, I think there's so many of them that actually just are wrong, that contradicts what a good citizen is about, because even with that, you find that the lay man, it's typically, the rich get richer and the poor get poorer. As much as you going to be paying taxes you going to be finding that the people in Government are the ones who, the 'fat cats' with the big bellies, everything because they're pocketing all the money. Is that part of being a good citizen?

A few were speaking from a position of power by taking responsibility for their own actions, not relying on government handouts, and exercising their right to vote. This clearly indicates a mature way of thinking. They were empowered to realise that their lives were dependent on their own actions. Many participants saw good citizenship as something that comes from within, it is in one's character, the willingness and desire to be good to others; realising that you do have a choice regarding what you want to do and what you have to do came from a position of power.

Anger and frustration are evident in the participants' speech when injustices were discussed: "Government are the ones who are the fat cats with the big bellies, because they're pocketing all the money. Is that part of being a good citizen?" Participants made powerful statements such as: "the leaders of the country must be set a good example themselves before expecting this from the rest of the country. They were able to make judgements about the government as young adults without being prejudiced by their own political backgrounds. They were also empowered enough to be aware of the current political issues, and make critical statements about a corrupt Government. A Black participant criticising a Black leader also showed mature thinking, as the participant was able to cast aside her political affiliations and was not prejudiced by race or culture. The frustration, disappointment and anger were evident in their speech.

#### **5.4.2 Discourse on the understanding of the term citizenship education**

Citizenship education was interpreted differently (see Table 5.7), as follows. Citizenship education was seen by students as an effort made by the government and media to promote awareness programmes pertaining to health and wellbeing involving issues such as HIV-AIDS, breast cancer, substance abuse, use of condoms and male circumcision. Other awareness programmes mentioned which were intended to encourage responsibility included saving water and electricity, paying one's taxes and renewing one's television licence. Some of the participants saw citizenship education as the Government's strategy to ensure that the rules were obeyed. If one did not comply, one would be labelled a criminal (i.e. poor/bad citizen) and would be treated accordingly.

Table 5.7 Understanding of the term citizenship education: coded discourse

<b>2. What do you understand by the term citizenship education?</b>
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp6</b> simplistically the education of the citizenship of South Africa ( <b>Jp2</b> ) {VAL} just to push education onwards so we need to support each and every individual who are poor.
<b>Jp6</b> {POF} Try to educate the general public and population on issues like for example HIV AIDS or corruption or just to empower people through knowledge.
<b>Gp1</b> {VAL} whatever values that has been instilled in us, let's say we've been given a project where we are being educated. {POF} the leadership skills would be brought forth better because we've been instilled with more positive influence.
<b>Gp6</b> {CONS} {POF} encompassing everything that makes a person a good citizen. maybe doing a project that {POF} {VAL} {CONS} will give back to the community.
<b>Gp7</b> {POF} {VAL} {CONS} also give back to everyone around you the community.
<b>Gp7</b> {VAL} not judge them by the way they are or the way they do things or by the way they look or anything like that but being able to make sure that you put everyone in a standard
<b>Fp1</b> {CONS} {VAL} what are morals. {CONS} {SUB} should you pay your taxes {CONS} {VAL} taught to look after your community, get an education. {POF} {CONS} {VAL} still take care of other people.
<b>Ip10</b> {CONS} sex education, you've got your AIDS, and what's it...ja like they're teaching you how to use condoms, those type of things, you've got Love Life, thank you, you've got Love Life {CONS} {SUB} you've got SARS, little things, they're trying to bring it in, and try to teach you about citizenship education.
<b>Ip10</b> {CONS} {VAL} {POF} media more, tries to influence it and maybe around schools as well, we are taught to tolerate each other not necessarily because you are in a certain confined environment so you have to tolerate each other, therefore you have to enforce citizenship and you have to get used to these people that you're with because you're all different personalities, so it's very much an external factor and more people teaching you how to do it.
<b>Ip7</b> {CONS} {VAL} what your role is as a citizen, basically from education, educating system you go to, well I went to a multiracial school, so already, I have to be aware that a white person, a black person, an Indian person, we don't all act in the same way so basically you know how to <b>tolerate</b> the people within your whole community so basically you're aware as a citizen.
<b>Ip7</b> {CONS} you get an ID you already have affirmation of, okay this is my identity, and this is how I conduct myself in society, and like who are you and what are you in society.
<b>Ip7</b> {CONS} {SUB} paying taxes and licenses all of this
<b>Ip4</b> {VAL} {POF} something that is intrinsic to someone, you know you sort of feel that you need to make a contribution to society someone who doesn't feel that he has a duty to you know, make the world a better place, how can you teach them and bring them to that sort of conclusion, sort of going back to question number one, values and characteristics of being a good citizen.
<b>Ip4</b> {VAL} {POF} you only empower yourself, by empowering others people, and I don't know, is there a certain point where you can't teach somebody to be a good citizen.
<b>Ip4</b> {CONS} {SUB} like taxes and things like that and how much of it you feel is your duty, how much of it is you know either coerced or forced into doing?
<b>IP1</b> It's just like that RICA thing, it's really typical of RICA, {CONS} {SUB} like I got an SMS the other day that says that I need to RICA or else they're cutting my line, so I'm forced to RICA, even though I don't want to RICA. So citizenship is like that, you may not want to know about citizenship but a lot of things are arranged.
<b>Ip5</b> {CONS} {SUB} it's just an example of a law that's been set in place to actually help us, help the country kind of thing. There are no laws set in place for the sake of laws being set in place. Yes it ultimately comes down to being a good citizen and showing good citizenship, by following those laws, however they are there for a reason to make this world a better place by following these laws, we're obviously, contributing to the whole good citizenship, and chain reaction.



The ability to make wise choices (as shown by students weighing up the reasons) indicates a position of power, in that students are seen to be taking personal responsibility for their actions. A few participants felt it was too much for them extend themselves for someone else's benefit, especially if it did not benefit them in any way. This self-centred behaviour showed little concern for the community.

### 5.4.3 Discourse on the characteristics of a bad or poor citizen

In response to question 3, it is evident from the comments in Table 5.8 that the participants regarded the present Government as a good example of poor citizenship. Participants were also brave enough to state that Government ministers themselves must set a good example for the citizens of the country to follow. The unethical behaviour of Deputy President Zuma and Julius Malema were viewed as disappointing and unacceptable. They served as poor examples of what Government leaders ought to be. Participants' comments regarding morality indicate mature thinking, and hence, empowerment. Anger, frustration and feelings of injustice (indicators of disempowerment) are evident in their complaints about Governmental leaders. Participants were disappointed and disillusioned and had no faith in the Government's ability to take the country forward. The Government (they said) would not meet the demands of the citizens, and it would be futile to expect anything from the Government. This statement is also loaded with underlying emotions of frustration and disappointment with the Government. They felt cheated by the dishonesty and corruption that was allowed to permeate society. They also felt that the government encouraged such behaviour. The question that arose was who decided whether one is a good citizen or not. A law-abiding citizen may at the same time be a very self-centred person who did not treat his/her family, friends or neighbours with love and respect.

Table 5.8 Characteristics of a poor/bad citizen: coded discourse

3. What characteristics would constitute being a poor/bad citizen?
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Gp5 {VAL} {POF}</b> If you were brought up in maybe poor background or lack of good values, that will affect your citizenship, the way you treat other people. Poor qualities would be <b>{VAL}</b> being irresponsible for your actions, <b>{VAL}</b> not respecting people around you, not to appreciate people around you.

<b>3. What characteristics would constitute being a poor/bad citizen?</b>
<b>Gp6</b> So poor citizenship might be influenced by peers {VAL} or a certain environment and one typical example as everyone knows is xenophobia, to me that was poor citizenship, because as {POF} {VAL} {CONS} South African, we went, throughout the struggle and everything, that was not how we were brought up, that was not what the struggle was about, it was about {CONS} equality, so if you can't treat the person next to you how you going to treat yourself, that is poor citizenship. {VAL}
<b>Gp3</b> Being a bad citizen as well is trashing other people, because if you are bringing that person's self-esteem down, then that makes you a bad citizen, {VAL} you are not helping society in any way, ja, if you got nothing good or constructive to say to the next person.
<b>Gp3</b> yes they are Government and yes, they are leading our country, but then again the actions that they are doing, actually contributes to the society becoming bad you can see with the whole rape thing, and taking a shower afterwards, that was just ridiculous and that will also contribute to people saying, hey okay, if I go and rape somebody that's pregnant, I won't have aids type thing {VAL} {POF} {CONS} {INJ} so I'm forced to RICA, even though I don't want to RICA.
<b>Gp2</b> I think also a large part of being a bad citizen also comes down to {POF} {INJ} not realizing that you have consequences for your actions, and you not just affecting yourself, I know this is a bit off the topic, but like drunk driving for instance, it's not just affecting you, it's affecting the person that you hit, or the car that you hit or whatever else you hit, it's not just about you.
<b>Gp3</b> {VAL} {POF} it's actions and reactions that contribute to being a good or bad citizen.
I think when you get to this age and you in like an institution like this, they expect you to like know what's right and wrong they expect that from you because of your age, ja.
<b>Gp3</b> murder is morally wrong. {CONS} {VAL} morals and stuff that was put in you throughout school, throughout what your parents taught, it's {VAL} dependent on your upbringing.
<b>Ip7</b> {CONS} {SUB} he'll pay whatever needs to be paid, he will do his contribution according to what the society needs him to do, (is he a bad person?) personally, he is a bad person (but is he a bad citizen?) no, I don't think he is a bad citizen.
<b>Ip1</b> Does that {CONS} {SUB} {POF} mean following the rules makes you a good citizen? your desire to help the country and make it a better place, we're all making it a better place by paying out taxes and doing the mundane, which is all forced so we actually we don't want to do it, so are we good folk because we don't want to do it? Or majority of us don't want to do it.
<b>Ip7</b> You're hell bent on saying that being a good citizen must come from within, I agree with you yes
<b>Ip7</b> {VAL} if you taking that back into the community and society you go over and above your 60%, you will be more willing to be a good citizen, it comes from you, you want to help these people, you doing it for a charitable course and like most of us get by with our 60%, why do we have to do this, or why we have to do that?
<b>Ip2</b> {POF} {ANG} {FRUS} {INJ} I wish that those who govern would show good citizenship themselves, then it would be easier for every other citizen to contribute and those citizens who can't contribute.
<b>Ip2</b> {POF} maybe that wouldn't happen, because there'd be more people paying tax, because I think that less than one third of our country is actually paying tax. Something like that, but it's a tremendously small amount paying for the entire country and if that could somehow filter through to everybody, starting from the top, it would help tremendously.
<b>Ip5</b> {VAL} it starts in your personal life, all the way up to where you work, where you shop, what bank you banking with, are you paying the bank back what you've loaned from them. It goes all the way across the board throughout your life as to whether you're a good or bad citizen
<b>Ip11</b> {VAL} time you going to be a good citizen if you act with your heart, and not just because you have to.

### 3. What characteristics would constitute being a poor/bad citizen?

**Jp8 {CONS}** disregards the law, who doesn't obey the law, **{VAL}{Jp8 immoral {VAL}**  
**Jp7 {CONS}** no respect or tolerance for other races, **Jp6** bad citizen in **{ANG} {POF}** general  
does not take responsibility for their action, even their thoughts and the things bad citizen  
**{ANG}** abuses children and abuses woman **{ANG}** mother who abandon their babies. **Jp4**  
Bad citizen **{FRUS} {INJ} {ANG} {POF}** who expects everything from the government a  
persons who [sees] responsibility of the government to take care of him or her **{FRUS} {INJ}**  
**{ANG} {POF} Jp3** destroys the environment you know.

#### 5.4.4 Discourse on whether/how participants practised good citizenship

Patriotism, which is a critical aspect of citizenship, was not regarded as an important value by the participants (see Table 5.9). This sense of apathy and disillusionment (a sign of disempowerment) amongst the participants towards the Government could be attributed to the lack of proper leadership. Much needs to be done by the Government to instil faith, confidence and patriotism in its citizens. Although South Africa has excellent policies in place, the implementation of these policies at grass-roots level is problematic. The participants discussed various issues such as one person being taxed three times, privileges that criminals receive while honest, working citizens experience financial difficulties. The Constitution of the country was meant to ensure the safety of its citizens however, the participants feel that the constitution was merely in place to enforce citizens to abide by the law. Citizens were forced to pay taxes and e-tolls, and to RICA their mobile phones and to pay for utility services rendered. Law-abiding citizens were expected to pay exorbitant amounts of money in order to make up for those who did not pay. Participants were empowered enough to understand the way in which the Government worked and to have the ability to think critically. However, they were not sufficiently empowered to know how to challenge the status quo successfully. Students were also encouraged to work together on projects as teams: this prepared them to interact with other students, and being able to mix with colleagues was necessary later on in life. Participants practised good citizenship in various ways by helping their friends with their academic work, by being good listeners, doing community service projects and looking after resources by recycling.

Table 5.9 Whether/how participants practised good citizenship: coded discourse

<b>4. Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?</b>
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp5 {CONS} {VAL}</b> haven't committed any crime, I vote, and I don't litter, and I use public transport.
<b>Jp4</b> I feel I'm a good citizen because I have <b>{CONS}</b> never been charged for any crime.
<b>Jp4 {SUB} {CONS}</b> I'm not South African, I'm a foreigner, I'm also paying tax, 25%.
<b>Jp3 {CONS} {VAL}</b> upstanding in my conduct. <b>{VAL}</b> our community at large.
<b>Jp2 {CONS} {VAL} {POF}</b> need to respect yourself and everybody who is a citizen in South Africa
<b>Jp1 {CON} {VAL}</b> respect others and <b>{CONS} {VAL}</b> regardless of their beliefs.
<b>Jp1 {CONS} {POF}</b> different to mine and even though you know, part of being a good citizen is ja respect even though belief systems differ.
<b>Jp6 {CONS} {SUB}</b> but I do pay my tax, I pay my rates and <b>{VAL}</b> I think I set a relatively good example.
<b>Jp8 {VAL}</b> I take in stray cats and I'm totally against any animal abuse and I propagate it. I love animals.
<b>Gp7</b> I think I do practise good citizenship, because I always make sure that, firstly I <b>{VAL}</b> always listen to everything that everyone has being saying.
<b>Gp7 {VAL}</b> I do help, I do make sure that I don't make a joke with whatever you trying to, just say maybe you have a problem on doing something relating to school work, I don't just laugh at you, I try to help you that's if I know and they, I, ja, <b>{CONS} {VAL}</b> I respect people because of what they are, because of their religion, because of what they believe, ja I think I do practise good citizenship.
<b>Gp6</b> Yes, I think I do practise good citizenship, because <b>{VAL} {CONS}</b> I respect other people, and I think in a way it's kind of a weakness on me, because sometimes I feel that I'm too understanding of other people and you find that being a good citizen.
<b>Gp6 {POF}</b> but it's your reaction that matters, sometimes you feel that this is not on, but the biggest thing or the most important thing out of that is your reaction. So being a good citizen doesn't mean adding fuel to the fire, it means dealing with something in a mature way, so yes I feel that I'm a mature person, I'm understanding, and if I feel that this situation is not for me, then I will turn my back and walk away if I can't deal with it in a productive way, so yes I'm a good citizen, and yes I'm a good influence to other people.
<b>Gp5 {CONS} {POF}</b> be responsible after I came to campus, so I would say yes and I think good influence so the lesson that I had from that, now I can do my work, then like not that I can't do it.
<b>Gp4</b> I think I'm a good citizen, in terms of the school environment, <b>{VAL}</b> I think I'm a good citizen.
<b>GP4</b> if someone has a problem with their work or whatever, I'm always willing to help them and I don't mind putting my work aside to help them. <b>{POF}</b> Even giving them ideas that I would have used for myself,
<b>Gp3 {CONS} {POF} {VAL}</b> because that was instilled in us in the first year because we were encouraged to help each other, that in itself is good citizenship because we can carry it outside the classroom and into the other faculties of DUT City Campus and as myself, I do have friends in other departments and if they are struggling with an idea or something I will help them out to be a good citizen,
<b>Gp3</b> encouraged to do South African based projects, for example, we just did a Cell C City Chat thing, and which also helps instil in us to be a citizen of South Africa and not promote for example, America or New Zealand, it's promoting South Africa, so that in itself is being a good citizen, being patriotic.
<b>Gp2 {CONS}</b> [not] right to degrade other people, you've got no right to do it, and so ja!
<b>Gp1</b> I also think that I practise good citizenship, unlike P2 who sometimes says that she doesn't but I think that we all hard on ourselves as designers, now that we are in 2nd year, it's been ingrained in us now and it's going to stay there because we have been working and helping each other continuously and when I'm at home, I can use the <b>{POF}</b> same skills that

<b>4. Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?</b>
I learnt, in helping my brothers, I'm helping my parents, helping my family, because we find it hard as designers to say no, because we always criticising each other, and we always commenting on things whether it's good or whether it's bad.
<b>Gp1 {POF}</b> help others in that way and encourage them in that way, to do the same like our families for instance starting at home, that will be helping our country.
<b>Fp7 {CONS}</b> I haven't <b>{SUB}</b> broken the law before, I am patriotic. <b>{CONS}</b> <b>{SUB}</b> I do <b>Fp1</b> abide by the law. <b>{VAL}</b> I always think of others before myself. <b>{VAL}</b> <b>Fp10</b> I give support to other people <b>{CONS}</b> to my country.
<b>Ip1 {VAL}</b> <b>{POF}</b> I'm going to grovel, I'm going to beg if I need to, I'm going to do something that's within my human dignity and pride and whatever makes me a better person instead of being a criminal, something like that. <b>{CONS}</b> <b>{SUB}</b> I think I'm a good citizen, I pay my taxes.
<b>Ip5 {VAL}</b> I believe that I am a good citizen and I believe I give back what I get sometimes not enough. I do community service a lot, I do help out where I can, if someone is in a situation where I am able to help, I will, and I might not like it but I do because I believe from my background I've been taught that you give to someone less privileged than you. In any regard, not in money, maybe it's a learning disability and if you can help them, you do, and what comes around goes around. You put out your hand to give, you receive.
<b>Ip10 {POF}</b> <b>{VAL}</b> I believe I'm a good citizen, because in terms of how I relate to other people, that's one. You know that makes me a good citizen, in terms of the things I do for people, in terms of how you want to assist other people, are you willing to help people, the influence. You look at people and you hear somebody says, "you know what, you've helped me in this way" and that makes you look at your life and think that you are a good citizen, and being humble about it, contributes to the fact".
<b>Ip11 {VAL}</b> I'm a good citizen, not especially to peers or society, or I am, sometimes that most of the time, I'm good at recycling, saving electricity, that's good citizenship, and giving out some change now and again, if you got extra change in your pocket and you find someone lying on the floor and you give your extra change that you don't really need that builds up, you can't always do it, but you do it every now and again. And we get hugs when we down. Hugs, even hugs and affection.
<b>Ip5 {VAL}</b> One thing personally, which I brought out earlier, is that I do community service every holiday, I actually have to but I now do it even when I don't have to. Even when I have sufficient hours out to rural Tzaneen. I help the caretakers who actually taken it upon themselves to open crèches for people that actually have parents and as well who don't have parents. They've got parents who look after them, and some just get dropped off at school and never picked up ever again, you know they have absolutely nothing, so I go out there and help them with that.
<b>Ip5 {VAL}</b> <b>{CONS}</b> I think everyone has done their bit like we did last year, like Peace Players, by giving them and helping them to have a really good environment. I think as Interior Designers we have the advantage of giving people environments and we know more than most people how interior spaces can influence people and I know the year below us has just done a community project for the blind. I know how much it must have meant to them and so yes it comes from community service, but that is not the only thing that makes us good citizens, but it does contribute.
<b>Ip7 {VAL}</b> <b>{CONS}</b> how I practise good citizenship, was during the World Cup, there were people all over the world in Durban everywhere and I actually met a couple of people from overseas and I spent a lot of time with them, taking them around and showing them the country and till this day I am still in contact with these people because they had such a good time with me, being in the vicinity with them, showing them the beauty of South Africa <b>{VAL}</b> <b>{CONS}</b>
<b>Ip7</b> of extending myself, without the Government saying, "you must be good to these people." I just did it you know. <b>{VAL}</b> <b>{CONS}</b>
<b>Ip1 {VAL}</b> During the holidays, my aunt will have us, because they have cow dung floors in the classrooms. We help the kids to carry cow dung and we dung the whole floor, it's not the most glamorous jobs but it's something that I need to do and it's fun you know. They like laughing at us

### 5.4.5 Discourse on the influence of schooling on character building

Most of the participants agreed that their schooling helped to mould them into good citizens (see Table 5.10). For most it was a positive experience. It had helped them to develop good values and to develop good character. Many participants had had the privilege of having life orientation at school, which had helped them to cope. Leadership activities had helped to develop their character and confidence, thus empowering them.

Table 5.10 Influence of schooling on character building: coded discourse

<b>5. Do you think that your schooling has had a positive influence on character building?</b>
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp4 {SUB}</b> schooling had a positive impact <b>{VAL}</b> religious values were strictly followed
<b>Jp4 {CONS}</b> good background of <b>{VAL}</b> respect, patience, perseverance and also sense of responsibility
<b>Gp4 {POF}</b> think my schooling has had a big influence the person that I am right now. In terms of Primary School, we had a lot of life skills classes etc., we even had a life skills teacher, things like that <b>{POF} {VAL} {CONS}</b> helped build character, and that teaches you how to interact with other people and how to deal with different kinds of people on different levels and in different situations, I think schooling did have a big influence.
<b>Gp3</b> My schooling did have a positive [effect] <b>{VAL} {CONS}</b> Otherwise in character building in high school we had life orientation classes. That was about like learning how to talk to other people or how to do other thing they teach you and you can speak to the life orientation teacher about issues that you are having and they give you options. Also in high school we had peer counsellors so those learners that needed to be counselled could go to their peers in their class instead of going to their teacher. For myself I was a peer counsellor.
<b>Gp6</b> I think my schooling has had a very positive influence on building my character because by nature I am a very shy person. High school and being exposed to all the <b>{POF} {VAL} {CONS}</b> leadership academies that we had, I think it has had a very positive influence on me because now I'm able to raise my opinion whenever I feel the need to.
<b>Gp6</b> I went to an all - girls' high school. <b>{VAL} {POF}</b> I think that's where my real character was built. That's where I learnt to be a real lady. I learnt to bring out my values and my morals. That's where I changed you are a real lady <b>{POF}</b> if I can overcome going through a snake pit or whatever then I am a strong person you learn more about yourself you discover new things every time through every activity. So school has been a blessing in my life and I think I am who I am because of my high school.
<b>Gp7 {VAL} {CONS}</b> So I think things like life skills and life orientation helped me in high school. They taught me how to be a better person, how to actually help a friend because when my friend was being bullied <b>{POF}</b> Then when I feel that they're taking it too far the I'd actually step up and say okay Neville stop what you're doing and everything.
<b>Gp6 {POF} {VAL}</b> Ja, in high school that's basically where I learned to be a better person in understanding others, learning to socialize and learning to be in the same environment. <b>{VAL} {CONS}</b> So in high school I learnt to be in an environment with each and every race, being able to understand how each and every person feels about their culture. Ja, so I think high school has had a very big influence in my life.

#### 5.4.6 Discourse on key influences in the development of values for citizenship

Table 5.11 shows that many of the participants admired their mothers, fathers and uncles mainly because they had faced many challenges and had overcome them: they therefore admired their tenacity. Pastors and religious leaders were also respected. They were seen as role models who motivated the participants to believe in themselves: faith in God had helped to mould some of the qualities and values that build good character. One participant used her love for Art as an outlet to vent her frustration. Another participant was inspired to perform better when she realised that her teacher believed in her. The influences were described as having an empowering effect on participants, assisting them to take control of their lives by means of the values inculcated.

Table 5.11 Key influences in the development of values for citizenship: coded discourse

6. Who or what has been most influential in your life regarding the acquiring/ development/ inculcating of values for good citizenship?
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Ip9 {VAL}</b> I'll say my family definitely, I don't know, they have like good qualities like good citizenship and I feel that's how I followed after that. When you surrounded by good people, you automatically want to become like that.
<b>Ip8</b> Firstly my mother is a person who never gives up, she always strives to get everything she wants and she's a motivator. <b>{VAL}</b> She is a single parent and that also makes me stronger, and make me believe I can stand on my own, I can be alone without a partner and the other factor is also my schooling where I came from. It changes you as a person and also makes you stronger at the same time, and so a lot of factors that's made me stronger as a person and more humble.
<b>Ip8 {VAL}</b> You start appreciating stuff that you never had, that you don't have. You change to a different institution, you are actually happy. I never had that, so I'm appreciating what I am getting because I was never given that
<b>Ip2</b> whereas my father was like if you want something, go get it for yourself, it instilled a character of independence, don't always feel like you latching onto someone so I think that he was a big influence, a positive influence on my life and other people.
<b>Ip10</b> I think it's three people, my mum, my dad and my uncle. <b>{VAL}</b> My mum, in the sense of her character, her strength, the type of person that she is and the way she lives her life and with my dad, surprisingly, my parents always had this thing that you have to be independent.
<b>Ip10 {VAL}</b> they try to instil that sense of responsibility, you are an adult, you have to be responsible for your life, nobody's going to teach you about some of these things, I am here if you want to ask me how to fill out taxes, I'm here for you
<b>Ip10</b> that's what I want in a future partner. So all those values I looked at and I looked at him and I said that this is the type of person that no matter how much you break him down, they are willing to forgive you and they still just carry on with life and they do everything because it comes from their heart.
<b>Ip5</b> my step dad. <b>{VAL}</b> I mean from a person who used to fight for shelter with dogs to being a senior state advocate. He has like a presence with him, you know, when he walks into a room, he demands attention, he doesn't ask for it, it's just his presence, and how he carries himself.

<b>6. Who or what has been most influential in your life regarding the acquiring/ development/ inculcating of values for good citizenship?</b>
<b>Ip5</b> and {VAL} that's a person I really admire, he says he's not going to let what happened to me in the past the fact that I was street kid all of that, that's not going to define who I am, you know, what I want to be is going to define who I am right now
<b>Ip5</b> {VAL} they are like mentors for me and I enjoy every moment I spend with them, I want to absorb everything that they experience and all the experiences they've gone through because they teach me, because I think I have so much life to live so if I can avoid half the things they've gone through, it would make me such a better person.
<b>Jp2</b> {SUB} I disciplined myself to be a good person who's going to rely on rules and regulations of that institution that I am under so that I could manage to be what I am today.
<b>Jp7</b> {VAL} {SUB} brought up in a religious community African society which regards a child as not belonging to a {VAL} particular parent but {SUB} a child belongs to that community so the that {CONS} {VAL} I'm responsible not just because my parents have to tell me what is wrong or what is good but I had to keep in mind that the {SUB} society is watching me and the {VAL} society is also part of my upbringing and also the religious community I was brought up in really encouraged me to be the person who I am. Right from my nursery school to secondary school during the school holidays I was a {SUB} disciplined person knowing that during the school holidays we had to attend religious school and {POF} this really helped to shape the course of my life and the person who I am today so I was.
<b>Jp5</b> school cos they were Lutheran {SUB} church every Sunday and we prayed like three times a day for meals and evening prayer sessions and I'd say because I wasn't with my parents most of the time, {FRUS} {INJ} I had to learn by myself through my experiences and ja, I think because I'm also {VAL} {POF} Christian that also helped to mould who I am today.
<b>Jp3</b> {VAL} family and the education system both played that role of being agents of socialisation. <b>Jp6</b> My mother has {VAL} instilled the values that I have today, both to speaking to me gently and {SUB} bashing me when I didn't.
<b>Jp8</b> My mother played a {VAL} very big part in the way that I've been brought up, and what I believe in, she is a very {VAL} grounded person, who works very hard and sacrificed a lot for me, and {POF} she had taught me well and that's why I am the person I am today, and also I attended {POF} {VAL} youth activities every Saturday and it helped me a lot, I engaged with {POF} {VAL} other youths and the teachings that we have learnt, I've used it and I still use it in everyday life.
<b>Gp2</b> think {POF} {VAL} it's the people that you surround yourself with. I think it's your family. I think it comes down both to a combination of nature and nurture. It's not one or the other. Your family plays a crucial role in your childhood years a {POF} {VAL} Actually I have matured. I think as you grow older, the people that you surround yourself with definitely plays like an important role. <b>Gp3</b> {POF} {VAL} most influential person would be my other half- my boyfriend, because he has honestly has the toughest life I've ever heard.
<b>Gp2</b> Character-building wise, realizing the hardships that everyone else has gone through, you sort of learn, okay so my life is actually not that bad. It makes you kind of appreciate it.
<b>Gp2</b> {POF} It just makes you realize that you are who you are because of yourself. You
<b>Gp2</b> {POF} You're the only one who can influence yourself and how you look at things, how you perceive things. Yes that comes from your background-if your parents are nice to you, if you don't get in with the wrong crowd, but it's also your choice.
<b>Gp2</b> {VAL} But then again you must surround yourself with the right people as well at the same time think {VAL} {POF} <b>Gp4</b> the biggest influence on my life would have to be my mother... {VAL} Somehow she's always managed to refocus me and get me back on track doesn't matter what I'm doing whether its sport, schoolwork or whether it's life in general. She is the only person who can get me focused in whatever I do. So she is probably the biggest influence on my life
<b>Gp5</b> My father was a Christian born again Christian. {POF} Every time I get into trouble, he won't like fight with me. He will sit down with me and tell me we're talking man to man. {VAL} So he just give the values of being a man
<b>Gp5</b> the {POF} things that I have done, it made me a better person. You don't judge the person for who they are, you just learn to live with them, you learn to appreciate the person. You don't say because he has done that you just exclude him from my family, because I was like the black sheep of the family. I'd say my father has been a great influence in my life - and my mother, but we are not so close. <b>Gp6</b> My mum and dad divorced when I was 5, but he made it a point to communicate with me every day.



<b>6. Who or what has been most influential in your life regarding the acquiring/ development/ inculcating of values for good citizenship?</b>
<b>Gp6</b> I made some very good friends. In high school I became more exposed. I did more activities. I went to all leadership things. <b>{POF}</b> I became more exposed to church and I think that's where like my strength came from. I met a friend and she introduced me to her church and I think that's been the best, best, best decision I ever made in my life. I am still at that same church today. I feel that my trials and tribulations even though I came with a smile the following morning even though I was crying just before
<b>Gp6 {POF}</b> think that alone, those emotions built me because I view myself as a very strong woman and I see my life somehow as a testimony. I'm a Christian so everything I say or do revolves around God so I believe that as the word says God will never give you more than you can handle. Everything happens for a reason, and everything works for good in the end. It might be bad right now but in the end when you look back, it will have had some positive influence on you somehow.
<b>Gp6 {VAL}</b> So I value church, I value my friends, and I value God in my life and I thank God that now I'm a different person and the situation at home is different because I can raise my opinion and tell my mother this is how you should handle things and she listens to me and my father as well. So I thank God for everything.
<b>Gp7 {VAL}</b> But my mum has really inspired me in many ways. Let's just say when there is a problem I don't need therapy, <b>{POF}</b> I just go towards my art so that's always been my way out of any situation and when I need to talk to her I talk to her. <b>{ANG} {FRUS} {INJ}</b> But the things that I went through in school, I was also bullied and I got out of that because I became more aware of my environment and was <b>{POF}</b> able to talk more freely to my teachers, because I became more inspired with art and that actually inspired me to work at my character and that's how I developed as a person and until today I am still strong.
<b>Fp6</b> be my parents all the time, and secondly would come school,
<b>Fp2 {VAL} {POF}</b> I get all my morals and stuff from them, my brain, whereas Mrs Basken, she always like- believed in me and she always used to.
<b>Fp4</b> my religion, like my pastor and teachers and stuff have influenced the way I think because you always want to think about, you know this is <b>{VAL}</b> right in the eyes of God or something.

#### 5.4.7 Discourse on DUT's impact on participants in promoting good citizenship

Most of the participants felt that DUT had had a positive influence on them (see Table 5.12). They had improved their social skills by interacting with each other during their breaks. Participants had also learnt to become independent and responsible for their own actions. Teamwork had encouraged them to work together despite their differences. They had also learned about time management skills, commitment and perseverance. It must be noted that none of the aspects mentioned had actually been part of the formal curriculum: it was the fact that they were coping in a tertiary environment which had made participants feel competent and independent, and thus empowered.

Table 5.12 DUT's impact /influence on participants: coded discourse

<b>7. Do you think that this institution has made a positive impact on you? What kind of influence has this institution had on you thus far?</b>
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp6</b> Ja, I think {POF} DUT has a extremely positive impact on my life, it's given me the opportunity to study when I've never had one before, but it still had a very positive impact on my life, ja, <b>Jp1</b> I think DUT has in some way has a {VAL} positive effect on me because I think learning and knowledge is positive in a lot of ways, even if you're learning about paedophiles. <b>Jp5</b> I think - educationally - yes.
<b>Jp6</b> {VAL} {POF} before the White man came to Africa, I would like to think that the communities we had in South Africa were moral, and that there was a value system and a moral system and that, you know that was part of culture and not part of education or not part of higher education.
<b>Gp3</b> Thus far DUT has had a positive as well as a negative influence. The {VAL} {POF} positive influence being able to interact with people for example at lunch breaks we have a big tree, we have a huge courtyard, everyone sits together, everyone talks, we play hacky [i.e. Hacky Sack] and we learn to talk to each other, you have fun you discuss work, you discuss outside life. The negative as well, if you don't put yourself out there you won't get anywhere, {POF} because unless you approach someone and you make the effort to do something for yourself nothing will happen. DUT has also taught me to stick to guidelines that I'm given, ask for help if I need it.
<b>Gp2</b> I think DUT has had a very good influence on me. For me coming from a small town, I was quite reserved when I came to DUT and to Durban. {POF} In general.
<b>Gp2</b> DUT has had a very good influence on me as a person and just being able to cope with the world and issues and stuff. <b>Gp5</b> {VAL} DUT has really influenced me to be more independent. Right now we do not have a bread winner in the home. I sort of do both things. I work to buy my own clothes and I try to pay my own fees. But lucky I got a school loan so mostly it has made me grow in such a way that right now if I leave DUT I can start my own family and provide because it has grown me as a man to understand that you have to work towards achieving your goals {POF}
<b>Gp5</b> {POF} {VAL} I have grown to an extent that I can be responsible as a father to think of things that will help me in the future so I think the campus has helped me as an individual. <b>Gp7</b> {VAL}This institution has basically taught me to open up to people around me and basically just deal with stuff that's happening around my life.
<b>Gp7</b> {POF} But now ever since I am here at a tertiary institution that whole life of being independent, living on your own in your flat being able to do anything you want to do. Basically, it's very awesome. It's nice, apart from partying and going out with your friends but with school work you get people who help you, it's nice. I just love being in this institution. Every time I get up in the morning - I feel "It's okay I'm going to Tech."
<b>Fp3</b> it's just more like equipping you for your career and all that.
<b>Fp3</b> {VAL} hard worker, I think to be a good citizen you should be a hard worker because you {CONS} got to contribute to your country, so you got to have a job {CONS} {SUB} to pay taxes and all that sort of stuff. To equip you for your career, is equipping you to become a good citizen. <b>Fp10</b> {VAL} interact with different people under that pressure so you can handle yourself in situations {POF} <b>Fp4</b> {VAL} taught me how to try and manage time, <b>Fp7</b> {POF} {VAL} it's to teach us how to interact with other people how {CONS} they teach us good citizenship to accept other people you wouldn't normally be friends with. <b>Fp5</b> Well I think that they do, {VAL} {CONS} seeing as, they even gave us this book about how to work together as a group, it's equipping ourselves, like [name] said for the work environment.
<b>Ip7</b> but it's given {POF} the drive and ambition when I go out there, I'm going to excuse it, <b>Ip7</b> kick everyone out of the way, because I've learned how important it is to be headstrong and get going with what needs to be done. I will not remain in the box, I'm going to go out the box. <b>Ip5</b> I'd like to say, that it has had a positive impact on me in the sense that I know where I'm going, I know what I can achieve, I don't let anyone depict my future for me.

### 5.4.8 Discourse on whether DUT had promoted any form of citizenship education

Participants said that the projects at DUT were geared towards encouraging patriotism because most of the projects were based on dealing with South African products or initiatives (see Table 5.13). Participants said that they were “forced” to do 80 hours of community work in order to graduate. However, they said that they had later found fulfilment in the fact that they had made a difference in someone’s life.

Table 5.13 Whether DUT had promoted any form of citizenship education:  
coded discourse

<b>8. Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, through your lecturer’s behaviour or attitude?</b>
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp3</b> I’d say it has in some form, the example that comes to mind is that one of the {VAL} departments forming part of the rescue operation, I think there was some natural disaster and one of the departments on the other campus, I think Berea Campus sent a delegation, I think it was in Haiti, or something like that
<b>Gp4</b> In Graphic Design it is promoted because of the work we do, because of our subject matter. {CONS} All the subjects that we do are South African based, whether it’s researching articles or magazine spreads or logos or whatever we are doing, it is all South African based. That teaches us to be patriotic and to kind of see the positive side of our country and that is a very good thing. I think that teaches us to work towards improving our lives, our environments etc. In {CONS} that regard DUT has been very good in promoting it. I’ve also seen a lot of posters around the campus, things that are happening involving the schools, certain community projects that involve the students. It is good in that case as well.
<b>Fp3 {POF}</b> I don’t think necessarily that it’s their job to, me personally, you should have had all your values and that sort of stuff that make you a good citizen, from when you were little so I think you shouldn’t need to have them instilled until now, so all they should do is educate you on what you want to do, not necessarily on how to be a good citizen.
<b>Ip10 {CONS} {SUB}</b> I think they try, because every year you all have a community project you supposed to give back to the community so in that way, it’s citizenship but at the same time, it’s two fold, because they want media coverage, and they want more students so at the same time it’s kind of forced upon us because you are doing that subject, you are doing that course you have to go and paint, you have to go and do this and if you don’t do this, you are not going to get your 80 hours to graduate at the end of the year you don’t really have a choice. {POF}
<b>Ip1</b> I recently went to England and my cousin is also doing Interior Design and she studying at Anglo Ruskin University and I really like the way how information went along they had like intercoms and announcement overboard and user face for the students were so vibrant and so lively it was a site that you wanted to go on, you know you can get music downloads, you can watch movies, they had specials for the students, all that stuff its nice it encourages...you can learn breast cancer, HIV AID all of that. If you go to the level of the students and understand what makes them tick and what makes them excited then you know.

#### 5.4.9 Discourse on whether DUT was doing enough to promote good citizenship

Responses to this question are given in Table 5.14. Participants felt it was not necessary to do anymore with regard to citizenship education as they were adults who could make their own decisions. Citizenship education should have been inculcated at home and not at tertiary level. Respect between students and lecturers was considered important: they should not be treated as numbers but respected as human beings.

Table 5.14 Whether DUT was doing enough to promote good citizenship: coded discourse

9. Do you think that DUT is doing enough to promote good citizenship?
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp1 {VAL}</b> we should know right from wrong, you know, we should know where we are going, we should have our own moral viewpoints, we should have our own basis, we not primary school kids, we not pre-school kids, who need to be taught moral values so personally <b>{POF}</b> I don't think it's an obligation of an institution like DUT on a BTech level, to start teaching us moral values and I can put this from a personal perspective, through my research and what I'm doing something that I think will impact positively on Durban as a City and on society in general, so I mean that's from my personal standpoint, that's not DUT telling me to do that, so ja, <b>Jp3</b> I don't know that you know the institution has done it, maybe in an indirect way, <b>{POF}</b> providing a platform for people to realise their potential in the broader scheme of things in society, ja, I'd say it has, in an indirect way, that is.
<b>Gp2</b> Yes, I think that DUT does promote good citizenship <b>{VAL}</b> <b>{CONS}</b> even with our lecturers they respect us. They don't look down on us, "Osh well you are school children. You don't like actually matter." They respect us and that also helps us to respect them and respect the work that we do and the designs that we create.
<b>Fp10 {POF}</b> I think that if good values haven't been instilled in you by the time you reach tertiary institution you have a big problem.
<b>Ip10</b> At the end at the end of the day though, regardless of all of that, you see what you have done and you actually <b>{VAL}</b> <b>{POF}</b> appreciate it and you happy and you see the peoples' faces. So I do think that they have promoted good citizenship in terms of community service projects. Curriculum, mmm...lecturers behaviours, some, I think there are some lecturers who actually do care and do want the best for you but ultimately at the end of the day, you know what, you here to study,

#### 5.4.10 Discourse on whether citizenship education should be given more prominence at DUT

Responses to the question as to whether citizenship education should be given more prominence at DUT are shown in Table 5.15. The issue of responsibility also surfaced when students were discussing the ways of promoting good citizenship at DUT. Many participants suggested that student funding, bursaries

and incentives should be offered as rewards to deserving students who worked hard and produced good results. They complained that students who had failed many times were still receiving funding without any conditions. The participants expressed their anger and frustration at the injustices of the system (indicators of disempowerment). They felt that DUT had failed them in some way by withdrawing the incentives that they were promised and by wasting the money on undeserving students.

Table 5.15 Whether citizenship education should be given more prominence at DUT: coded discourse

10. Should citizenship education be given more prominence at DUT?
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp8</b> I think they should <b>{POF}</b> introduce life orientation for first year students. I'm not sure if they have a department like this but they <b>{POF}</b> should perhaps establish like a student's support and counselling service department. There should be <b>{POF}</b> counselling at every campus, it's only offered at Steve Biko, I think every Campus should have their own student counselling.
<b>Jp6</b> I agree, no seriously, on a serious note, <b>{POF}</b> there are students here that perhaps need counselling or need direction in life or they've done something or not done something or had a crossroad in their life, when it comes to things like perhaps pregnancy, crime, HIV whatever the case might be and if we have a more high profile department that actually introduces new students prospective students to what they offer, that would have a positive impact, you know citizenship is all kinds of things. <b>{VAL}</b> <b>{CON}</b> It's obeying the law, it's taking care of yourself, it's taking care of people around you and if all those factors are taken care of in the proper way, at that counselling service, it could help us be better citizens.
<b>Fp</b> I don't think that there's anything necessarily that the institution does to promote things through community service projects and all that, we don't do or partake in anything like that, necessarily so no. Exhibitions, Vodacom July, First-Years' [Exhibition].
<b>Ip5</b> So I believe <b>{POF}</b> there are ways they can promote it and one is yes, reward us for doing well and two is don't just give handouts to people who don't deserve it. Put a prerequisite, you know I'm getting a bursary from another institution now, and the prerequisite is I'm giving back to the community what I'm taking. They are paying for my education and therefore I have to do community service and I think DUT should reinforce this and then they wouldn't be giving handing out to so many people and I'm telling you that those people receiving all those handouts won't do that. <b>{INJ}</b> <b>{FRUS}</b>

#### 5.4.11 Discourse on how citizenship education could be promoted at DUT

Responses on how citizenship education could be promoted either formally or informally at DUT are shown in Table 5.16. Some participants felt that it was imperative to have student counselling services that could be of assistance to them. Others felt that they needed time to socialise and enjoy their time as students. Some students felt that they did not have the time to do anything else but their work, but that they were quite satisfied with the way things were.

Table 5.16 How citizenship education could be promoted either formally or informally at DUT: coded discourse

11. How can citizenship education be promoted either formally or informally at DUT?
Codes: {VAL} values, {CONS} constitution, {POF} powerful, {INJ} injustice, {SUB} submissive, {ANG} anger, {FRUS} frustration
<b>Jp8</b> I think they should {POF} introduce life orientation for first year students. I'm not sure if they have a department like this but they {POF} should perhaps establish like a student's support and counselling service department. <b>Jp6</b> there are students here that perhaps {VAL} need counselling or need direction in life or they've done something or not done something or had a crossroad in their life, when it comes to things like perhaps pregnancy, crime, HIV whatever the case might be and if we have a more high profile department that actually introduces new students prospective students to what they offer, that would have a positive impact, you know citizenship is all kinds of things. {VAL} {CON} It's obeying the law, it's taking care of yourself, it's taking care of people around you and if all those factors are taken care of in the proper way, at that counselling service, it could help us be better citizens
<b>Gp3</b> We don't need anything more at this campus. We are pretty much all gelled into one like big hand. Even though there are different facilities and faculties, we all pretty much fit into the same glove
<b>Fp4</b> No, I don't think so, I think that it's not their responsibility to promote good citizenship, it's their responsibility to educate us and equip us for the working world. I think that the problem with our institution, is that we're quite a small place so you can't exactly get a {POF} I think there's nothing they can do, there's nothing much for them to do cause we are all adults, if we wanted to do stuff like community services, we would be doing it already, because right now, we don't have time, we start at 8, knock off at 5 and still have homework
<b>Ip1</b> I think it should, but in this campus, we are free spirited and we mingle. When I was in England in Anglo Ruskan University, it's not, they don't really teach you, but in a way, it's kind of teaching because every Saturday they have this Student Fest. They all have balloons and they do Apple Bobbing and all of that. They have this "Come on guys, let's go and do this, and let's go do that, let's all go to the park." There's a park next door and they all walk down they did things like that and also they had hip-hop nights. They have sessions; they had different things that catered for different people. They had dance club, they had so many activities.

## 5.5 Results of the critical discourse analysis

The key aspects relating to citizenship and citizenship education to emerge from the critical discourse analysis were (1) the different levels of understanding of the meaning of citizenship education (2) evidence of critical thinking and (3) the participants' need for social interaction and integration. The first aspect highlights the reality of the difficulty of offering citizenship education in a multicultural country. The second aspect speaks to the importance of a critical attitude being fostered in our young citizens, although this occurred informally at the time of research. The third aspect suggests that social integration and cohesion will not occur in a country left fragmented and divided by apartheid unless the educational system factors it into everyday institutional life.

### **5.5.1 Different levels of understanding of citizenship education**

The understanding of the concept of citizenship education varied greatly from one end of the continuum to the other. Some participants understood good citizenship at a very basic or shallow level, which included paying one's taxes, obeying the law and not causing harm to anyone. This type of citizenship aligns itself with the minimalist approach described by McLaughlin (1992; 2000) and Dieltiens (2005). Many of the participants had a shallow perception of citizenship, such as "be good, do good", and living peacefully by practising good human values. A very small number of participants had a deeper understanding of the concept. These participants discussed citizenship education as a social responsibility. Their perception was that citizens should ensure active participation by contributing actively and positively to the nation, or the maximalist approach, also described by McLaughlin (1992; 2000) and Dieltiens (2005). Students saw that active citizenship could be achieved through voting, as well as participating in projects and campaigns which promoted the safety and wellbeing of other citizens of the country. It is imperative that more young people should be educated on how to become active citizens within the parameters of the laws of the country, yet challenging these in peaceful ways should they become coercive.

### **5.5.2 Evidence of critical thinking**

Many of the participants were able to reflect on their lives on many different levels. They were able to discuss their actions as individuals, and as part of a community, also as citizens of South Africa. This conforms to the ideals of a communitarian citizenship, as well as identifying with the ideals of the nation as discussed by Himmelfarb (1996), Bok (1996) and Putnam (1996) in Chapter 2. The cultural and religious beliefs of many of the participants were mirrored in their speech and actions. Participants were able to debate issues such as safe sex, under-aged alcohol consumption, and theft and murder from a moral point of view, as well as from the legal perspective. This is a clear indicator that young people were able to differentiate between moral and immoral behaviour from their own frame of reference. They were not only ruled by the legislature of this country, but were also guided by their conscience or moral compass. This point is emphasised by the Crick report (1998: 10), discussed in Chapter 2, where respect for the rule of law is emphasised, yet citizens must be able to distinguish

between the concepts of law (as defined by legislature) and justice (a concept of personal morality). The data indicate that participants were able to think critically so as to be able to challenge any injustices which might prevail. It was refreshing to find that they were also forthright in their opinion of the behaviour of the present government leaders. As suggested by McCowan (2006: 26) in Chapter 2, respect for the law does not mean subjugating personal autonomy to the needs of the State, which would constitute an “oppressive” form of citizenship.

Participants did not hesitate to point out the flaws and exploitation of government initiatives such as e-tolls, over-taxing citizens, the inefficient judicial system, and social grants to the undeserving: “Government are the ones who are the fat cats with the big bellies, because they’re pocketing all the money. Is that part of being a good citizen?” Participants pointed out that the South African Government was rewarding criminals and encouraging laziness instead of rewarding the really deserving citizens of the country. The fact that these critical statements were voiced by students of all races is an indication that participants seem to be moving beyond racial and cultural barriers to address issues of injustice and inequality. Crick (2005: 8) refers to this as “independence of thought”, which would mean challenging unjust laws (i.e. distinguishing between law and justice).

Participants also commented that, in present day South Africa, it is easier to be successful through corruption than by being truthful and honest. Despite knowing this, their attitude towards corruption seems to indicate that they would choose the correct or righteous path. This level of critical thinking by the participants echoes Giroux’s (2000b: 34) belief that young people should be educated to become “critical social subjects”. It is also supported by Crick’s contention (Rowe in Melby 2001: 6) that citizenship should induct young people into the “legal, moral and political arena of public life” and “foster respect for law, justice, democracy and “nurture common good at the same time as encouraging independence of thought”. The participants’ responses showed evidence that they were developing the necessary skills to reflect on, enquire about, and hold debates on public issues.



### **5.5.3 The need for social interaction and integration**

One of the main concerns of the participants was that they did not have time to socialise, interact or integrate with other departments, faculties or campuses. They said that they felt isolated and were too busy with their own work to interact with each other. Consequently, they felt that they had become selfish, concentrating only on completing their work. Hébert's proposal of an interdisciplinary, multidisciplinary citizenship programme in Canada provides opportunities to develop new understandings of citizenship education. The responsible, deliberative and participatory citizenship the programme offers is aimed at mitigating against "the creation of an entrepreneur and consumer of the corporate sector of society", which was also Giroux's concern (2000a: 10). The learner is then developed as an "autonomous" citizen living in a "pluralist" society, "responsible for others and ... sensitive to and accepting of others as individuals and of communities of difference" Hébert (2009: 14). The kind of citizenship programme described by Hébert would assist students at DUT to move away from self-centredness and move towards developing an altruistic and holistic attitude of service to others.

To assist interaction and integration, participants suggested that an orientation programme should be held so that students might become aware of the various social and awareness campaigns which were offered at the campus. A common Games Day among different campuses and faculties would help to alleviate the academic pressure that students experience. Friendly competitions and shows within the various departments would also encourage interaction amongst students. Community projects might also be integrated, so as to be offered between different departments. For example, the Faculty of Arts and Design could involve the Departments of Graphic Design and Interior Design to redesign and refurbish an establishment, while the Department of Journalism could document and publicise the project. In this way, students could interact with a wider variety of students. They would also be exposed to the expertise and portfolios of other departments. Finally, they would be able to view the project holistically and appreciate each person's contribution to the project.

## **5.6 Conclusion**

The content analysis of indicators of citizenship education found in student and academic discourse reveals that they did not align particularly well with the models discussed in the literature. However, they could be seen to align well with the aspects contained in the General Education model (i.e. the Module being curriculated at DUT). This suggests that the General Education model which was being set in place at DUT at the time of writing was aligned well with both student needs and previous non-formal citizenship education initiatives at DUT. This will be discussed further in the recommendations chapter (Chapter 7), where various models will be offered as possible approaches to citizenship education at DUT. However, before recommendations can be offered, an extended discussion of the general conclusions will be provided in Chapter 6, in order to give a holistic picture of the generalisations which can be made on the basis of the evidence gathered.

## **CHAPTER 6**

### **CONCLUSIONS**

#### **6.1 Introduction**

The conclusions are presented in terms of how the results might address the social problem motivating the study, the research problem to which it was narrowed down, and the specific research questions used to guide the inquiry (1a, 1b and 2). A substantive discussion is provided, dealing with participants' understanding of citizenship education and aspects of empowerment and disempowerment emerging from the critical discourse analysis. An attempt is made to present the participants' understanding of citizenship education (drawn from the results of answers to 1a, 1b and 2) in terms of both the university context and the wider social context in which the study is set. The aspects of empowerment and disempowerment emerging from the critical discourse analysis are also discussed in terms of the way the discourse is framed by its social context, referring back to the dysfunctional state of the province (KwaZulu-Natal) and, in fact, South Africa itself, at the time of the study. In conclusion, it is suggested that the wider discussion gives the background to, and to some extent explains the key aspects emerging in Chapter 5, relating to different levels of understanding of citizenship education, evidence of critical thinking and the need for social interaction and integration.

#### **6.2 How the results addressed the social problem motivating the study**

The social problem (Waghid 2004: 472) which provided the researcher's motivation to undertake this study, as explained in Chapter 1 (pp. 8-9) was the fragmented state of society in South Africa after more than twenty years of political liberation. As stated in Chapter 1, as an educator of Life Orientation, it is my concern that young people develop as good citizens in South Africa, as well as anywhere else in the world, being self-actuating, but having the social responsibility to contribute to the common good. This study was motivated by

the need to find a solution which fitted the South African context and worked towards building social cohesion as well as individual self-actuation.

It was hoped that this would address many of the ills facing South African society today. Moreover, it can be seen that I do not see the opposite ends of the cosmopolitan/patriotic scale as mutually exclusive or polarised, but as part of a continuum, where students might develop from a commitment to their own country to a consideration of the welfare of the whole world. I would also suggest that minimalist/maximalist views form part of the same kind of continuum, in the same way that children start off being egocentric but develop into young adults who care for their communities as they become more and more socialised (Gibbs 2013).

The ills facing South Africa were described in some detail in Chapter 1, showing the post-liberation landscape in the light of a dysfunctional society, characterised by the following:

- violent crime
- violent protests (in dissatisfaction with service delivery)
- corruption
- poverty
- fragmentation (lack of social cohesion)
- factionalism (the results of patronage politics, dissatisfaction and greed)
- racism
- xenophobia
- educational problems (from dissatisfaction with higher education in #FeesMustFall protests, to buying of promotional posts and sexual abuse, racism and physical punishment at schools).

It can be seen from the above that many, if not all, of the above problems might be alleviated by a citizenship education programme which educates learners how to protest peacefully within the terms of the law and using accepted social discursive practices. From the media reports reviewed in Chapter 1, it might be inferred that the South African populace had not been educated to be:

- good citizens at a personal level (cf. Crick 1998: 13),
- community conscious (cf. Bringle and Hatcher 1995), or
- patriotic (cf. Green 1990).

Thus the real-world problem of the fragmented state of society in South Africa might be addressed partly through education, including that given informally through parental instruction. This is what makes citizenship education such an important issue: that it might be used to address the social ills besetting post liberation South Africa. The models or approaches suggested by the results (as discussed in this chapter) then might in some small way address the social problem motivating the study.

### **6.3 How the results addressed the research problem**

The research problem to which the social problem was narrowed down constituted investigating how citizenship education might be carried out in tertiary institutions in KwaZulu-Natal. This was because tertiary education was thought to be the stage at which many young people start to think critically and to make critical decisions about their lives (Lai 2011). As shown by the media reports provided in Chapter 1, KwaZulu-Natal appeared to be suffering the most in terms of violent protests and the unrest leading up to all municipal elections. At the time of the research, the Durban University of Technology was moving from a situation of offering informal citizenship education in an ad hoc fashion towards the position of formally curriculating it in the form of General Education Modules (Green and Adekanmbi 2014: 950). It was thus suggested in Chapter 1 that the research problem could be expressed as identifying what elements of citizenship education might exist in universities in the period leading up to its formal curricularisation. As the focus of the study was on the empowerment of young people in terms of achieving self-actualisation and social cohesion in post-liberation South Africa, a critical discourse analysis approach was adopted (Weninger 2008: 145). The research questions focused on the discursive aspect, to see what issues might come up for students involved in informal citizenship initiatives. However, additional background information was also sought in order to contextualise the discourse within its specific educational context.

## **6.4 How the results addressed the research questions**

Specific answers to the research questions were found in the analysis of the data gathered in the survey and focus groups. The first research question interrogated the perceptions of citizenship education held by students and academics involved in informal citizenship education initiatives. The second research question attempted to establish the aspects of citizenship which emerged while they were engaged in these initiatives. The third research question looked at what model/s of citizenship education might be offered to tertiary institutions in terms of revising their curricula to include citizenship education. In a sense this was a cumulative question, requiring a summing up of the results in terms of not only the answers to the previous questions, but also in the light of the social needs identified in Chapter 1 and the various approaches or options reviewed in Chapter 2. Thus the research questions were designed to elicit the following:

- how participants viewed/understood citizenship education;
- the beliefs, values and behaviours associated with citizenship education, and;
- what instructional frameworks might best inform citizenship education in a university context.

### **6.4.1 Participants' understanding of citizenship education**

The participants' understanding of citizenship education were derived partly from the indicators identified in the student surveys and discourse content analysis of staff initiatives (i.e. answering research questions 1a and 1b). The critical discourse analysis of focus group texts went more deeply into the emerging aspects of citizenship education (i.e. in the DUT nonformal citizenship education context), in particular, revealing aspects of the beliefs, values and behaviours associated with citizenship. It thus revealed competing ideologies, in particular, perceptions of corrupt government functioning vs. naïve (but commendable) student values.

Research question 1, which, together with question 2, probed how participants viewed citizenship education, revealed three types of indicators of good

citizenship arising from the analysis of survey and interview student data (pp. 115-116; 120):

- Indicators based on personal values (reflecting a minimalist view, McLaughlin 1992: 237);
- Indicators based on values relating to social responsibility (reflecting maximalist or communitarian views, McLaughlin 1992: 237);
- Indicators relating to legislature (associated with patriotism and/or nationalism, but from either a maximalist or minimalist perspective, i.e., respect for the constitution, or “keep out of trouble by obeying the law”).

This typology can be seen to relate to the social problems identified in Chapter 1, the root cause of which could be identified as the South African populace apparently not being properly educated to be good citizens at a personal level, community conscious or patriotic.

As far as the aspects revealed (question 2), the indicators based on personal values might also be viewed as showing social as well as moral responsibility (see Table 5.2, p. 121), which would then implicitly indicate a maximalist view. In other words, communitarianism might be viewed as having its roots in a minimalist view (cf. Dieltiens 2005: 189), which might then be further developed into a concern for the common good (maximalist or communitarian). Furthermore, the personal values in the indicators can also be fitted into the *Learning to Live Together* model (p. 122), which suggests not only an affinity with community wellbeing, but also the basis from which to build up a global view of citizenship. The separatist issues evident in both the troubled KwaZulu-Natal provincial context and within the University (i.e. in terms of students not feeling valued as part of a university community) suggest that working inwards from a global view towards a personal position on citizenship education (Ignatieff 1993; Nussbaum 2004; Rodin 2012) would not be a suitable option in this context.

While indicators of poor citizenship identified in the survey and interviews (p. 116) might be seen mainly as a personal issue (i.e. “do not get into trouble”), they also involve aspects which are anti-communitarian, in that personal selfishness, enrichment, immorality and violent or criminal acts could be seen to violate

concern for the common good. This was powerfully explained in later interviews by one student participant, whose sense of justice was offended by the thought of criminally negligent acts which might threaten the safety and wellbeing of the community:

I think also a large part of being a bad citizen also comes down to not realizing that you have consequences for your actions, and you not just affecting yourself, I know this is a bit off the topic, but like drunk driving for instance, it's not just affecting you, it's affecting the person that you hit, or the car that you hit or whatever else you hit, it's not just about you. (Participant Gp6, p.130)

There is thus a “seed” which could be built on in bridging the gap between selfishness in terms of one’s own safety (reflecting a minimalist view) and a realisation that personal selfishness or excess does not contribute to community safety and wellbeing (the maximalist view).

How students viewed citizenship education was also explored in terms of the influence of schooling, and other key influences. Schooling rated very high in terms of a positive influence on character building (i.e. it was seen as inculcating the good values need to be a good citizen). Data in these two areas highlighted the need for informal as well as formal citizenship education, with parents, teachers and other family members scoring high (see p.107). The influence of the mother, in particular, was acknowledged by students, as the scores suggest, supported by this commendation from the interviews:

Firstly my mother is a person who never gives up, she always strives to get everything she wants and she’s a motivator. She is a single parent and that also makes me stronger, and make me believe I can stand on my own, I can be alone without a partner and the other factor is also my schooling where I came from. It changes you as a person and also makes you stronger at the same time, and so a lot of factors that’s made me stronger as a person and more humble. (Participant Ip8, p. 135)

The rest of the survey and questionnaire data dealt with students’ perceptions of how citizenship education was handled at the Durban University of Technology (DUT), which were considered important aspects of their views, and helped to answer question 2 (“What aspects of citizenship education do these indicators



express?") The results (109-110) suggest that DUT did *not* in fact have an impact on good citizenship except in a very narrow, academic or career-related sense, although the multicultural nature of the university was seen as positive in encouraging acceptance of other cultures. On the negative side, DUT's alleged neglect in enforcing discipline might not only be viewed as creating an unfavourable image of the institution, but also could be seen as anti-communitarian, and evidence that the university did not care about its own denizens, which is hardly conducive to community awareness. The findings suggest strongly that the University (i.e. pre-General Education) did not do enough to promote good citizenship (p.110) and neglected team-building and community consciousness, making students feel isolated and uncared for. According to the students, DUT was just not community orientated (pp. 112-113), and the emphasis was mainly on academic work, which, however, not all students saw as a bad thing. Most students thought that citizenship education should be given more prominence at DUT, which sets the scene for its later formal introduction into the curriculum as General Education modules.

There is another key aspect of the indicators which emerged from the analysis of survey and interview data with respect to citizenship education. Table 5.4 (p. 123) shows how the indicators from the student narratives are clearly aligned with the DUT General Education themes, in terms of fitting into the sections "Culture and society", "Professional development", "Environmental sustainability" and "Health and wellness" (all potentially communitarian issues). Thus it can be concluded that DUT students implicitly knew what kinds of issues good citizenship involves and, therefore, what should be included in formal citizenship education, and that the DUT General Education curricularists had correctly pre-empted the most appropriate model for the university student population. This is re-assuring, as it is this model which is being applied at DUT at the time of writing the thesis.

The content discourse analysis of the activities contained in the 2009 Annual Report (Division of Corporate Affairs 2009) to some extent explains the students' perception (i.e. pre-General Education) that the University was interested mainly in academic- or career-orientated extramural activities or work integrated

learning. The main exception was in fact the Faculty of Arts and Design, which ran more communitarian initiatives (p. 118). Yet, even here, students felt that career and academics were the main focus; this can be explained by the fact that most activities were prescribed or part of the academic syllabus (i.e. as credit-bearing courses). While the General Education formal curriculum introduced later did in fact need to be integrated into the academic syllabus in the form of credit-bearing modules, there is an element of discussion and debate in the General Education themes (see p. 123), which gives it a less prescriptive aura (i.e. less like top-down tuition). In spite of the work-orientated focus, each faculty did have a structured programme which encouraged good citizenship through community engagement (p. 118). As mentioned at the end of this section (pp. 119-120), there are clear indicators of attempts at citizenship education in the academic texts. However, until the General Education modules were formulated, which was ongoing work in progress at the time of writing the thesis, these were not formally curriculated as part of the academic programme. This indicates that university staff did not necessarily view citizenship education as a part of tertiary offerings, except where it furthered work or career aims, or where staff were particularly public-spirited.

As shown in Chapter 5, the “big picture” which emerges in the light of the proposed General Education curriculum makes better sense of the seemingly random and ad hoc informal character-building and work-orientated activities reviewed in the 2009 Annual Report (Division of Corporate Affairs 2009). As with the student indicators (pp. 115-116; 120), aspects of DUT’s General Education model can be seen to be in alignment with the nonformal citizenship initiatives (see Table 5.5, p. 124). This suggests that General Education curricularists had correctly pre-empted the most appropriate citizenship education model for the university student population, in fitting both student needs *and* previous staff initiatives.

#### **6.4.2 Aspects of empowerment and disempowerment emerging from the critical discourse analysis**

Earlier (p. 87) it was mentioned that ideology operates in a subtle and mainly hidden way, and as a pervasive, rather than overt, force. The codes relating to

subject positions, attitudes, values and the Constitution (Table 3.2 on p. 87) were intended to elicit not only overt but hidden relations of power as reflected in the discourse. It was hoped that the potential outcome of the critical discourse analysis would be insights into potential learner empowerment. In particular, it might show the extent to which learners were becoming empowered as citizens of South Africa in terms of becoming autonomous actors with the ability to make individual choices, yet also being well integrated into social structures (pp. 90-91).

It must be noted that the values and rights identified are not posited as absolutes or neutral, but are accepted as being ideologically-biased, understood in context, and in this sense, “normal” for these populations in these contexts in a given time frame (i.e. the postliberation era in KwaZulu-Natal). In this sense, the precepts of the South African Constitution may have little in common with the American Constitution: even terms used in common may not signal the same meanings in different contexts (see p. 20). It must be remembered also that the researcher may well share common views with many of the participants; but this is seen as lending more understanding to their interpretation, and not as necessarily condoning prevalent attitudes or acts which might be viewed as “strange” in a global context. The reality, that the concepts of values and rights are ideologically-biased and local, supports the researcher’s view that a global view of citizenship should be nurtured working outwards from the basis of personal and local communal values, working from commonalities shared with global views, rather than by imposing a framework of ideologically different global values which are not locally acceptable and possibly even viewed as alien or offensive.

As an example, the murders caused by inter-party factionalism cited in Chapter 1 (see p. 4) as reported by Kynoch (2016); Manda and Padayachee (2016) and Zungu (2016), are not viewed as good, and are deplored publicly by ANC stalwarts like Parliamentary Speaker and ANC Chairwoman Baleka Mbete, using emotive terms such as: “Stop killing your comrades” (Zungu 2016). However, distressingly, they are increasingly being viewed as “normal”. It is in identifying

actions which are not at all “normal”, and questioning these critically, that young adults can move from a position of powerlessness towards being empowered.

The following conclusions could be drawn from the results of the critical discourse analysis.

The results of applying the coding suggested that the key issues of student empowerment or disempowerment (i.e. as self-actuating but community-conscious citizens) could be seen as revolving around the following aspects:

- values
- constitution (i.e. the South African Constitution)
- power (and, by contrast, powerlessness)

These three could be seen as the pivotal “core” around which other inter-related aspects revolved, and could also be seen as generating the attitudes (reflecting strong emotions) expressed by the participants in response to current events. This values-power-constitution triad relates directly to the social problems identified in Chapter 1, the root cause of which might be identified as the South African populace not being properly educated so as to be good citizens at a personal level, community conscious and patriotic.

These three qualities or states are related to the values-power-constitution triad as follows. Being a good citizen at a personal level requires personal values such as those identified in the participant indicators, such as respect, dignity, love, honesty, and so on (p. 115). Being community conscious means respecting other people’s rights as enshrined in the Constitution, and not attempting to achieve one’s own rights at the expense of others by means of violent crime or protests, or any other forms of coercion (e.g. protection rackets). This requires values relating to social responsibility, such as those shown in the student participant indicators (p. 115), namely, practising safe sex, refraining from substance abuse and violence, and engaging in community projects.

Being patriotic means being true to one’s country’s constitutional principles, the legal framework of which has been set in place by common consent to reflect the

values, mores and ethos of the people and to uphold their right to live peacefully and productively for the betterment of not only themselves but also all other citizens, regardless of culture, creed or language. Socially responsible indicators such as patriotism, democracy and voting (p. 115) show a willingness by participants to support their country by participating in the wider social activities framed in the Constitution, as well as the day-to-day laws holding the national fabric in place.

At the discourse level, these qualities become imbued further with affective (i.e. emotional) force and a sense of rightness (or wrongness), as the excerpts given will illustrate. This participant's statement is value-laden, and the coding not only shows a high value placed on "respect", but also a consideration for constitutional values, thus moving from the personal towards the communal and national: "Respecting others and also the way you've been brought up: respect them, you won't steal from them, respect basically for me, respecting yourself". He continues: "respect is one of the most important ones because if you can respect your fellow people and everyone then you can respect the law and others and *you can all live happily in one happy place*" (Participant Fp6, p.126, my emphasis).

The reciprocal nature of good citizenship is found in the next extract, where the participant sees the laws of the Constitution as not only helping him but also making the world a "better place":

It's just an example of a law that's been set in place to actually help us, help the country kind of thing. There are no laws set in place for the sake of laws being set in place. Yes, it ultimately comes down to being a good citizen and showing good citizenship, by following those laws, however they are there for a reason to make this world a better place by following these laws, we're obviously, contributing to the whole good citizenship, and chain reaction. (Participant Ip5, p. 128)

Obedying laws is then not just a perfunctory duty, but, as the coding suggests, a constitutional imperative to improve the quality of life for everyone. While this section was coded "submissive", it shows not powerlessness, but a willingness to subjugate self for both the personal and the common good. It is a mature

position, showing critical consciousness and judgement. Similar qualities are shown by this participant: “I disciplined myself to be a good person who’s going to rely on rules and regulations of that institution that I am under so that I could manage to be what I am today” (p. 136).

Patriotism was seldom mentioned overtly in the focus groups. However, in the extract below, pride in one’s country (shown by the value-laden coding) could be seen to motivate ambassadorial behaviour. The text indicates that the speaker sees himself as “doing the right thing” by his country:

...how I practise good citizenship, was during the World Cup, there were people all over the world in Durban everywhere and I actually met a couple of people from overseas and I spent a lot of time with them, taking them around and showing them the country and till this day I am still in contact with these people because they had such a good time with me, being in the vicinity with them, showing them the beauty of South Africa. (Participant Ip7, p. 133)

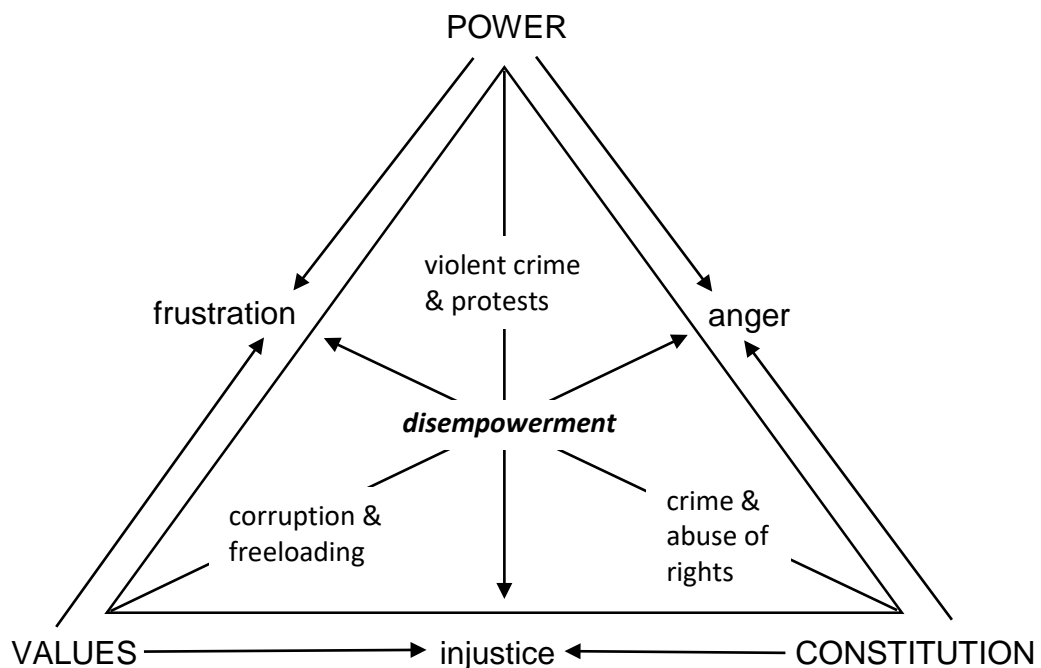


Figure 6.1 Inter-relationships found in the discourse coding

The interrelationships found in Figure 6.1 go some way towards explaining how the social dysfunction described in Chapter 1 has made an impact on student

perceptions of citizenship and citizenship education, as well as how citizenship education was experienced informally in the pre-General Education era at DUT. The corruption at all levels of society, as well as the freeloading by allegedly lazy, under-achieving students (relying on “handouts”) is in violation of a value system which prizes honesty and a work ethic, and is seen to be an abuse of power, leading to frustration. The further abuse of power in terms of the authorities’ omission to curb violent crime and destructive protests is viewed as a flagrant injustice. The constant flouting of the Constitution in terms of widespread crime and abuse of human rights causes frustration to law-abiding and public-spirited students.

In particular, the country’s leaders are shown as disregarding the Constitution. The discourse analysis reveals them as poor role models for good citizenship, from the President down to the university authorities who are seen *not* to care about the very students *in* their care. The disjunction between good values, righteous use of power, the country’s legal framework and real-life events amounts to a position of disempowerment for students striving to develop as “good citizens”. This is illustrated graphically in the midpoint of Figure 6.1, where what ought to be the three pillars of exemplary citizenship - good values, the Constitution, and rightful exercise of power at a personal, community and national level - are dissipated and fractured at the core, resulting in a subject position of powerlessness. This is illustrated in this participant’s statement, which rails against injustice and the flouting of national values:

...they are Government and yes, they are leading our country, but then again the actions that they are doing, actually contributes to the society becoming bad you can see with the whole rape thing, and taking a shower afterwards<sup>1</sup>, that was just ridiculous and that will also contribute to people saying, hey okay, if I go and rape somebody that’s pregnant, I won’t have aids type thing... (Participant Gp3, p. 130).

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<sup>1</sup> A reference to President Jacob Zuma’s alleged rape of a 31-year-old woman when he was the ANC Deputy President (Sesanti 2008: 371). In defence against the accusation of practising unsafe sex, Zuma asserted that he had showered afterwards, which led to his being lampooned in the press and dubbed “shower-head”.

While the statement itself is powerful, it indicates a powerless subject position for the student and peers.

There are paradoxes in the current state of the nation which cause anger and frustration for young people, and also indicate that their subject position is powerless:

...but now I have something, what about tax that you pay? Our parents pay taxes and those goes to feed prisoners, things like that and much as I am taught at home, that charity begins at home, I'm funding a rapist, I'm funding somebody who killed my uncle, my uncle was gunned down, I'm funding that person and I'm saying you must carry on eating, you must live your life, he's passed away you know, so at the same time, as much as those laws are enforced, I think there's so many of them that actually just are wrong, that contradicts what a good citizen is about, because even with that, you find that the lay man, it's typically, the rich get richer and the poor get poorer. As much as you going to be paying taxes you going to be finding that the people in Government are the ones who, the 'fat cats' with the big bellies... (Participant Ip10, p. 126)

Poor leadership, injustice and uncaring attitudes are now shown to be contributing to the underlying social problems, as described in the overview given in Chapter 1.

To sum up thus far in terms of participants' views on being a good citizen at a personal level, community conscious, or patriotic, the following picture emerges from a consideration of the coding. While participants show evidence of understanding what it means to be good citizens at a personal level, their values are flouted by the actions of openly corrupt leaders, who show factionalism and violent behaviour, and thus not only offer poor role models but fuel frustration and indignation amongst students. As far as being community conscious, the students question why they should bother about others when their own rights and wellbeing are ignored. When one's own constitutional rights are not upheld, and leaders flout the Constitution, patriotism falters except on the few occasions when national feeling runs high at hosting popular international sporting events (e.g. the 2010 World Cup). The focus on "keeping the law" is *not* just a surface view,



focusing on keeping the individual out of trouble: the indignation and frustration expressed shows that it runs deeper, and is both a community and national issue.

In spite of the frustration and anger shown at “defaulters” on good citizenship, whether it be “fat cats” in Government or peers who seem to be free-loading on undeserved handouts, there are expressions of solidarity and tolerance for all cultures which mitigate against the bleak picture just painted. There is a sense of tolerance for other cultures in South Africa, which contrasts with instances of racism (and xenophobia) found in the media reports (p. 5), which suggest that not even all Africans are welcome in South Africa. This participant spoke against xenophobia in the context of the struggle against apartheid:

So poor citizenship might be influenced by peers or a certain environment and one typical example as everyone knows is xenophobia, to me that was poor citizenship, because as South African, we went, throughout the struggle and everything, that was not how we were brought up, that was not what the struggle was about, it was about equality, so if you can't treat the person next to you how you going to treat yourself, that is poor citizenship. (Participant Gp6, p. 130)

It is in this sense that the law becomes the framework of the Constitution, formulated so that the power abuses of apartheid might not be repeated. The student participants realised that, when the law is broken repeatedly, all citizens are at risk.

Students understood that the Constitution had to be enforced, and in fact felt empowered to be “good citizens” by obeying the law. Obeying the Constitution might require submission to laws even when participants felt it was unnecessary (e.g. obtaining RICA for cell phones), but it was the defaulters who were seen as the problem, creating a sense of powerlessness and frustration: “I wish that those who govern would show good citizenship themselves, then it would be easier for every other citizen to contribute and those citizens who can't contribute” (p. 129).

Multiculturalism is difficult, but, as this participant points out, this can be learned from attending a multicultural educational institution:

... what your role is as a citizen, basically from education, educating system you go to, well I went to a multiracial school, so already, I have to be aware that a white person, a black person, an Indian person, we don't all act in the same way so basically you know how to tolerate the people within your whole community so basically you're aware as a citizen. (Participant Ip7, p. 128)

Young people are also capable of maturity, in terms of how best to react to unacceptable social behaviour:

...but it's your reaction that matters, sometimes you feel that this is not on, but the biggest thing or the most important thing out of that is your reaction. So being a good citizen doesn't mean adding fuel to the fire, it means dealing with something in a mature way, so yes I feel that I'm a mature person, I'm understanding, and if I feel that this situation is not for me, then I will turn my back and walk away if I can't deal with it in a productive way, so yes I'm a good citizen, and yes I'm a good influence to other people. (Participant Gp6, p. 132)

There is a tension between personal power and community dysfunction: students understand good citizenship at a personal level, which could be extended to community level. However, they see themselves living in a society of layabouts who want "handouts". There is a sense of injustice at the mismatch between expectations of themselves and a social functioning which is dysfunctional. This causes a barrier to communitarianism, as they do not feel that they "belong" to the community in terms of values and behaviour. It is also a barrier to patriotism *and* developing a global view: it is a struggle to be good in a bad society.

As for working within a university community, the coding (POF and VAL repeated often) shows a very favourable participant response to DUT's positive influence on them (see Table 5.12, p. 138). They saw the University as giving them personal and social values, a sense of self-worth and social skills. Career skills were viewed as contributing to the common good (p. 138). One participant suggested that the syllabus had contributed to patriotism:

All the subjects that we do are South African based, whether it's researching articles or magazine spreads or logos or whatever we are doing, it is all South African based. That teaches us to be patriotic and to kind of see the positive side of our country and that is a very good thing. (Participant Gp4, p. 139)

Community work was also seen as giving DUT “media coverage” to attract students: “it’s citizenship but at the same time, it’s two fold, because they want media coverage, and they want more students” (p. 139).

Still, this participant believed that students should be rewarded for good academic and community work:

So I believe there are ways they can promote it and one is yes, reward us for doing well and two is don’t just give handouts to people who don’t deserve it. Put a prerequisite, you know I’m getting a bursary from another institution now, and the prerequisite is I’m giving back to the community what I’m taking. They are paying for my education and therefore I have to do community service and I think DUT should reinforce this and then they wouldn’t be giving handing out to so many people and I’m telling you that those people receiving all those handouts won’t do that. (Participant Lp5, p.141)

The coding for the responses to the focus group questions probing DUT’s role in providing aspects of citizenship education was predominantly about values and the constitution, and generally reflected feelings of competence and empowerment. This suggests that the service learning and community projects were on the right track when it came to students’ perceptions of effective kinds of citizenship education, an impression not apparent from the quantitative data. Responses in Tables 5.15 and 5.16, however, suggest a need for more support and counselling, and a need for more sense of community at the University.

## **6.5 Conclusion**

The above discussion goes some way towards explaining the key aspects emerging in the discourse analysis as identified in Chapter 5. All three of these aspects will be dealt with in the next chapter, Chapter 7: Recommendations, as well as the models which the above discussion has suggested might be most appropriate for citizenship education at DUT.

The different levels of understanding of the meaning of citizenship education is thought to be the most significant aspect arising from the critical discourse analysis (supported by the results of the questionnaires and interviews), as it emphasizes the difficulty of designing citizenship education programmes which

might satisfy the needs of all learners in a multicultural country. Perceptions of citizenship were also found at a number of different levels and in different categories, ranging from practical activities to generalisations about good or moral behaviour, that is, from paying taxes and obeying the laws to contributing to the common good and patriotic behaviour. What the discussion of the discourse analysis revealed was the confusion and frustration arising from the mismatch between constitutional values and the perceptions of these when viewed as operating in the real-world situation. The Constitution providing the basis for both individual self-actuation and community engagement was perceived as being consistently disregarded by both national leadership and student peers: it offered the blueprint for citizenship but did not match the social reality observed by participants.

Another key aspect was evidence of critical thinking. The critical discourse analysis of the oral transcripts revealed that the participants were able to make critical observations and comments. This is an indication that they felt empowered to voice their opinions and their feelings (even feelings of frustration, anger, injustice). They were also able to discuss contentious issues in a mature manner. What students clearly needed was a model of public engagement which allowed them to set wrongs right and challenge injustices in an effective yet peaceful manner, as the role models offered in the media suggested that violent protests were the only effective way of getting people's attention.

The third key aspect was the need for social interaction and integration amongst students at the University. While some students' texts resounded with good works which suggested that they were socially conscious and "doing their bit" in contributing to the common good, one cannot expect all students to feel socially conscious or contribute to the wellbeing of others if they are educated in ways which separate them socially. This is an extremely important aspect of citizenship education, one which does not appear to feature prominently in the literature, and which merits serious consideration.

## **CHAPTER 7**

### **RECOMMENDATIONS**

#### **7.1 Introduction**

In Chapter 7 an attempt is made to answer research question 3, namely: “What model/s of citizenship education might be offered to tertiary institutions in terms of revising their curricula to include citizenship education? Although citizenship education is not offered as a subject in most tertiary institutions, service-learning, work integrated learning (WIL) and other community partnership projects *are* offered, and are all aimed (directly or indirectly) at developing good citizenship. The model of service-learning from *The George Washington University Service-Learning Faculty Handbook*, three alternative models of service-learning, and the *Learning to Live Together* model are discussed as possible options, as well as the General Education themes which underpin the model proposed by the Durban University of Technology (DUT). Next, recommendations are made as to how the key issues discussed in Chapter 6 might be addressed, namely, an understanding of citizenship education, how critical thinking might lead to effective but non-violent engagement, and the need for social interaction and integration in the actual university context. Recommendations for further research are then made. After looking at the extent to which the aim of the research was achieved, the chapter ends with some concluding thoughts.

#### **7.2 Models of service-learning courses which might be included in the curriculum**

There are various factors (external and internal) which that must be taken into account before undertaking to design a service-learning curriculum. Some of the important aspects include the following: accreditation requirements, staff constraints, effectiveness of existing programs, time availability (faculty), resources, student knowledge, attitudes, and priorities, societal needs, educational priorities, major goals and learning outcomes and operational sequence. Before a consideration of DUT’s General Education themes, the

following models of service-learning, which are aimed at developing good citizenship in students, are discussed, namely:

- The model of service-learning from *The George Washington University Service-Learning Faculty Handbook* (in Benton-Short 2012);
- Three models of service-learning (in Parker-Gwin and Mabry 1998: 278-279);
- The *Learning to Live Together* model (Arigatou Foundation 2008: 21).

It must be noted that models of service-learning vary in different countries and institutions. The model indicated in Table 7.1 is a good example of how service-experience can be done in four different ways, namely, by group projects, individual placement at an organisation, community-based research and independent study.

Although the model contained in Table 7.1 offers various opportunities for the students to be involved in working with the community, which ultimately is intended to develop or promote good citizenship, the following concerns are raised by the researcher:

- Are students equipped with the necessary skills, knowledge, values and attitudes of good citizenship before they begin working with the community?
- Are they emotionally mature enough to deal with conflict situations with which they may be confronted?
- How will they adjust and react to different cultural or racial differences in the community?
- Are students to be “thrown in the deep end and expected to learn to swim on their own”? In other words, are they expected to deal with situations on their own, as and when they occur?
- While the students may be able to attain good academic marks for the service rendered, the researcher’s major concern is whether the service-learning has helped the students to become better citizens or not.

Table 7.1 Model of service-learning from *The George Washington University Service-Learning Faculty Handbook* (in Benton-Short 2012)

<b>Type of service experience</b>	<b>Description</b>	<b>Example</b>
<b>Group projects</b>	Students work collaboratively in one or more groups. This service may be rendered to one or more agencies or to an entire community as a project with a tangible deliverable or as a structured activity.	Students in a Marketing course interview an agency and learn more about agency needs through agency visits. Based on their experience, students design marketing materials (brochure, flyer) for the agency's use.
<b>Individual placement at organization</b>	All students in the course are required to individually fulfil the service component for course completion. Students work at service sites from a menu of placements and meet the commitment as determined by each agency and the instructor and/or student. Assignments are designed to facilitate learning skills or subjects.	Students in a Death and Dying course provide needed services at health care agencies, assisted living centres, hospice and more. The diverse range of experiences is brought back into the classroom for reflection and discussion.
<b>Community-based research</b>	Students learn research methodology while serving as advocates for communities. Community agencies play a critical role in identifying issues to be researched. Students then research these issues to gain a better understanding, while providing current data and research for community agencies	Students in a Biology class test pollution levels in the Anacostia River periodically throughout the term. Students work with community partners such as the Anacostia Watershed Society to gather data and compile results during class time. The resulting report is shared with the Society to better guide their work.
<b>Independent study</b>	One or more students are involved in a service experience related to a discipline or topic area. The students meet regularly with a faculty member to discuss and reflect on the experience.	The bulk of the time in this model is not spent in class, but in service. It is typical of a service-learning independent study for students to spend as much as 100 hours in service. Students write a research paper at the conclusion.

The model in Table 7.2 offers three types of service-learning options, namely, placement-service optional, placement-service required and consulting group. The consulting group in Table 7.2 and the group projects in Table 7.1 are similar,

as they both involve a group of students working together on one project. A difference is that the model in Table 7.2 deals with students' reflections in the community.

Once again the researcher's concerns are whether students are prepared for the "real world" before they are sent out into the community to do their service. If students are not adequately trained with the social skills, they will be forced to learn this on the job, which may impact negatively on all stakeholders concerned. It is the researcher's opinion that students must be taught how to participate in public matters and controversial issues in a peaceful, respectful and democratic manner. This aspect seems to be absent from the models in Tables 7.1 and 7.2.

Table 7.2 Three models of service-learning (in Parker-Gwin and Mabry 1998: 278-279)

<b>Placement-service optional</b>	Students have the option for partial fulfilment of course credit by volunteering in various community organizations. Short- and long-term goals are established for a nearby community and students are required to reflect on their service experiences regularly by either writing a paper or giving a class presentation. This way the students' service is connected to the course contents.
<b>Placement-service required</b>	All students are required to provide a service to the community and they reflect on their experiences throughout the semester. Reflections are extracted by keeping journals that relate the service to the course issues. Students also write final papers incorporating their fieldwork and give class presentations at the end of the semester.
<b>Consulting group</b>	The entire class is engaged in a community project at a single site. Students work in teams to complete a community project. None of them is required to reflect on how they perform/ deliver their service, but all of them are required to submit a final project report.

The *Learning to Live Together* model (Table 7.3) emphasises the attitudes and values which participants develop from the programme rather than the quantity of work which has been put into a project (Arigatou Foundation 2008: 21).



Table 7.3 The *Learning to Live Together* model (Arigatou Foundation 2008: 21).

<b>The objectives of <i>Learning to Live Together</i> can be translated into the following attitudes and abilities:</b>		
Responsibility to make well-grounded decisions	Sensitivity to differences with others	Openness to reconcile differences with others
Respect for others' cultures and beliefs	Ability to empathize with others	Ability to respond to difficult situations using nonviolent alternatives

The model in Table 7.3 seems more appropriate for developing citizenship competences through service-learning than the others, as it recognizes the importance of preparing young people with the necessary attitudes and values before they are exposed to the adult world. The experiences of participants in this programme (as discussed in Chapter 2) indicate that they had benefitted tremendously by interacting with participants of other races, religions and cultures. They were able to relinquish their personal prejudices towards each other and accept each other as equals, which was made possible only through constant discussion and dialogue. Young adults will develop better social skills to cope in the adult world if they are given the opportunity to discuss pertinent issues at the correct forums under the supervision of lecturers or teachers who are trained to promote liberal citizenship and the values of good citizenship.

At the conclusion of this study, DUT was in the process of developing a General Education Module which included aspects of citizenship such as ethics and values, professional ethics, community service and social action (see Table 7.4). DUT's General Education Module was work in progress and, at the time of writing, was being developed by a task team of four academic staff and two members at institutional level to provide strategic and/or operational leadership. Table 7.4 shows how the themes were clustered to form new theme names.

Table 7.4 Gen Ed clustered themes (2012)

<b>DUT GENERAL EDUCATION THEMES</b>			
<b>No</b>	<b>Theme Clusters</b>	<b>New Theme Name</b>	<b>Possible elective modules</b>
1	Marginality and difference Gender, society and culture Democracy Sport and Life Society and the Media	Culture and society	Technology and society Street Law Sport in society KZN's maritime culture
2	Workplace preparedness Conflict, violence and non-violence Entrepreneurship	Professional development	Applied Communication skills Entrepreneurship Conflict management Professional ethics Economics Financial Literacy
3	Ethics and Values	Personal development	Personal ethics and values Values in the workplace Master the senses and the mind Community service and social action
4	Earth and Environment	Environmental sustainability	Clean energy and storage Biotechnology and society Environmental ethics Global environmental issues Introduction to green chemistry Landscape analysis Food security and safety
5	Health, Illness and Healing African Mosaic	Health and Wellness	Food and Health Alternate healing practices Psychological development HIV and TB Awareness in KZN

The aims of this module are as follows:

- To build a student-centred educational experience embedded in local context;
- To prepare students for an increasingly diverse and complex globalised work environment;
- To cultivate an engaged and critical citizenry in the context of an emerging and fragile democracy.

These aims balance the need for a national identity (Kymlicka 1995), with the need for a global citizen (Pogge 2002) who can function efficiently within the structures of a young and fragile democracy, in a sense reconciling elements of the cosmopolitan and nationalist approaches (see pp. 25-28).

Some of the key aspects that will feature in the curriculum are as follows:

- Proficiency in basic skills and competencies, including: information literacy, communication (oral and written) numeracy, technology applications;
- Innovation, including: entrepreneurship, leadership;
- Social responsibility, including: ethics, diversity;
- Critical and engaged citizenry embedded in a local and global context;
- Personal development, including self-awareness, and self-directed and life-long learning;
- Broad understanding of their chosen discipline and/or profession, including an appropriate discipline or professional approach to knowledge production and workplace adaptability (Gen Ed clustered themes 2012).

It is evident that considerable time and effort has been spent on developing the much needed General Education Module at DUT. Aspects such as “social responsibility” and “critical and engaged citizenry” seem to be directed towards developing citizenship education in some form. However, it is not made explicit exactly as to how the following will be achieved, namely: “to cultivate an engaged and critical citizenry in the context of an emerging and fragile democracy”. Since

the module is still work in progress, the finer details of how the aims will be achieved are still being explored. It is the researcher's belief that the development of skills, values and attitudes which are beneficial to society as well as the concept of patriotism will be incorporated in this module. It is hoped that the successful implementation of this module will assist in contributing to a peaceful and prosperous society and country.

All of the above models share some commonalities with regard to the coursework being related to the service-learning projects and community partnerships that form an integral part of citizenship education. The students are all required to reflect on their experiences either by doing journal entries, written papers and research or by lesson presentations. These activities will ensure that students are constantly aware of their objectives and are able to relate the theory with the practical aspect of their disciplines.

However, while most models may seem theoretically viable, the success of each model can be assessed only after it has been implemented. Young people who are taught how to communicate effectively and deliberate over controversial issues in a calm manner will no doubt be good civic leaders in the future. It is hoped that initiatives of this nature will assist in changing participants' perceptions so that change or transformation can occur peacefully. Although the models differ slightly from each other in terms of individual projects or group projects; the primary aim remains the same, that is, to encourage good citizenship in young adults.

### **7.3 Recommendations for addressing key issues identified in the conclusions**

In this section recommendations are made as to how the key issues discussed in Chapter 6 might be addressed, namely, a better understanding of citizenship education, that critical thinking might lead to effective but non-violent engagement, and the need for social interaction and integration in the actual university context. It is thought that these are not curricular issues as such, but part of the University's mission, and also its prospectus, in terms of informing

students and parents, and, of course, staff, what DUT's position is on these key issues. The point is not which definition of citizenship education DUT chooses, but the need to explain the agreed-on definition clearly to students and parents in the University's vision statement and faculty interpretations, and ensuring that this definition is congruent with what is actually offered as citizenship education at various levels. This may require further staff induction even for experienced academic and support staff. To promote the goal that critical thinking might lead to effective but non-violent engagement requires modelling in terms of University projects and initiatives, including the Peace Education higher degree programme offered in Public Management, and in terms of regular college lectures on this (i.e. peaceful community or public engagement) and related topics. Finally, the University needs to take a good look at how its students are included in a valued university community. This would require not only providing social or sporting student functions and regular support and counselling, but also taking care that engagement (written as well as spoken) with students from top management down shows that students are valued community members and not just "throughput".

#### **7.4 Recommendations for further research**

It is the researcher's opinion that service-learning, work integrated learning (WIL) and other community partnership projects be introduced at all tertiary institutions (not only Universities of Technology) as they are beneficial to students, faculty, and client or customer, as discussed in Chapter 2. Service-learning is rapidly growing throughout the world, and this opportunity must not be lost on young people in South Africa. Introducing young people to the "real world" through service-learning and community partnership projects prepares them for the challenges of life later on when they enter the work environment. Yet there must always be a balance between service and learning. While it is important that services be rendered, it is more important to ascertain what the participant has learnt or taken away from this exercise. The researcher suggests that the course work and details of projects or community partnerships be interrogated thoroughly in class before going out into the communities, and also the reactions of students to this kind of experience. Focus type studies are suggested, with

discourse analysis of spoken texts, to compare the results with the written texts of the curriculum documents, to see how well the aims align with the actual outcomes. Also more stakeholders, such as policy makers, academics, corporate staff, and community members, need to be consulted so as to obtain a better holistic picture of the experience.

### **7.5 Extent to which the aim of the research was achieved**

The aim of the research was to explore how elements of citizenship education might be operating at tertiary level by carrying out a discourse analysis of the narratives of various participants. The research has shown that elements of citizenship have been in place for some time at DUT through the community partnerships discussed in Chapter 2, as evidenced in the data analysis in terms of the aspects of citizenship revealed. Although it had not been formally curriculated, citizenship education had in fact been practised and promoted at DUT, and was in alignment with the General Education model proposed for formal implementation. However, previous implementation was implicit and non-formal, and the introduction of the General Education module should ensure that aspects of citizenship education will be dealt with more overtly.

### **7.6 Concluding thoughts**

Citizenship education has received much attention in recent years. At tertiary institutions, service- learning, work integrated learning (WIL) and other community partnership projects which encourage good citizenship give students the opportunity to apply what they learn in theory to a variety of situations in reality. It encourages critical thinking by using problem solving skills. Teamwork also allows people from diverse racial, cultural and religious backgrounds to work together on projects, thus promoting unity and harmony amongst citizens. Citizenship education aims to promote love, respect, kindness, altruism and social responsibility. It is commendable that DUT is taking the lead in promoting essential aspects of good citizenship that will assist in ensuring a safe and peaceful society.

As an educator I have always been passionate about guiding and nurturing learners to become better human beings. A holistic approach to education would be the ideal way to achieving this goal. However, I am of the firm belief that one cannot preach or teach good citizenship if one is not an exemplary model of good citizenship him/herself. As mentioned in the student narratives, the government should be good citizens first before attempting to persuade the public to behave likewise. It has been of great concern to me that the moral decay of society is increasing as young people are in constant pursuit of material gain and fame. While I see nothing wrong with being rich and famous, I have found from my personal experience that this is often achieved at the expense of important values and principles such as love, respect and kindness that define our humanity. Some students indicated that they did not have time for anyone else because they are consumed with work. If this is the kind of behaviour and attitudes that tertiary institutions are encouraging, then the blame cannot be placed entirely on young people, but rather on the system of education that perpetuates this kind of behaviour.

This study has made me realise that there are many people throughout the world who share my thoughts and concerns. Researchers and concerned organisations are making a concerted effort to formulate and implement suitable programmes that promote and encourage good citizenship. I was also pleasantly surprised to find that DUT is at the forefront of creating opportunities for young people to explore and participate in. The new General Education module at DUT is a good starting point to address these issues. I am convinced that, if all educators and other concerned adults work together towards a common goal, a society, and eventually a world of good, kind and peaceful citizens will prevail.

## **APPENDIX A**

### **COMMUNITY ENGAGEMENT DOCUMENTS**

Appendix A contains pages dealing with community engagement projects from the Durban University of Technology 2009 Handbook (Division of Corporate Affairs, 2009), which was published around the time of the inception of this study.

EXTRACT FROM THE DVC ACADEMIC'S REPORT OF SENATE TO COUNCIL (Division of Corporate Affairs 2009: 13):

#### **INDUSTRY/PROFESSIONAL AND COMMUNITY ENGAGEMENT**

It is evident from the faculty reports that our staff and students are being recognised by our external stakeholders such as industry, professional bodies and peer groups. Of equal importance is the accreditation given by statutory professional councils. During 2009 the Built Environment programmes were awarded full accreditation, while the Chiropractic programme was awarded full accreditation by the European Council for Chiropractic Education. Staff continue to be directly in external professional engagements, which is vital for ensuring that the respective curricula and qualifications are serving the needs of the real world. In addition, many of the faculties have set remarkable standards for engagement with the community, including external partnerships, co-operative education and social outreach.

#### **CONCLUSION**

Despite the many challenges faced by the academic sector, some of which are common to universities in South Africa, DUT staff remain resilient, committed to the job of contributing to producing the current and future productive citizens of South Africa.



## FACULTY OF ACCOUNTING AND INFORMATICS

DUT ANNUAL REPORT 2009

Sleenkamp AL, Petkov D & Nepal T (2009) *On a Research Process Model and Supervision Aspects in Postgraduate Education in South Africa and North America*. Paper presented at the University of Stellenbosch International Conference on Postgraduate Supervision, Spier Estate, Western Cape (27–30 April).

Misra R (2009) *Turnover Tax – A Nightmare or Dream Come True?* Paper presented at SAAA-KZN regional conference, Elangeni Hotel, Durban (11 June).

Eyene Obebe SD (in collaboration with D Heukelman) (2009) *Exploring the African Village Metaphor for Computer User Interface Icons*. Proceedings of the Annual Research Conference of the South African Institute of Computer Scientists and Information Technologists, Vanderbijl Park, Emfuleni (12–14 October).

Eyene Obebe SD (2009) *An Evaluation Model for the Alignment of Information Technology and Computer Science Assessment Papers to Learning Outcomes*. Proceedings of the International Conference on Technology Education (GTE2009), Less is More, Taipei (11–13 November).

Eyene Obebe SD (2009) *Finding the Right Summative Assessment Mix of Learning Outcomes: An Algorithmic Approach*. Proceedings of the IASK International Conference on Teaching and Learning, Porto (7–9 December).

### Co-authoring of university textbooks

It is also pleasing to note that staff members are involved in co-authoring books, all of which are being widely used by universities and UoTs.

- Ms F Marimuthu and Ms M Gloele co-authored the book *Accounting for Marketers*, now being used as a prescribed textbook.
- Mr D Govender co-authored a book in *Cost and Management Accounting*.
- Mr G Seedat is a co-author of *Fresh Perspectives in Accounting*.

### INDUSTRY/PROFESSIONAL ENGAGEMENT

It is pleasing to note that those departments offering programmes for the professions have very close ties with the professional bodies. Professional contributions have stemmed from ties with:

- Institute of Internal Auditors.
- Chartered Institute of Management Accountants.
- South African Revenue Service.
- South African Institute of Professional Accountants.

These institutes offer great support to the departments in the faculty. In addition, a number of large auditing firms regularly request the 8Tech graduates from the Department of Internal Auditing and Taxation. A graduate

recruitment drive was initiated by this department, with PricewaterhouseCoopers. Presentations were made on Internal Auditing and employment prospects in May 2009 and students' CVs collected. Deloitte & Touche made a presentation on collecting students' CVs in October 2009. In addition, Ernst & Young requested the CVs of the top five National Diploma students and 8Tech students.

Staff members from the departments also serve on professional bodies. Mr G Seedat serves on the Syllabus Committee of the South African Institute of Professional Accountants. Mr Saleem Khanwa serves as an alternate board member on the Regulatory Board of Auditors and also as the South African representative on the International Accounting Education Standards Board.



The Departments of Sport Studies and Maritime Studies posted the sharpest declines. The Department of Horticulture posted a continued decline from 2007–2009.

A contributor to the generally poor student success rates of the Applied Sciences programmes is the low student pass rates in a few 'bottleneck' subjects – viz. Mathematics, Analytical Biochemistry and Horticultural Mechanisation – which have been identified by these programmes as major impediments to the success rate of the serviced department in each case. Additional tuition has been provided for students registered in many of these targeted courses, with varying degrees of efficacy. The Department of Biotechnology and Food Technology has made the greatest strides in reducing their dropout rate over successive cohort studies.

The opportunity for students to deregister from a course prior to the examination without 'failing' the course, is proving to be an Achilles' heel. Since the DoHET definition of student success rate is based on the number of Full-time Equivalents (FTEs) passed, these students, while not failing, are certainly not among the students that are accounted for in the FTEs passed. The prevalence of this false sense of achievement, on the part both of the students and the institution is staggering. Initiatives are afoot to limit this practice by enforcing deadline dates, after which deregistration will result in failing the course. While this would not necessarily guarantee improved success rates, it would remove one more factor that clouds the picture in terms of student success rates.

## RESEARCH

Research activities in the faculty continue to blossom in spite of external factors militating against success. Significant decreases in National Research Foundation funding led to the university relying on its scarce resources to fund shortfalls. Research outputs continued to be outstanding with numerous articles appearing in peer-reviewed journals. Several papers were presented,

at both national and international conferences. The growth in the number of postdoctoral fellows is commendable. In addition, numerous departments within the faculty hosted visiting scientists and this bodes well for the fostering of a research culture in the various disciplines. A number of bilateral agreements and exchanges were established with universities across the globe.

## COMMUNITY ENGAGEMENT

Within the faculty, community engagement has found a variety of manifestations. These include free and/or subsidised services to others, both within and outside of the DUT community. In different cases, staff and students implement services and activities on a voluntary or compulsory basis, and such involvement is perceived to have benefits for the students, the participating departments, the staff, the university itself and the wider community. Activities undertaken include community service, where students are introduced to the work environment as an opportunity to implement theory, practise skills and provide a service. Examples include the following:

### Department of Biotechnology and Food Technology

- Students annually participate in an HIV/AIDS awareness community service-learning life skills project, for the subject Disease and Immune Response 2.

### Department of Chemistry

- Winter schools funded by Eskom, offering tuition in Mathematics, Physical Science and Biology, are conducted for 350 Grade 12 learners drawn from rural areas in KwaZulu-Natal and the Eastern Cape.
- Some staff from the department continue to provide developmental support and training in the conducting of laboratory practicals to Physical Science teachers from underdeveloped schools throughout KwaZulu-Natal.

Research outputs per department

	DoHET-accredited publications	International conference presentations	National conference presentations	International workshops	Visiting scientists	Collaborations
Biotechnology and Food Technology	13	4	4	-	9	32
Mathematics, Statistics and Physics	2	13	5	-	5	1
Chemistry	11	3	-	-	-	14
Horticulture	-	-	-	-	-	4 (non-research)
Maritime Studies	-	-	-	2 (non-research)	-	-

**Department of Clothing Technology**

- In partnership with the Clothing, Textiles, Footwear and Leather manufacturing SETA, the Industry Training Unit (ITU) in the department provided skills development training to numerous factory employees in the province.
- In partnership with the provincial Department of Economic Development, the ITU organised a national seminar series presented by five experts from the Technical University of Liberec, Czech Republic.

**Department of Food and Nutrition**

- The Zamani Children's home was the recipient of duvet sets to the value of R3 000 collected by the second-year students.
- Staff voluntarily conducted nutrition workshops for caregivers at the Women's Union of Refugees, at SA Homeloans and for the community nurses being trained at DUT.

**Department of Horticulture**

- Staff from the department developed material for the short course, Urban and Rural Greening Techniques, for the South African National Biodiversity Institute, as part of their programme, Greening the Nation. This is an outreach programme through which members of disadvantaged communities learn skills related to the greening of schools and municipal environments throughout South Africa. This involved the propagation of shade trees, medicinal bulbs and herbs and the development of food gardens and other basic horticultural skills.

**Department of Mathematics, Statistics and Physics**

- Staff and students from the department provided tutorial support for Grade 12 learners from the Tholulwazi High School situated in the Lower Molweni Valley. The project was conducted in conjunction with Philangthemba, an NGO operating in the area.





Education Forum of South Africa (DEFSa) conference, Opening Gates: Between and Beyond Design Disciplines, Graaf-Reinet (3–4 November).

- Lolie Makhubu made a presentation, *Code of Ethics for Translators and Interpreters*, at the Pan South African Language Board language practitioner's workshop, and provided simultaneous interpreting services at DUT events.
- Dave Nel delivered a paper, *Reading the Monument: Colonial Monuments and New Government Buildings*, at the Centre for Critical Research on Race and Identity, University of KwaZulu-Natal (UKZN), Durban (August).
- Adv. Robin Sewlal gave a presentation, *The Challenges Facing Journalism in South Africa*, at an SA Writers' Forum seminar (June).
- Prof Graham Stewart delivered a paper, *'Mirage of Us': A Reflection on the Role of the Web in Widening Access to References on Southern African Arts, Culture and Heritage*, at the 35th African Literature Association conference in the USA (April).
- Prof Graham Stewart also made a presentation at the Minister of Arts and Culture's official launch of the *Encyclopaedia of South African Arts, Culture and Heritage* (ESAACH) at UKZN (March), and at an ESAACH workshop at the Central University of Technology in Bloemfontein.
- Prof Ian Sutherland delivered the paper, *A Healthy Balance – Integrating Design, Health and Community Issues into the Graphic Design Curriculum*, at the Cumulus 38° South conference, Swinburne University of Technology, Melbourne (November).
- Odette Swift presented a paper, *Teacher-Interpreter: An Inevitable Paradox in Educational Interpreting?*, at a conference of the South African Applied Linguistics Association, in conjunction with the Linguistics Society of Southern Africa, Cape Town (September).
- Tanya van der Walt co-presented papers at international conferences in July: the International Federation of Theatre Research conference (Lisbon), and the 4th International Conference on the Arts in Society (Venice).

## COMMUNITY ENGAGEMENT

The Faculty of Arts and Design has in recent years set a remarkable standard for engagement with the community, including external partnerships, co-operative education and social outreach.

Faculty programmes are designed around the maximum incorporation of industry engagement, ranging from regular Advisory Board input into curriculum development, to the placement of students in the workplace as part of our Work Integrated Learning (WIL) policy. Student industry experience is conducted in closely supervised and structured situations, and yields high dividends in learning experience while consolidating programme networks with the industry it serves.

However, external engagement goes beyond workplace experience. Some programmes take the concept and practice to another level by exposing their students to an immersive service-learning curriculum by putting their professional expertise to the service of deserving community organisations. Children's homes, old age homes, and health and rehabilitation schemes have benefited from Arts and Design service-learning programmes, which are marked by the very highest standard of delivery. For example, Interior Design undertook the revamp of PeacePlayers International's offices – PeacePlayers is an organisation that uses sport as an outreach for HIV/AIDS prevention (see *South African Garden and Home*, January 2010 issue, for more details).

In 2009, Dr Kenneth Nelshimbo (Executive Dean) continued his work as appointee to the Ministerial Committee: Intangible Cultural Heritage Policy Writing Team, and as member of the Council of the State Theatre (2008–11). He was also approached to serve on the Council of the Robben Island Museum for 2010.

Industry partners, parents, sponsors and the general public view the numerous final-year exhibitions and shows mounted by the faculty. These events are high profile, and attract considerable media coverage, which enhances the university's public image. The high reputation of our courses has a double benefit, raising our public profile and industry credibility while serving to attract talented students as future recruits to our faculty.

The start of 2009 saw the visit of three distinguished Taiwanese artists to the City Campus. Profs Chiang Ming-Shyan, Chao-Pao Chen and Chou Chen presented illustrated talks on their work and on various art techniques to staff and students in Fine Art, Jewellery Design and Graphic Design. They also donated books on their art to the DUT Library.

The Art for Humanity unit in the Department of Fine Art and Jewellery Design established partnerships with a number of NGOs and civil society organisations, nationally and internationally, in the development of projects aimed at promoting human rights throughout society. These included the following:

- Advice Desk for the Abused.
- Children First.
- Foundation for Human Rights.
- KZN Refugee Network.
- StreetNet.
- Umcebo Trust.

The Art for Humanity unit also exhibited print portfolios in the following venues:

- Alliance Française (Cape Town).

- Break the Silence and PIMA Portfolio at the International AIDS Society conference.
- Limpopo Arts and Crafts Association (Polokwane) and the Women for Children Project exhibitions.
- Travelling exhibition Germany (various venues).
- World Health Organisation headquarters (Geneva).

Adv. Robin Sewlal directed the programme for the Shared History – Indian Experience 'Words on Water' Literature Festival hosted by DUT in September 2009. The festival featured luminaries of South African and Indian arts and literature, including the following:

- Shobhaa De.
- Victor Dlamini.
- Ronnie Govender.
- Betty Govinden.
- Ramachandra Guha.
- Aziz Hassim.
- Nanda Soobben.

The Department of Visual Communication Design hosted a number of distinguished academic visitors, including the following:

- Profs Christopher Bendon and Marilyn McMenemy from the London College of Communication (University of the Arts).
- Renee Padt and Ikko Yokoyama from Konstfack Design School (Sweden).

Educational Programs Abroad (EPA) project-related visits included the following:

- Prof John Storan, Tony Hudson and Liz Pearson (May, August and November).
- Profs Marsha MacDowell and Kurt Dewhurst from Michigan State University Museum (July).
- Visiting Professor Teal Triggs, Head of Research, University of the Arts (London), who assisted in benchmarking the Graphic Design Mtech.

In addition, Rowan Gatfield set up the 'Workspace' WIL project studio for 2010, which will provide BTech students with full graphic design agency work experience, from dealing with clients to production and bookkeeping. This EPA research project is in collaboration with the University of East London (UK).

Drama Studies participated in *FrontLines*, a workshopped co-production with the UKZN Drama and Performance Studies programme, co-directed by Tanya van der Walt and Tamar Meskin. This large-scale production, presented at the Elizabeth Sneddon Theatre at UKZN, was the first joint project between these two Drama programmes.

The School of Education introduced a Teaching Assistant Programme at the request of the KwaZulu-Natal provincial Department of Education. The programme has

over 600 students, who are on a 12-month programme offered at centres in all regions of the province.

The Siyazama Project, a rural crafts and HIV/AIDS education and design research project based in the faculty, has gone from strength to strength and its work continues to be shown abroad and at home.

Third-year Fashion and Textile students were commissioned to design and construct costumes for a live chess game, to promote the Vodacom Durban July on the *Top Billing* TV magazine show. In all, 12 of the 20 semi-finalists, the 2 finalists for KwaZulu-Natal, and the winner of the Vodacom Durban July competition were from DUT. Student Skye Pengelley won this competition.

#### WIL

In response to recommendations made in the Higher Education Quality Committee review of the BEd programme, the School of Education (Indumiso Campus) appointed a full-time WIL coordinator and an administrative assistant. The coordinator manages Teaching Practice, including planning and the deployment of students in schools.

Once again there was extensive collaboration between the Graphic Design third-year programme and a number of industry partners, for the first time including the advertising agency TBWA Hunt Lascaris. These projects are highly valuable to students in WIL terms. In the BTech programme, lecturer Rick Andrew negotiated internships for Graphic Design students with both the Nelson Mandela School of Medicine and media company Hirt & Carter.

The Interior Design programme's community engagement project for 2009 was the refurbishment of the PeacePlayers International–South Africa (PPI-SA) offices. PPI-SA is a Durban-based non-profit organisation that uses the sport of basketball as a vehicle to positively impact the lives of children and young adults. Coaches form trusting relationships with the children, making the coaches well-positioned to teach basketball and discuss the complex issues that arise in the lifeskills programme, which focuses on HIV/AIDS prevention. Student Xolisa Ndovela's powerful design scheme was chosen by DUT staff and PPI-SA representatives. She and her second-year classmates spent two weeks sourcing all the necessary sponsorship from industry and implementing the R90 000 scheme on site.

A long-term vision to raise third-stream income for the Photography programme was realised through the purchase of a R453 720 digital photographic printer (Frontier), which was used successfully to print the Spring graduation photographs as well as end-of-year student portfolios. An online ordering system for graduation photographs brought enquiries from graduates going back five years and the 2007–09 digital archive proved fruitful. Photography also bought a

professional digital Sinar camera for student use, thus aligning the programme with industry standards.

In 2009 a number of Television, Drama and Production Studies (Video Technology) third-year students included community-oriented work in their final portfolios:

- Jonathan Ellis produced promos for the Holocaust Centre as well as the Browns School.
- Mondli Gazu produced a promo for I Care.
- Lindeka Khuzwayo produced an insert on the KwaZulu-Natal Sharks Board.
- Gina Mashyne produced an insert on the KZN Youth Orchestra.
- Quinton Meyer produced a promo for the Kirsty Watts Foundation as well as a promo for the Centre for the Rehabilitation of Wildlife.
- Pearl Msani produced a promo for the AIDS Foundation.
- Hazel Msomi produced a promo for Schola Alois School for the Disabled.

Each of these productions will contribute towards the ability of the organisations to generate awareness or funds for their causes.

The Black African Cinema Regeneration Movement (BACRM) is collaborating with the Department of Video Technology (Television School) on another film project. Following the successful launch of *The Puzzle* in 2008, Andile Buwa, director/scriptwriter and co-founder of BACRM, requested assistance with his new project, *The Voice*. Senior lecturer Cary Burnett is script consultant on this new project. Approximately 25 young students, with no prior experience in the film industry, were trained.

Several Video Technology student programmes were screened on TV by SABC 2:

- *The Johnson Bird* - Dave Fisher.
- *Lucifer* - Kenneth Gwele.
- *Untitled* - Matthew Gardiner.
- *Talking to Earthworms* - Jeremy Martin.
- *The Walk Through* - Tyrone McDonald.
- *The Kiff - Come My Cuzzie* - Camilla Moll.
- *Seeing Soul* - Lauren Oliver.
- *The Arrows - Next Time* - Luke Pallet.
- *What's Mine* - Andrew Pollock.
- *March of the Dead* - Nolan Rutters.
- *Love Jones - Out There* - Natalie Victor.





international delegates attended from institutes in Australia, Canada, New Zealand and the UK (Birmingham). Researchers in the department also presented their research progress in the fields of bio-composites and natural fibres.

In the year under review, in terms of postgraduate student numbers, the department had five MTech and two DTech students.

## Department of Industrial Engineering

The Institute of Systems Science, within the Department of Industrial Engineering, has developed a dynamic systems simulation approach to studying a number of research questions in the fields of Engineering, Ecology, Biology and Science. The nature of this research has led to a number of trans-disciplinary research initiatives across the campuses of DUT and other universities. Members of the institute are from a number of different departments and faculties. The department is currently involved in several research projects and supervising a number of postgraduate students.

## Department of Electronic Engineering

The Department of Electronic Engineering has two areas of research activity. The first deals with applied computational intelligence, which focuses on problem-solving in dynamic systems and thus on the application of soft computing paradigms – such as artificial neural networks, fuzzy logic and evolutionary algorithms – to real-world systems. Examples of completed projects include the optimisation of selected process control loops using swarm intelligence, fault diagnosis using artificial immune algorithms and fault detection on high- and medium-voltage power lines using artificial neural networks.

The department's second area of research activity is small radio telescopes (SRTs). The Indlebe Radio Telescope is the first successful and cost-effective SRT operating at a higher education institution in South Africa. Scan data is uploaded onto the website regularly and is made available to the public in comma separated variable (CSV) format. This allows interested persons, including the general public, to investigate various phenomena, such as the brightness or temperature of the sun, the brightness of the different moon phases and tracking the monthly phases of the moon. A second SRT, Indlebe Mark II, is under construction, to be situated at a prime high site in Monteseel (between Durban and Pietermaritzburg). This SRT will feature full steerability of a larger antenna, giving full sky coverage.

Extensive co-operation has been established between DUT, the Hartebeesthoek Radio Astronomy Observatory (HartRAO), and the Square Kilometre Array (SKA) SA. An agreement was reached with SKA SA in 2009 whereby it was agreed to source Electronic Engineering technicians

in training from DUT for the Karoo Array Telescope (MeerKAT) and SKA projects.

## Department of Electrical Power Engineering

The Department of Electrical Power Engineering has two specialist research areas: real time power system simulation and renewable energy (RE).

The Simulation Centre has been built with mainly external funding and is a collaborative effort between DUT, the University of KwaZulu-Natal (UKZN), the University of Cape Town, Eskom, Alectrix, Siemens, ABB and Schweitzer Labs. This centre has students from all three universities in Durban (i.e. DUT, UKZN and Mangosuthu University of Technology) as well as postgraduate students from other universities such as the University of the North West and the University of Pretoria.

RE is a relatively new area and concentrates on ocean current research and hybrid RE power systems. This niche area has had previous success with hybrid RE systems placed in deep rural areas of South Africa, such as Nongoma and Mozambique, and is building on the lessons learnt. Funding is currently being negotiated to set up a manufacturing plant for wind generators and the manufacture of container-based hybrid systems. This has the support of the national Department of Science and Technology.

## Department of Civil Engineering

The main area of research in the Department of Civil Engineering is transportation. Postgraduate students in the field of Transportation Engineering are fortunate to have obtained funding from the Eastern Centre of Transport Development (ECoTD), which is a national Department of Transport initiative. One staff member from the Department of Civil Engineering serves on this committee as well as on the Faculty Research Committee. ECoTD-funded staff and students have presented at the annual ECoTD symposium and most of them have presented their research findings at the Southern African Transport Conference.

## Department of Construction Management and Quantity Surveying

The Department of Construction Management and Quantity Surveying will be hosting an international built environment conference together with the Association of Schools of Construction in Durban in June 2010.

## COMMUNITY ENGAGEMENT

In order to remain relevant in the Engineering and Built Environment profession, engagement with external stakeholders such as professional bodies, industry and community is imperative. The faculty strategically engages in local, national and international activities.

#### Department of Chemical Engineering

##### Chemepass Project

- The Department of Chemical Engineering has had the unique experience of being part of the Chemepass project (a European Union project). The project consortium, composed of 13 higher education institutions of 9 European countries and DUT (South Africa), focused on educational issues facing Chemical Engineering departments in Europe as a result of the Bologna Process. The three-year project concluded in November 2009.
- Besides the benefits of International collaboration and networking and keeping abreast of international practices in Chemical Engineering education, one of the main project outputs is a book, *Meeting the Challenges in Chemical Engineering Higher Education: Chemepass Quality Recommendations*, written by a staff member of the department, Suresh Ramsuroop.
- In addition, Ramsuroop was nominated and elected to the Working Party in Education of the European Federation of Chemical Engineers.
- Through active participation in the Chemepass project, the department has been included in the new Thematic Network project: European Chemistry and Chemical Engineering Network. The new project will run until September 2012.

##### Environmental impact

- The Chemical Engineering Department continues to be actively involved in environmental and sustainability projects in the Durban South Basin, with community training and empowerment workshops held in those communities.
- In addition, staff member Suresh Ramsuroop wrote a book on environmental impact assessments (EIAs). The book is designed to empower communities by helping them participate equitably and effectively in the EIA process, through developing the necessary understanding, skills and capacity. The book gives a broad introduction to the EIA process and makes suggestions for effective community participation. The book is also used for the Chemical Engineering students at DUT in their design course.

#### Department of Civil Engineering (Pietermaritzburg)

##### School Trade

The Department of Civil Engineering in Pietermaritzburg has undertaken a number of projects in association with School Trade, an NGO that links advantaged and disadvantaged schools, where NGO staff have undertaken site surveys, designed prototype school halls and built jungle gyms. All work undertaken has been done by the DUT students under the guidance of the lecturing staff.

#### Singakwenza Ndawonye

The Singakwenza Ndawonye training programme, through the memorandum of understanding with the Umsunduzi municipality, has undertaken a number of projects in the Edendale area, enabling students on the scheme to get real-world project experience.

#### Department of Civil Engineering (Durban)

##### Tholuwazi Secondary School

Jeff Moys, of the Department of Civil Engineering in Durban, coordinates and facilitates the involvement of the DUT Mathematics and Chemistry Departments (as well as an NGO, Ikamva Youth) with the Tholuwazi Secondary School to improve pupil learning.

#### Department of Construction Management and Quantity Surveying

##### Sharing of expertise

The Department of Construction Management and Quantity Surveying continues to provide its expertise to local schools and community organisations. Most recently it designed and managed the construction of several urgently needed classrooms at a local school.

#### Department of Industrial Engineering

##### Formula 1 in Schools

The Department of Industrial Engineering hosted the Formula 1 (F1) in Schools challenge in conjunction with Sangari SA. Seven teams from the Engineering Work-Study III class of 2009 took part in the event to showcase to the schools in the region. The challenge was taken on in the second semester of 2009 and all teams managed to meet the tight deadlines. All teams also managed to complete the race-day challenge, of racing on a 20 m track with their gas-powered vehicles. The projects required each team to design the vehicle, as well as prototyping and machining their vehicle. All teams had to secure sponsorship to complete the project, as very little financial assistance was given by the department. This project also improved the team's communication and marketing skills.

#### Department of Mechanical Engineering

##### Technology Station

The Technology Station: Moulded and Reinforced Plastics in the Department of Mechanical Engineering continues to provide cutting edge technological solutions to industry partners and small and medium enterprises (SMEs). In total, 120 projects were taken on, 83 of which were short term and have thus been completed; the remainder are ongoing. In total, 100 of these projects were/are carried out for SMEs and some large companies, while two were internal (in both cases requiring designing and constructing test equipment aimed at improving the department's expertise/developing new technology). In terms of the business, 70% was from the KwaZulu-Natal region, with the remaining 30% from Gauteng and the Eastern Cape. Since the beginning of the 2009/10 financial



year, 78 companies have contacted the Technology Station for possible assistance, and eventually 68 were assisted, resulting in a success rate of 87%. In addition, 2 projects involved training of SME staff. In total, 60 SMEs and 8 large companies were assisted.

#### FET-HE articulation

The faculty held a successful workshop at the Umgungundlovu FET College (Pietermaritzburg) in order to address issues relating to the articulation of students from further education and training (FET) colleges into higher education, and specifically DUT. The Umgungundlovu FET College is going to act as the convener and develop protocols to ensure that their students will be prepared and able to meet the requirements of the faculty upon their graduation from the college.

#### Staff professional involvement

Given the professional nature of the FEBE programmes, staff are encouraged to get involved with their relevant professional councils/societies. Following are some of the professional activities of the staff in the year under review:

- Dr Maggie Chetty was elected in 2009 to serve as the deputy-chair for the KwaZulu-Natal branch of the South African Institute of Chemical Engineers.
- Terry Hunter, who coordinates the Engineering Survey programme, serves on the vetting committee of the South African Council for Professional and Technical Surveyors.
- Dr Vincent Ndinisa and Prof Lingam Pillay were elected to serve on the organising committee for the Water Institute of South Africa – Membrane Technology Division.
- Greg Parrott of the Department of Civil Engineering serves on the committees of the South African Institute of Steel Construction and the Concrete Society of Southern Africa. He also presents continuing professional development courses around the country to professional engineers in industry on behalf of the South African Institution of Civil Engineering (SAICE).
- In the Department of Civil Engineering in Pietermaritzburg every staff member is a member of SAICE. Head of Department, Tom McKune, is a serving vice-president of SAICE and is active on a number of committees.
- Suresh Ramsuroop currently serves on the Engineering Standards Generating Group. This national working committee of ECSA is currently developing the full suite of Engineering qualifications for the Higher Education Qualifications Framework.
- Staff maintain close links with professional bodies by serving on the councils at regional and national level as chairperson (Utting) and immediate past president (Reddy). Staff also continue to maintain their professional registrations. Peter Utting is the current chairperson of the KwaZulu-Natal branch of the Chartered Institute of Building (CIOB). Siva Reddy serves on the national council of the CIOB (Africa) as its immediate past president (president for the past three years).
- Ranil Singh currently sits as a council member of the South African Institute for Industrial Engineering.



- Mr G Bass (Deputy Dean) was invited to present a paper on first-year student retention, hosted by the Tertiary Education Forum.

## **Emergency Medical Care & Rescue:**

The following papers were presented:

- Naidoo R & Sliwa K (2009) An Awareness Programme to Help Reduce Patient Delays in Acute Myocardial Infarction. Paper presented to the SA Heart Congress, Sun City (22–25 October).
- Naidoo R, Ranjith N, Singh D & Castle N (2009) Impact of Treatment with Fibrinolytic Drugs in Patients Presenting with ST – Elevation Myocardial Infarction. SA Heart Congress, Sun City (22–25 October).

## **Homoeopathy:**

Two papers were presented at the 64th congress of the LMHI (International Homeopathic Medical League), Warsaw (26–30 August):

- Botha J (2009) A Systematic Review of the Nuclear Magnetic Resonance Spectroscopy Studies.
- Ross A (2009) The Evolution of an African Materia Medica – A Methodological Overview of Fifteen Homoeopathic Proving.

## **COMMUNITY ENGAGEMENT**

A number of departments continued to involve students and staff in a diverse range of innovative and structured community service activities during the year under review. Notable community engagement activities carried out by individual departments in the faculty include the following:

### **Community Health Studies**

- Clean-up and refurbishment of an orphanage.
- Campus-based Action Research and Education (CARE) Programme: Clean-up Campaign.
- Air Pollution Project: Northern KwaZulu-Natal (Mtubatuba).
- Youth Day celebration.
- Ukubanesibindi.

### **Chiropractic and Somatology**

The Departments of Community Health Studies (specifically Environmental Health) and Chiropractic and Somatology (specifically Chiropractic) were united in their efforts to assist the Wayside Orphanage in Shallcross. The environmental and occupational health concerns were addressed by the third-year Epidemiology students (Environmental Health), while the health care and holistic approach to residents' health needs were addressed by the fifth-year Chiropractic students.

\* The Department of Chiropractic and Somatology and Dr Junaid Shaik would like to take this opportunity to thank all participants in this project for their assistance and participation. We envisage projects of this nature continuing in the near future.

## **Dental Sciences**

- Collaborative work with the flying doctors from Operation Smile and the Lesotho government made possible reconstruction work on nose and eye cancer patients.

## **Emergency Medical Care & Rescue**

- The Advanced Life Support (ALS) vehicle – Techmed 1 – is the best equipped ALS response unit in the province. A free Medical and Rescue service is provided to the community. However, the department is currently short-staffed and is able to provide the service on weekends only.
- The department is on 24-hour standby for mass casualty incidents and for specialist rescue assistance or advice.
- The department regularly provides medical cover at community gatherings – sporting events, religious/cultural events and so on.

## **Homoeopathy**

An institutional postgraduate focus group (coordinated by Dr J Botha) was established in the year under review: postgraduate students in Homoeopathy are encouraged to attend.

There have also been significant developments in the forging of academic/professional linkages with the world outside DUT:

- Dr J Botha has established herself within an international working group around 'C4 trit' provings (Israel, the Netherlands and the USA).
- Dr A Ross has been invited onto three working groups of the International Council for Classical Homoeopathy/European Committee for Homoeopathy (ECH), reviewing Homoeopathic education and research.
- Dr Ross has been appointed South African representative on the Liga Medicorum Homeopathica Internationalis (LMHI).
- Drs Ross and Botha have been co-opted into initiatives of the LMHI and the ECH with reference to the ongoing Evidence-based Homoeopathy project.

In 2009 discussions were held with management about better evaluation of students' results. For the first time, a workshop was held to review performance closely to identify key gaps needing attention. This was also the focus of our Faculty Exams Board meeting held at the end of the year. Rather than simply approving results and dealing with problem cases, there was also an attempt to identify problem subjects as a whole. This matter also received attention from some of our Advisory Boards. For example, in the field of Catering, the Advisory Board was concerned to find that performance in certain areas requiring finance competence was poorer than in others.

Three departments benefited from Teaching and Development Grant funding. Economics teaching remains as a showcase of what can be done with modest funding. The grant has mainly been used to develop a workbook. The result has been improvements to pass rates to the tune of about 20%. This is particularly important because this discipline has been a 'bottleneck' for many students, holding back their progression. This problem has probably been caused by its association with numeracy, an area of competence where too many of our students are found wanting by virtue of the poor quality of schooling they receive before coming to the university.

## RESEARCH

The faculty made steady progress in research in the year under review. This faculty is unlikely ever to be a research leader but there are many staff who have successfully found the space to do research, whether it be for the award of degrees, for publication or for conference presentations. Large teaching loads are the main constraint faced by staff of this faculty. The staff probably teach double the amount taught by academics in the older, more established universities. This makes it a real test of self-discipline and commitment to embark on serious research.

Against this backdrop, we argue that it is commendable that about 20% of our academics now have doctoral degrees (with one staff member having two).

However, about another 20% have highest qualifications below master's level. The latter group will find their careers jeopardised if they do not remedy the situation by 2012.

It is also good to report that we continue to publish an annual research journal, *Rebec*, in collaboration with the Faculty of Accounting and Informatics. This has now become a sustained effort, which goes back to 2001. Volume 5, which appeared in 2009, had articles by Management Sciences staff on the following topics:

- Planning and management of HIV/AIDS campaigns.
- Corporate involvement in prevention, care and treatment of HIV/AIDS.
- Reflections on political leadership and HIV/AIDS in Africa.
- The earnings expectations of university of technology students.

- Instilling an entrepreneurial spirit in Marketing and Retail students.
- Workplace discrimination experienced by experiential learning students.
- Change and transformation in higher education institutions.
- The trials and tribulations of public service broadcasting in South Africa.

There were also some articles contributed by academics based at other institutions. The journal is now being planned for an upgrade with a view to its formal accreditation within the higher education system. Much credit must go to its editor, Prof Tony Reddy of Applied Law.

The incentive scheme for postgraduate studies really began to make an impact in the year under review. In the field of Management we saw a rapid escalation of the enrolment of students, with a total of 54 such registrations. Although more modest, there were definite spurts in other programmes. The main resulting difficulty is finding suitable supervisors. The expansion was managed quite well considering its extent. The faculty is drawing more people into supervising research students, including a growing number of academics based in other institutions or retired persons with time to spare.

Publication remains weak. Only four staff members published in journals other than *Rebec* in 2009. However, there are a number of staff who have submitted articles or are working on them. Several staff made conference presentations, some of which are expected to lead to publication, while others serve on the editorial boards of other journals such as the major UNISA journal, *Africanus*.

## COMMUNITY ENGAGEMENT AND INTERNATIONAL LINKS

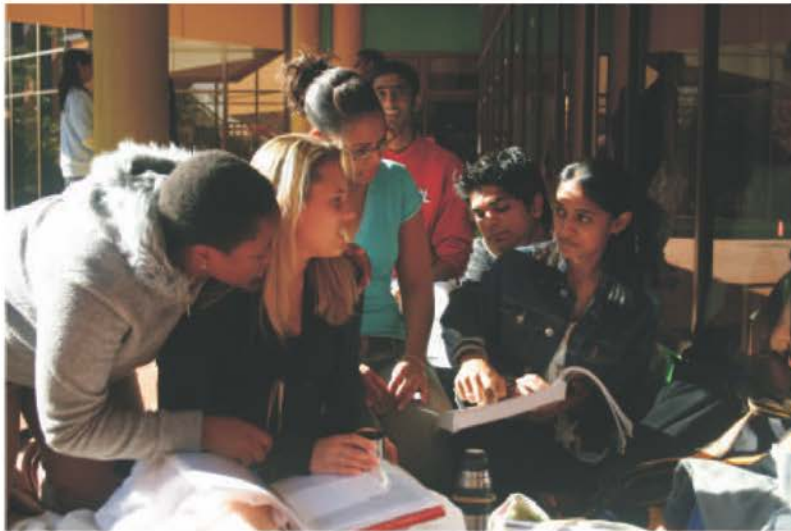
It is submitted that community engagement is an important area where we saw much progress in 2009. Several examples are provided:

- The faculty is highly involved in an international organisation called Students in Free Enterprise, through which our students can become involved in community projects. An example is the Nongoma area, where we are working on an agricultural project to build entrepreneurship. In Dundee, we are helping set up a digital hub. We are also assisting local co-operative societies. One of our projects won a Coca Cola award for environmental sustainability. One of our staff was judged the best faculty advisor in South Africa. The challenge we have is how to make this initiative sustainable by financing it adequately.
- Some of our departments now collaborate with German institutions, both by receiving students who come to Durban for part of their studies and by sending our staff to teach in Germany. The latter has become a regular feature in the Department of Operations and Quality Management, where a firm



link has been forged with the Berufsakademien of Ravensburg. The faculty also hosted a visiting professor from there.

- Mainly through the Department of Marketing, Retail and Public Relations, the faculty is linked to the Rajiv Academy for Technology and Management (India). Nine of the faculty staff attended a conference there in February 2009, with most of them presenting papers. DUT is now officially classified as a 'knowledge partner' of the academy. This promises to be an excellent partnership.
- The Department of Public Management and Economics began negotiations with the Public Administration, Leadership and Management Academy in Pretoria and the North West University to participate in the training of public service managers.
- Work was carried out by two staff members on housing the poor for the KwaZulu-Natal province's Planning Commission.
- DUT was represented at the annual 'Round Table' of the African Association of Public Management and Administration in Nairobi (Kenya) and a staff member presented on the impact of the global crisis on the South African public sector.
- The faculty became involved in discussions with the provincial government about running training programmes for co-operative societies. This work also involved the DUT International Office.
- Our Marketing students were linked to an international body, the Direct Selling Association, which has a programme in South Africa for students to gain experience of direct selling. DUT is a partner of the University of Johannesburg in this project.
- In the field of Hospitality, possible links are being explored with the Namibia Polytechnic and the College of the Bahamas.
- Seventy of our Applied Management students acted as marshals, time-keepers, assistants and media runners at the South African Mountain Bike Championships.
- A staff member of the Department of Public Management and Economics was involved in collaboration with Swinburne University of Technology (Australia) to carry out a study on excellence in African leadership.



## **APPENDIX B**

### **FOCUS GROUP QUESTIONS AND SURVEY QUESTIONNAIRE**

#### **Focus group questions**

##### **Citizenship Education at DUT**

1. What are some of the values/characteristics that constitute being a good citizen?
2. What do you understand by the term citizenship education?
3. What characteristics would constitute being a poor/bad citizen?
4. Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?
5. Do you think that your schooling has had a positive influence on character building?
6. Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?
7. Do you think that this institution has made a positive impact on you? What kind of influence has this institution had on you thus far?
8. Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, through your lecturer's behaviour or attitude?
9. Do you think that DUT is doing enough to promote good citizenship?
10. Should citizenship education be given more prominence at DUT?
11. How can citizenship education be promoted either formally or informally at DUT?

## Survey questionnaire

### Citizenship Education at DUT-

What are some of the values/characteristics that constitute being a good citizen?

---

What do you understand by the term citizenship education?

---

What characteristics would constitute being a poor/bad citizen?

---

Do you think that you practise good citizenship? What are some of the values or ways that you practise good citizenship?

---

Do you think that your schooling has had a positive influence on character building?

---

Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship? Can you explain how this person/institution has impacted on you?

---

Do you think that this institution has made a positive impact on you? What kind of influence has this institution had on you thus far?

---

Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, through lecturer's behaviour and attitude?

---

Do you think that DUT is doing enough to promote good citizenship?

---

Should citizenship education be given more prominence at DUT?

---

How can citizenship education be promoted either formally or informally at DUT?

---

Kindly circle the applicable word in each category as this will assist me statistically

Gender:      Male / female

Race:          White / Black /Coloured /Indian /Other

Religion: \_\_\_\_\_

Name/Type of secondary school attended:

---

Age: 18-20, 20-25, 25-30, +30    Area of study\_\_\_\_\_

## APPENDIX C

### CODED TRANSCRIPTS OF FOCUS GROUP INTERVIEWS

#### **The coding used for analysis of transcripts:**

The transcripts (student narratives) were analysed using the following codes (with the abbreviations shown in parenthesis):

The text was coded for discourse analysis as follows:

Good citizenship versus bad citizenship

- Good citizenship (associated words and phrases are highlighted in grey)
- Bad citizenship (associated words and phrases are highlighted in black with white print)

Values **{VAL}** (influenced by personal values based on race, culture religion)  
Constitution **{CONS}** (governed by the constitution or legislation of South Africa)

Subject positions:

- Powerful **{POF}** (i.e. being assertive, empowered and able to make informed decisions.)
- Submissive **{SUB}** (i.e. being powerless in making decisions, or effecting changes, submissive to culture, figures of authority)

Attitudes:

- Anger **{ANG}** (i.e. evidence of anger)
- Frustration **{FRUS}** (i.e. evidence of frustration)
- Injustice **{INJ}** (evidence of injustice)

## Topic: Citizenship Education at DUT.

### Focus Group Interview (1)

#### Journalism BTech Students

##### QUESTION 1:

**What are some of the values/characteristics that constitute being a good citizen?**

**P6** I'd {CONS} {VAL} honesty is one of them, for now I can come up with that.

**P4** Some of the characteristics are that {CONS} {VAL} {POF} you must take responsibility for yourself and for your actions and that you should not rely on government to give you everything, not rely on handouts, I think that's the best thing you can do for this country and the best thing you can do to be a good citizen and {CONS} you must pay your tax and {POF} encourage other people to pay their tax because we cannot sustain the current...basically the economic climate in which {INJ} everybody is given everything and not a lot of people are paying for it and {CONS} {VAL} you need to not litter, {CONS} {VAL} Don't do crime, have safe sex and ja, that's me for now.

**P2** {CONS} {VAL} Just respect and tolerance.

**P1** I think that being a good citizen is {CONS} {VAL} helping other people when they need help, and just to be there {VAL} to support other people

**P5** I think that the current climate that we live in South Africa, {POF} imperative that you're a good citizen by going out and {CONS} exercising your democratic right to vote.

##### QUESTION 2:

**What do you understand by the term citizenship education?**

**P6** I would understand it to be simplistically the education of the citizenship of South Africa. I suppose on a broad base, that would be my understanding, NGO's or government or other organisations that would, for example, {POF}



try to educate the general public and population on issues like for example HIV AIDS or corruption or just to empower people through knowledge

**P2** I hope in South Africa we need to sit down and look at the structure of education to {FRUS} ensure that everybody is accommodated in terms of learning, cos so many people are desperate and doesn't have even money or enough money {VAL} just to push education onwards so we need to support each and every individual who are poor and {FRUS} {INJ} who are not even having some funds just to pay for their education this is what I am suggesting about, thank you.

### QUESTION 3:

**What characteristics would constitute being a poor/bad citizen?**

**P8** Someone who {CONS} disregards the law, who doesn't obey the law, {VAL} immoral ja.

**P7** Someone who {VAL} {CONS} no respect or tolerance for other races.

**P6** I come back again to the issue of taking responsibility, I'd say a bad citizen is somebody who in {ANG} {POF} general does not take responsibility for their action, even their thoughts and the things that they say. I think a bad citizen is also someone who {ANG} abuses children and abuses woman and also {ANG} mother who abandon their babies.

**P4** One of the characteristics of a bad citizen is a person {FRUS} {INJ} {ANG} {POF} who expects everything from the government a persons who feels it's the responsibility of the government to take care of him or her.

**P3** Somebody who {FRUS} {INJ} {ANG} {POF} destroys the environment you know it has implications on the sort of legacy you leave forthcoming generations.

**P2** I hope it must be on our thinking and perception that {CONS} {VAL} {POF} we need to respect ourselves in various ways to ensure that our country is the country that is striving for the best.

**P1** I'm not going to say the characteristics but, I can give an example of a bad citizen and that's {POF} {FRUS} {INJ} {ANG} Julius Malema.

#### QUESTION 4:

**Do you think that you practice good citizenship to a certain extent? What are some of the ways that you practise good citizenship?**

**P5** I do, because so far, I {CONS} {VAL} haven't committed any crime, I vote and, I don't litter, and I use public transport so ja.

**P4** I would also repeat what she said, I feel I'm a good citizen because I have {CONS} never been charged for any crime even though {SUB} {CONS} I'm not south African, I'm a foreigner, I'm also paying tax, 25%, so I would say I'm a good citizen.

**P3** {CONS} {SUB} I pay my taxes and rates, I may not be perfect but I try to be {CONS} {VAL} upstanding in my conduct.

**P2** I hope this is the reality that we must have to be {VAL} loyal, not only for ourselves, but for {VAL} our community at large, to ensure that everything we are doing in our country is perfect irrespective if you fall under criminal charges or not but you {CONS} {VAL} {POF} need to respect yourself so that you can accommodate everybody who is a citizen in South Africa.

**P1** I cannot say whether I am a good citizen or not, because I don't know, I don't feel it is my place to judge myself or anyone else but I do try and {CONS} {VAL} respect others and {CONS} {VAL} regardless of their beliefs maybe theirs is {CONS} {POF} different to mine and even though you know, part of being a good citizen is ja respect even though belief systems differ and I think that's ja quite a big thing.

**P6** I'm not a perfect citizen but I try, I have broken the law, I've never been in prison though, {CONS} {SUB} but I do pay my tax, I pay my rates and {VAL} I think I set a relatively good example to people around me so overall I suppose I'm an okay citizen.

**P8** I feel I am a good citizen because {VAL} I take in stray cats and I'm totally against any animal abuse and I propagate it. I love animals and people and I think {VAL} I live my life in a moral way.

#### QUESTION 5:

**Do you think that your schooling has had a positive influence on character building?**

**P4** I would say that **{SUB}** schooling had a positive impact on my life, firstly because our school secondary and high school was being managed by the Catholics and they tried as much as possible to ensure that **{POF}** even though I'm a Muslim they ensured that **{VAL}** religious values were strictly followed. This gave me a **{CONS}** good background of **{VAL}** respect, patience, perseverance and also sense of responsibility sometime when I sit and look back, I always yearn for those years when I was still in school because it was a very good life whereby all of us were **{CONS}** **{VAL}** very responsible, all of us had a **{CONS}** good vision and mission of what we want to achieve in life. The school that I was in, really helped to **{POF}** mould the real person that I am today, and I am proud to say that.

**P5** Ja, I think my school provided **{CONS}** **{VAL}** good moral values in me because we were a Lutheran school and it was mixed Germans, Whites, Blacks everyone, so I think it gave us an understanding of **{CONS}** **{VAL}** **{POF}** how to deal with each other, other races and ja, it was a good base for me.

**P6** Ja I think I more enjoyed my primary school years, I think it gave me a good foundation, **{VAL}** made some lifelong friend there, and I suppose there were some values there that were taught to us that persist through into your adult life. **{FRUS}** My high school was fragmented because I only completed half of my high school and then went on to study correspondence so I can't really speak about that.

**P7** I also think my primary school played a **{CONS}** **{VAL}** huge role with regard to morals because I also attended a catholic school and they were very, very strict, staunch and, but in a way it helped, in many ways it helped with **{VAL}** values and morals and what not.

**P8** I believe that my high school career, **{VAL}** grounded my value system, I had a very strict teacher, Mrs N Pillay, **{POF}** I'll never forget her she always scolded me but I knew it was **{VAL}** for my own good and now when I look back at my school, things have changed, the pupils have changed but I will never forget the way we used to be, the way children used to behave

**P2** I was very sensitive in terms **{SUB}** of punishment we got in our primary education, I was **{SUB}** scared to attend that lower level school, but when I was in high school, I was thinking that even the punishment was there to

enforce everybody to learn. Even though they themselves did not care about what they were there for, but they have to concentrate on their {SUB} school work by means of punishment but I was {SUB} afraid of it actually I was even going to quit school but just because of punishment I was scared and scared {POF} but it helped me a lot to be disciplined as I am today.

## QUESTION 6

**Who or what has been most influential in your life regarding the acquiring/ development/inculcating of values for good citizenship?**

**P2** For me {SUB} I disciplined myself to be a good person who's going to rely on rules and regulations of that institution that I am under so that I could manage to be what I am today.

**P4** I would say first I was {VAL} {SUB} brought up in a religious community and also in an African society which regards a child as not belonging to a {VAL} particular parent but {SUB} a child belongs to that community so the way I was brought up is, I was brought up knowing that {CONS} {VAL} I'm responsible not just because my parents have to tell me what is wrong or what is good but I had to keep in mind that the {SUB} society is watching me and the {VAL} society is also part of my upbringing and also the religious community I was brought up in really encouraged me to be the person who I am. Right from my nursery school to secondary school during the school holidays I was a {SUB} disciplined person knowing that during the school holidays we had to attend religious school and {POF} this really helped to shape the course of my life and the person who I am today so I was {SUB} not really modelled by my parents but by my community.

**P5** I'd say my {SUB} {VAL} school cos they were Lutheran and they encouraged everyone to go to church every Sunday and we prayed like three times a day for meals and we had like evening prayer sessions and I'd say because I wasn't with my parents most of the time, {FRUS} {INJ} I had to learn by myself through my experiences and ja I think because I'm also {VAL} {POF} Christian that also helped to mould who I am today.

**P3** I'd say my {VAL} family and the education system both played that role of being agents of socialisation

**P6** I suppose that my mother has {VAL} instilled the values that I have today, both to speaking to me gently and {SUB} bashing me when I didn't listen. Although I was brought up in a religious household, I have {POF} subsequently abandoned the notion that religion in itself or the fear of God makes you do or not do something, cos I think some of the worst crimes in the world are committed by religious people.

**P8** My mother played a {VAL} very big part in the way that I've been brought up, and what I believe in, she is a very {VAL} grounded person, who works very hard and sacrificed a lot for me, and {POF} she had taught me well and that's why I am the person I am today, and also I attended {POF} {VAL} youth activities every Saturday and it helped me a lot, I engaged with {POF} {VAL} other youths and the teachings that we have learnt, I've used it and I still use it in everyday life.

## QUESTION 7

**Do you think that this institution has made a positive impact on you?**

**What kind of influence has this institution had on you thus far?**

**P6** Ja I think {POF} DUT has an extremely positive impact on my life, it's given me the opportunity to study when I've never had one before, it's introduced me to the world of university life basically which is something that I've always wanted but never could have. From an actual moral point of view and ethics and being a better person {POF} {FRUS} {ANG} DUT has taught me nothing. If anything, DUT has taught me to be a worse person because universities are the playground of the Devil. The kind of activities that happen at university are not conducive to the teaching really of morals and values and I think we see that in terms of you know, the kind of things that happen at university campuses and things that have been documented and things like rape, the fact that alcohol and cigarettes are available. People form relationships here and they have sex whether protected or unprotected, there's no real disciplinary code that would enforce moral values within DUT Campuses as such, but it still had a very positive impact on my life.

**P1** I'm going to go and disagree with what P6 is saying. {POF} I think if people sort of, don't get a higher education, they learn even less about sort of being morally unjust or whatever and I think people who are on the streets and

who aren't educated could possibly u know do more unjust things just because of the perspective of the have and the have nots and I think that's an issue that comes into play in South Africa big time because there's such a big social divide. ja I think DUT has in some way has a {VAL} positive effect on me because I think learning and knowledge is positive in a lot of ways, even if you're learning about paedophiles.

**P5** I think educationally yes. {POF} but in terms of morals, I don't think so, there's no like structure to say u know, ja basically it's just education, I wouldn't say anything to do with who I am, because I still am who I was and ja.

**P6** Following on from that, ja before we had higher education and universities, let's say {VAL} before the white man came to Africa, I would like to think that the communities we had in South Africa were moral, and that there was a value system and a moral system and that, u know that was part of culture and not part of education or not part of higher education, and {VAL} {POF} I think that just because you are down and out or a beggar on the street or somebody without employment doesn't mean that you don't have to have morals or values in terms of **P1** is making odd statements, let the record show

**P7** I agree with **P5**, with everything that she said, {POF} it doesn't really play a huge role with regard to our morals, it's basically here for our education.

**P8** I also agree, we are graduating, and that's good, we have a sense of direction, we have our careers now, {POF} but personally it hasn't done much for us, the university doesn't get too personal, that's the whole point. For example, when we were at school, we had a better relationship with our teachers, but when we come to university, {POF} it's different and lecturers don't really care.

## QUESTION 8

Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, through your lecturer's behaviour or attitude?

**P6** Look from our perspective, they {POF} haven't introduced any projects or programmes that we could do to kind of like improve the lives of others or you know improve our lives really apart from the academic tuition that we're

getting, ja I would rather not comment on lecturer behaviour, what else is there? That's me for now.

**P3** I'd say it has in some form, the example that comes to mind is that one of the {VAL} departments forming part of the rescue operation, I think there was some natural disaster and one of the departments on the other campus, I think Berea Campus sent a delegation, I think it was in Haiti, or something like that. You know in those sorts of ways, ja.

#### **QUESTION 9:**

**Do you think that DUT is doing enough to promote good citizenship?**

**No.** (In unison) {POF}

Is everybody unanimous?

**P1** Can I comment? Question is, is it its obligation to create good citizenship as an institution, and I don't think its teaching us to go out and do bad things, at this level, {VAL} we should know right from wrong, you know, we should know where we are going, we should have our own moral viewpoints, we should have our own basis, we not primary school kids, we not pre-school kids, who need to be taught moral values so personally {POF} I don't think it's an obligation of an institution like DUT on a BTech level, to start teaching us moral values and I can put this from a personal perspective, through my research and what I'm doing something that I think will impact positively on Durban as a City and on society in general, so I mean that's from my personal standpoint, that's not DUT telling me to do that, so ja, I don't know.

**P3** Maybe tied to what **P1** just said, is that you know the institution has done it, maybe in an indirect way, you know the fact that it has given P1 a platform you know to do that and so far as {POF} providing a platform for people to realise their potential in the broader scheme of things in society, ja, I'd say it has, in an indirect way, that is.

#### **QUESTIONS 10/11**

**Should citizenship education be given more prominence at DUT? How can citizenship education be promoted either formally or informally at DUT?**

**P8** I think they should {POF} introduce life orientation for first year students. I'm not sure if they have a department like this but they {POF} should perhaps establish like a student's support and counselling service department.

**P6** They do have student counselling services

**P8** {POF} Do they? Well you see, I've been a student here for four months and I don't know anything about it, there's nobody from that department that came through and spoke to me, I actually feel that just because I'm white that they didn't speak to me.

**P8** I think that they should introduce {POF} counselling at every campus, it's only offered at Steve Biko, I think every Campus should have their own student counselling.

**P6** I agree, no seriously, on a serious note, {POF} there are students here that perhaps need counselling or need direction in life or they've done something or not done something or had a crossroad in their life, when it comes to things like perhaps pregnancy, crime, HIV whatever the case might be and if we have a more high profile department that actually introduces new students prospective students to what they offer, that would have a positive impact, you know citizenship is all kinds of things. It's obeying the law, it's taking care of yourself, it's taking care of people around you and if all those factors are taken care of in the proper way, at that counselling service, it could help us be better citizens and ja, but {POF} this far they have not been high profile at all, even I didn't even know about them.



## Focus Group Interview (2)

### Graphic Design Students - Second year

#### QUESTION 1

**What are some of the values/characteristics that constitute being a good citizen?**

**P2** I think it's got to do with {CONS} {VAL} respecting others and also the way {VAL} {POF} you've been brought up and not disrespecting others coz if you {CONS} {VAL} respect them you won't steal from them, you {CONS} won't want to harm them like you ja, it comes down to {CONS} {VAL} respect basically for me.

**P6** I agree with **P2** as well. It all boils down to {CONS} {VAL} respect. It begins with {CONS} {VAL} respecting yourself, because if {POF} {CONS} {VAL} you respect yourself, you respect everyone around you.

**P4** I think being a good citizen as **P2** said {VAL} {POF} it all starts at home, from how you were brought up, if you were raised to have {VAL} good values and good morals and if you were taught how to act around people or to {CONS} respect others, {CONS} {VAL} how to respect your parents, how to {CONS} {VAL} respect your brothers, siblings. It will be a lot easier to be able to respect the stranger on the street-the common person on the street and being a good citizen. I think comes down to that being able to communicate or {CONS} {VAL} {POF} respect people all around you as pretty much as you respect yourself.

#### Question 2

**What do you understand by the term citizenship education?**

**P1** Once having the skills that we've deducted maybe in your family home, {VAL} whatever values that has been instilled in us, let's say we've been given a project where we are being educated, {POF} the leadership skills would be brought forth better because we've been instilled with more positive influence in our lives.

**P6** I'm not that clear with the term citizenship but I think that citizenship education, that it's like {CONS} {POF} encompassing everything that makes a person a good citizen and combining that somehow with education, maybe doing a project that {POF} {VAL} {CONS} will give back to the community somehow or a project that will reflect what kind of citizen that individual is.

**P7** Well I wasn't too sure too about the term citizenship education, but I think it's also have to do with what **P6** just said right now, where we have to for instance like she said when given a project, and you have to be able to not really look at what you understand, but {POF} {VAL} {CONS} also give back to everyone around you the community and how you going to make others feel about whatever you just said, or anything like that, and it also has to do with everything where you look at other people and {VAL} not judge them by the way they are or the way they do things or by the way they look or anything like that but being able to make sure that you put everyone in a standard that's important and they understand like everything that is happening around them that has to maybe education or social life or anything like that.

### QUESTION 3

**What characteristics would constitute being a poor / bad citizen?**

**P5** I think characteristics of being a {POF} {VAL} bad citizen would depend on your background. If you were brought up in maybe poor background or lack of good values, that will affect your citizenship, the way you treat other people, the way you, I don't know how to put it, but I think background is much more important when it comes to poor citizenship. Poor Qualities would be, being irresponsible of your actions, probably and or maybe I think irresponsibility will give you poor citizenship, and bad citizenship, not respecting people around you, not to appreciate people around you, I think respect is the main thing.

**P6** You will find that I agree and disagree with **P5**, because you will find that in some cases a person will be brought up in a {POF} very good environment but you find that they do strange things and you don't understand where they get it from so poor citizenship might be influenced by peers or a certain environment and one typical example as everyone knows is xenophobia, to me that was poor citizenship, because as {POF} {INJ} {FRUS} {ANG} South African, we went, throughout the struggle and everything, that

was not how we were brought up, that was not what the struggle was about, it was about {CONS} equality, so if you can't treat the next person next to you how you going to treat yourself, that is poor citizenship, because the way that I view maybe P1 should be the same way that I view myself, {VAL} {CONS} whatever I think P1 deserves, should be whatever I deserve as well. I shouldn't look at the next person as less of an individual or more than I am. Being a bad citizen as well is trashing other people. I think at all times, although we not here on campus like {POF} {VAL} {CONS} but if you got nothing good or constructive to say to the next person because if you are bringing that persons self-esteem down, then that makes you a bad citizen, you are not helping society in anyway,ya.

P3 I agree with P6 in {POF} {VAL} {CONS} saying treating others as you would treat yourself, but then again you get those people that are being bad citizens in committing murder that sort of thing, but they trying to do that to make themselves, but they just going about it the wrong way. If you look at the Government, {POF} {INJ} {FRUS} {ANG} yes they are Government an yes they are leading our country but then again the actions that they are doing, actually contributes to the society becoming bad you can see with the whole rape thing, and taking a shower afterwards, that was just ridiculous and that will also contribute to people saying hey okay, if I go and rape somebody that's pregnant, I won't have aids type thing, so {POF} mental capacity does also play a role as well as your actions and reactions that happen toward that. But for example our campus at Graphic Design, I find that we are good citizens we do {CONS} {VAL} respect each other, we don't copy each other's work, we {CONS} do help each other, in that way we sort of teaching each other how to be good because to help someone else that person will say, hey one day, I got helped for doing this, let me help somebody else for doing the same thing, so {VAL} {POF} its actions and reactions that contribute to being a good or bad citizen.

P2 I think also a large part of being a bad citizen also comes down to {POF} not realizing that you have consequences for your actions, and you not just affecting yourself, I know this is a bit off the topic, but like drunk driving for instance, it's not just affecting you, it's affecting the person that you hit, or the

car that you hit or whatever else you hit, it's not just about you, and I think when you get to this age and you in like an institution like this, they expect you to like know what's right and wrong they expect that from you because of your age ja.

#### QUESTION 4

**Do you think that you practice good citizenship to a certain extent? What are some of the ways that you practise good citizenship?**

**P7** I think I do practice good citizenship, because I always make sure that, firstly I {VAL} always listen to everything that everyone has being saying, even if they are being negative, ignorant or lack understanding, with whatever, let's say a person has a problem with work or something like, {VAL} I do help, I do make sure that I don't make a joke with whatever you trying to, just say maybe you have a problem on doing something relating to school work, I don't just laugh at you, I try to help you that's if I know and they I ja, {CONS} {VAL} I respect people because of what they are, because of their religion, because of what they believe, ja I think I do practice good citizenship.

**P6** Yes, I think I do practice good citizenship, because {VAL} {CONS} I respect other people, and I think in a way it's kind of a weakness on me, because sometimes I feel that I'm too understanding of other people and you find that being a good citizen as well doesn't necessarily mean that you going to agree with everything that's happening around you, {POF} but it's your reaction that matters, sometimes you feel that this is not on, but the biggest thing or the most important thing out of that is your reaction. So being a good citizen doesn't mean adding fuel to the fire, it means dealing with something in a mature way, so yes I feel that I'm a mature person, I'm understanding, and if I feel that this situation is not for me, then I will turn my back and walk away if I can't deal with it in a productive way, so yes I'm a good citizen, and yes I'm a good influence to other people.

**P5** I would say yes -...and I would say no -... I've only learnt to {CONS} {POF} be responsible after I came to campus, because last year I actually failed because of being irresponsible, so I would say yes and I think good

influence so the lesson that I had from that, now I can do my work, then like not that I can't do it, most of the time when we have deadlines, I can come up with a story...to tell the lecturer, but from now onwards, I've picked up, {POF} but I've got some things that I'm still stuck on which made me a bad citizen, I won't explain, not that I do crime, I don't do crime, too much partying, having bad friends, I've got two friends that are in jail, or doing drugs but I wasn't doing with them drugs, they were dealing drugs, so I would say I practiced bad citizenship. They say if you know of people who do bad stuff, you report them to the police but I haven't done it because it feels like I'm selling them out ja, so I hope my name doesn't go on.

**P4** I think I'm a good citizen, in terms of the school environment, {VAL} I think I'm a good citizen, because as P7 said, if someone has a problem with their work or whatever, I'm always willing to help them and I don't mind putting my work aside to help them. {POF} Even giving them ideas that I would have used for myself, I don't mind things like that, in terms of classmates I think, working with classmates, I'm a good citizen.

**P3** I think that I do practice good citizenship, because well, as the previous participant said, we do help each other in class, {CONS} {POF} {VAL} because that was instilled in us in the first year because we were encouraged to help each other, that in itself is good citizenship because we can carry it outside the classroom and into the other faculties of DUT City Campus and as myself, I do have friends in other departments and if they are struggling with an idea or something I will help them out to be a good citizen, also at DUT we do get, {CONS} {POF} encouraged to do South African based projects, for example, we just did a Cell C City Chat thing, and which also helps instil in us to be a citizen of South Africa and not promote for example, America or New Zealand, it's promoting South Africa, so that in itself is being a good citizen, being patriotic and not trying to uplift every other country but your own.

**P2** I think to a certain extent, I am a good citizen, but to another extent but am I? Because in lots of situations I find where I could say something to defend other people and I could walk away from the situation and be {SUB} like, ja, like I don't want to take part in that, but I should actually be saying something, like it's not {CONS} right to degrade other people, you've got no right to do it, and so ja!

**P1** I also think that I practice good citizenship, unlike **P2** who sometimes says that she doesn't but I think that we all hard on ourselves as designers, now that we are in 2<sup>nd</sup> year, it's been ingrained in us now and it's going to stay there because we have been working and helping each other continuously and when I'm at home, I can use the **{POF}** same skills that I, learnt, in helping my brothers, I'm helping my parents, helping my family, because we find it hard as designers to say no, because we always criticising each other, and we always commenting on things whether it's good or whether it's bad, sometimes it can work against us, because when we in a working situation it is different from or in family situation, we are so used to saying things, that **seems like you are criticising your family, which is not good.** At the end of the day, it is a positive thing and if we can **{POF}** help others in that way and encourage them in that way, to do the same like our families for instance starting at home, that will be helping our country.

#### **QUESTION 5:**

**Do you think schooling has had a positive influence on character building?**

**P2** Definitely yes, like I think it has had a **{VAL}** positive influence on me, because those are your fundamental years, **{VAL}** **{POF}** your roles, the morals that you aspire to are instilled in you. It's a very fundamental phase in your life coming from I would say a privileged background, but like I think it's been very positive for me and it's helped me to grow.

**P4** I **{POF}** think my schooling has had a big influence the person that I am right now. In terms of Primary School, we had a lot of life skills classes etc., we even had a life skills teacher, things like that **{POF}** **{VAL}** **{CONS}** helped build character, and that teaches you how to interact with other people and how to deal with different kinds of people on different levels and in different situations, I think schooling did have a big influence on me.

**P3** My schooling did have a positive as well **as a negative influence on my character building.** In primary school I was the one being bullied so in high school. I tried to get that back and I was a bully in high schools. I might look small but I have my own mind. **{VAL}** **{CONS}** Otherwise in character building in high school we had life orientation classes. That was about like learning how

to talk to other people or how to do other thing they teach you and you can speak to the life orientation teacher about issues that you are having and they give you options. Also in high school we had peer counsellors so those learners that needed to be counselled could go to their peers in their class instead of going to their teacher. For myself I was a peer counsellor. That did help me to understand the feelings of other people and everything else.

**P6** I think my schooling has had a very positive influence on building my character because by nature I am a very shy person. I usually hold back what I feel. Being in high school and being exposed to all the {POF} {VAL} {CONS} leadership academies that we had, I think it has had a very positive influence on me because now I'm able to raise my opinion whenever I feel the need to. In primary school I was a bully surprisingly because I grew up around guys so when my brother did body building I used to join him and his friends. I used to think that I'm oh so macho. I used to pick on guys. I went to them and I would tell them stories. Then they would want to fight with me and I used fight with them. I remember an incident when this guy did not want me to let me pass through. He was a bit fatter than me and everything, so he hit me. Okay, so I won and surprisingly in grade 7 he wrote me a love letter and he said how sorry he was. He put one rand in it which I thought was hilarious. I gave him back the letter and I bought an ice lolly with the one rand. I went to a co-ed primary school. I went to an all girls' high school. {VAL} {POF} I think that's where my real character was built. That's where I learnt to be a real lady. I learnt to bring out my values and my morals. That's where I changed because when I bump into my peers from primary school, they are like 'oh my I can't believe this is you, you are a real lady' cos they expected me to be this bully or this manly woman. But I'm different. I condone outings, excursions where they do stuff like canoeing, abseiling all those activities. Although it's just activities and you might think it's fun, when you are alone you think back that {POF} if I can overcome going through a snake pit or whatever then I am a strong person you learn more about yourself you discover new things every time through every activity. So school has been a blessing in my life and I think I am who I am because of my high school.

**P7** I think my schooling had a very big positive influence in my life. Adding to what **P3** and **P4** said about bullying and everything, okay I was never a

victim and I've never been a bully in my life but I've actually had a friend who was bullied so badly that she even tried committing suicide because it was very big. {VAL} {CONS} So I think things like life skills and life orientation helped me in high school. They taught me how to be a better person, how to actually help a friend because when my friend was being bullied, ok I'm not going to lie sometime {SUB} I'll just look or listen to what they are saying to her and then when I'm alone I'd laugh. Okay that's a very bad thing because I didn't say anything to make her feel better or anything. I just look and walk away sometimes. {POF} Then when I feel that they're taking it too far the I'd actually step up and say okay Neville stop what you're doing and everything. I'm sorry about that. Okay primary school I was very quiet, I didn't have direction. I was just one of those ordinary kids played netball and everything. {POF} {VAL} Ya, in high school that's basically where I learned to be a better person in understanding others, learning to socialize and learning to be in the same environment. In primary school {INJ} I was in a Coloured school and I had a White friend and I'm not talking about this whole racial thing but they used to make fun of her, like what are you doing in a Coloured school. {VAL} {CONS} So in high school I learnt to be in an environment with each and every race, being able to understand how each and every person feels about their culture. Ya, so I think high school has had a very big influence in my life.

P5 I don't mean to be the odd one out but {POF} my high school years wasn't so glamorous. That's where I learnt all the bad, negative things because I hanged out with wrong friends. In high school I experienced with more negative things than any other place. Like I had my first drink in high school. Believe it or not, in high school I came in as a virgin. After my high school years I wasn't a virgin. Many things happened. We didn't have life orientation lessons. It was more of a technical school, so there were more boys than girls. In our class there were like 14 boys and 3girls. It was more like military school or something. Even teachers would swear at us and we would never complain. {ANG} {FRUS} {INJ} They will call us names. We would talk back to the teacher. The last time we had to go watch Macbeth here in Playhouse, our school was the most disruptive. Most of the guys were drunk. So my high school years were not good. But on my side I had fun. I never failed in high school. I was a hard worker, but still it wasn't a nice place



for me as an individual, because I learnt most of the bad things from high school. Most of my friends, some of them have passed away, some of them have...only few of them have made it in life. Like last week I met one guy I call Sukumbuso. I asked him what he is doing. He said no he's putting one and two together and he's trying to make out in life so he asked me what I'm doing. I told him I'm studying graphic design. He said okay, alright. I asked about the other people. Most of the people I asked about are involved in doing bad things. My school years was not such a glamorous life, I can say my campus life changed me.

### QUESTION 6

**Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?**

**P2** For me I think {POF} {VAL} it's the people that you surround yourself with. I think it's your family. I think it comes down both to a combination of nature and nurture. It's not one or the other. Your family plays a crucial role in your childhood years and I was quite a brat. I used to fight with my sister a lot and steal all her food and stuff. {POF} {VAL} Actually I have matured. I think as you grow older, the people that you surround yourself with definitely plays like an important role. The way you view the world and the way you view your life like if you're all sad where is me sort of life, you almost have less respect for people because you think that the world is so hard for you. You don't respect people that much because you think that they should be feeling sorry for you. When in actual fact the world is just as hard on any other person, like some people have it and others don't. It's just the way things go. You make your own life as well.

**P3** The {POF} {VAL} most influential person would be my other half- my boyfriend, because he has honestly has the toughest life I've ever heard. If he had to write a book I swear he would be selling it overseas. He comes from a background that has been really tough on him. He hasn't had the opportunity to study and stuff so I find myself lucky in that regard that I have had the opportunity to study. {VAL} {POF} Character-building wise, realizing the hardships that everyone else has gone through, you sort of learn, okay so my life is actually not that bad. It makes you kind of appreciate it. My high school

was absolutely negative. {VAL} {POF} I was pessimistic about everything, even food, if you gave me food and it had a mark on it I would say I am not going to eat it. It was pathetic. Then coming into this institution DUT, and seeing that everyone here is involved in their work, and having a passion for what they're doing. If they don't, then they don't do it in first year. We had lots of students- over about 60, but in second year we have like 20 -25. {POF} It just makes you realize that you are who you are because of yourself. You have to have that mind-set that okay I'm going to make the best of it and that's it. {POF} You're the only one who can influence yourself and how you look at things, how you perceive things .Yes that comes from your background-if your parents are nice to you, if you don't get in with the wrong crowd, but it's also your choice. You can say okay I can hang with these people even when they are a bad influence like when they do certain things. {VAL} But then again you must surround yourself with the right people as well at the same time. So that's what college life does for me I surround myself with people who are involved in their work, but when I go out I will involve myself with people who enjoy the same things that I do.

**P4** I think {VAL} {POF} the biggest influence on my life would have to be my mother. As much as a delinquent as I was she'd always manage to get me back on track. I am extremely lazy, I've always been lazy and it's not something I can run away from, it's just the way I am. {VAL} Somehow she's always managed to refocus me and get me back on track. Doesn't matter what I'm doing whether its sport, schoolwork or whether its life in general. She is the only person who can get me focused in whatever I do. So she is probably the biggest influence on my life.

**P5** I would say it's my father and my three younger brothers -just the relationships. My father was a Christian born again Christian. {POF} Every time I get into trouble he won't like fight with me. He will sit down with me and tell me we're talking man to man. {VAL} So he just give the values of being a man. I remember this one time I got into trouble; I had a fight in school. I was a prefect and I was rebadged and I was suspended for like a week. So my father had to come. I didn't tell him that I was in trouble because I was afraid that I was going to disappoint him because he believed so much in me. Most of the things I did I used to hide them, but this time I use to wear my uniform

and act like I was going to school and I used to go and sit in the park the whole day and come back until I confessed. He said why didn't you tell me? The whole week you have wasted your time. The way he reacted to the {POF} things that I have done, it made me a better person. You don't judge the person for who they are, you just learn to live with them, you learn to appreciate the person. You don't say because he has done that you just exclude him from my family, because I was like the black sheep of the family. My younger brothers, they are the nicest kids. They get the A's in maths I got the D's and E's and F's. I wasn't taken as the black sheep. My family was just loveable. My family has just kept me, although I have disappointed them so many times. I'd say my father has been a great influence in my life -and my mother, but we are not so close

**P6** OK I get very emotional, {ANG} {FRUS} {INJ} if I am passionate about something so if you see teary eyes it's okay. My childhood was not the most joyous childhood ever. I was and still am very close to my dad. When I was five my parents got divorced and I didn't understand why. I wanted to stay with my dad. I couldn't understand why he didn't come home any more. But he made it a point to communicate with me every day. Sometimes he would come to my preschool during lunch and bring me lunch and stay with me for like 30 minutes. I didn't accept it because no one like took it upon themselves to explain what was going on. I didn't understand why other children went home to both their parents and why I didn't. As I was growing up when I came to primary school, I came to a point where my mother was a bit intimidated that I'm closer to my dad. I talk about my dad and everything is "my dad, my dad" and I ended up being caught in the middle. {FRUS} My mum would say things about my dad. My dad would say things about my mum and that really had a negative influence on my character. I put myself in a shell. If people are talking or laughing I would laugh to a certain extent. You know I would just peek I won't show myself fully. So I think that had a negative impact on my life throughout primary and in high school. I made some very good friends. In high school I became more exposed. I did more activities. I went to all leadership things. {POF} I became more exposed to church and I think that's where like my strength came from. I met a friend and she introduced me to her church and I think that's been the best, best, best decision I ever made in my life. I am still

at that same church today. I feel that my trials and tribulations even though I came with a smile the following morning even though I was crying just before I came to school. On the way to the bus stop I used to cry like hectically. But when I got to the bus I smiled and everybody didn't know what was going through. Okay, like in front of people, but when I was alone I used to cry myself and everything. Somehow {POF} think that alone, those emotions built me because I view myself as a very strong woman and I see my life somehow as a testimony. I'm a Christian so everything I say or do revolves around God so I believe that as the word says God will never give you more than you can handle. Everything happens for a reason, and everything works for good in the end. It might be bad right now but in the end when you look back, it will have had some positive influence on you somehow. In closing, there is a {POF} pastor who is a motivational speaker. I really love him to bits. He always says a problem is not a problem but how you handle it is a problem. Because you find that if you fear something that something has nothing on you but the fact that you fear it, that's the problem. {VAL} So I value church, I value my friends, and I value God in my life and I thank God that now I'm a different person and the situation at home is different because I can raise my opinion and tell my mother this is how you should handle things and she listens to me and my father as well. So I thank God for everything.

**P6** My parents are also divorced so I also went through the same thing where my parents didn't get along. I'm in contact now and then with my dad, but not as much. {VAL} But my mum has really inspired me in many ways. Let's just say when there is a problem I don't need therapy, {POF} I just go towards my art so that's always been my way out of any situation and when I need to talk to her I talk to her. {ANG} {FRUS} {INJ} But the things that I went through in school, I was also bullied and I got out of that because I became more aware of my environment and was {POF} able to talk more freely to my teachers, because I became more inspired with art and that actually inspired me to work at my character and that's how I developed as a person and until today I am still strong

## QUESTION 7

**Do you think that this institution has made a positive impact on you?**

**What kind of influence has this institution had on you thus far?**

**P3** Thus far DUT has had a positive as well as a negative influence. The {VAL} {POF} positive influence being able to interact with people for example at lunch breaks we have a big tree, we have a huge courtyard, everyone sits together, everyone talks, we play hacky and we learn to talk to each other, you have fun you discuss work, you discuss outside life. The negative as well, if you don't put yourself out there you won't get anywhere, {POF} because unless you approach someone and you make the effort to do something for yourself nothing will happen. DUT has also taught me to stick to guidelines that I'm given, ask for help if I need it. In real life working for a company is totally different to your high school or working at college. {POF} Actually, it is totally different and nobody helps you. Everyone's for themselves, so college has taught me to put myself out there to make myself known, to ask for help and not worry about what someone else has to say.

**P2** I think DUT has had a very good influence on me. For me coming from a small town, I was quite reserved when I came to DUT and to Durban. {POF} In general it really opened my eyes to what the world is like. When I first felt like God was telling me to go to DUT, I thought like No God I'm going to die there. They walk around with guns like on the T.V., striking. I was like how long do you want me to live, like I was completely distraught about this concept. Anyway I ended up coming. {POF} From my first day I loved it, like I love the people, I love the fact that everyone was different and no one particularly cared and coming from Hilton which is near Pietermaritzburg. I was at Varsity College. {POF} {SUB} Everything, (I don't want to speak badly), but everything was so stereo typed, like I was the most wildly dressed person. It was insane, I came to Durban, it was like 'oh my gosh! This is like another country. DUT has had a very good influence on me as a person and just being able to cope with the world and issues and stuff.

**P5** {VAL} DUT has really influenced me to be more independent. Right now we do not have a bread winner in the home. I sort of do both things. I work to buy my own clothes and I try to pay my own fees. But lucky I got a school loan so mostly it has made me grow in such a way that right now if I leave DUT

I can start my own family and provide because it has grown me as a man to understand that you have to work towards achieving your goals. Years back I was just relaxed because I had my father around. He would do anything for me he would pay my fees. He passed away last year because of cancer. {POF} {VAL} I have grown to an extent that I can be responsible as a father to think of things that will help me in the future so I think the campus has helped me as an individual

**P7** {VAL} This institution has basically taught me to open up to people around me and basically just deal with stuff that's happening around my life. In high school life I used to be so close to my parents, I'm the last born, I'm the only girl, so anything that I had a problem with I'd run to my parents. If I want to go to school and I don't want to take a bus I won't go. {POF} But now ever since I am here at a tertiary institution that whole life of being independent, living on your own in your flat being able to do anything you want to do. Basically, it's very awesome. It's nice, apart from partying and going out with your friends but with school work you get people who help you, it's nice. I just love being in this institution. Every time I get up in the morning - I feel "It's okay I'm going to tech"

## QUESTION 8

**Has this institution promoted or not promoted good citizenship in any form through the curriculum, through community service projects through your lecturer's behaviour or attitude?**

**P4** In graphic design it is promoted because of the work we do, because of our subject matter. {CONS} All the subjects that we do are South African based, whether it's researching articles or magazine spreads or logos or whatever we are doing, it is all South African based. That teaches us to be patriotic and to kind of see the positive side of our country and that is a very good thing. I think that teaches us to work towards improving our lives, our environments etc. In {CONS} that regard DUT has been very good in promoting it. I've also seen a lot of posters around the campus, things that are happening involving the schools, certain community projects that involve the students. It is good in that case as well.

### **QUESTION 9**

**Do you think that DUT is doing enough to promote good citizenship?**

**P2** Yes, I think that DUT does promote good citizenship {VAL} {CONS} even with our lecturers they respect us. They don't look down on us, "oh well you are school children. You don't like actually matter." They respect us and that also helps us to respect them and respect the work that we do and the designs that we create.

### **Questions 10**

**Should citizenship education be given more prominence at DUT?**

**P3** We don't need anything more at this campus. We are pretty much all gelled into one like big hand. Even though there are different facilities and faculties, we all pretty much fit into the same glove.

### **Questions 11**

**How can citizenship education be promoted either formally or informally at DUT?**

n/a

## Focus Group Interview (3)

### Fashion and Textile Students - First Year Students

#### QUESTION 1:

**What are some of the values/characteristics that constitute being a good citizen?**

**P1** Some of the values that constitute to being a good citizen would be {VAL} {CONS} morally upstanding, {CONS} {SUB} abiding by the law for example. {CONS} {SUB} Paying your taxes and {CONS} {VAL} being respectful and being upstanding citizens and {CONS} {VAL} respecting your country.

**P4** I'm going to answer the question concerning citizenship education. What I think, is that citizenship education is all about the realities of life and how {POF} you should approach life in a positive way, not affecting anyone in any negative way.

**P6** The value or characteristic that constitute being a good citizen I think that, as much as there are like many values that you could go through {CONS} {POF} {VAL} respect is one of the most important ones because if you can respect your fellow people and everyone then you can respect the law and others and you can all live happily in one happy place.

#### QUESTION 2

**What do you understand by the term citizenship education?**

**P1** Just being taught how to live with other people, {CONS}{VAL} what are morals, what's right what's wrong, {CONS} {SUB} should you pay your taxes, ja it's just that and being {CONS} {VAL} taught to look after your community, don't just get rich, get an education and ok yey, whatever to the rest of the world, ja {POF} {CONS} {VAL} still take care of other people, that's what I think



### QUESTION 3

**What characteristics would constitute being a poor/bad citizen?**

**P1** Being a poor citizen would basically be the opposite of what describes a good citizen, so **not abiding by the law, disrespecting your country and its people**, ja.

**P4** I think what constitutes being a bad citizen is doing what is **good by good you and it affects everyone else negatively**, it's more like **being selfish** and not thinking about others, that's what I think.

**P2** As much as we would all like to be good citizens, it's like who decides what is a bad citizen, like she said being **selfish is being a poor or bad citizen** but who decides what's wrong with being selfish? I don't know, what constitutes being a bad citizen, **murder** or I don't know, but it depends on the person and what the persons believes, **coz I'm sure a murderer doesn't think "urh...this is wrong...I do this all the time"**

**P6** I think a **murderer knows what they're doing, they just has disrespect** for their country and other people, they know what they're doing is wrong, that's just common knowledge, you don't have to have citizen education to know that **murder is morally wrong**, that's just being **selfish and not caring, that's** just like what the other participant said, caring about yourself.

**P3** I think it's also about the way you were brought up, the **{CONS} {VAL} morals and stuff that was put in you throughout school, throughout what your parents taught** you and all that sort of stuff, can all constitute to being a poor citizen.

**P10** I think that, what will contribute to being a poor citizen would **be not being patriotic** to your country, **like only thinking about yourself**.

**P1** What determines what is a good citizen and a bad citizen I think ja it's **{VAL} dependent on your upbringing and the way you were brought up and all of that, but {CONS}** I think ultimately, the law decides if you're a good or bad citizen.

### QUESTION 4

**Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?**

**P7** I think I am a good citizen because {CONS} I haven't {SUB} broken the law before, I am patriotic, I think I don't go beyond the call of duty as in do things that will make me a very good citizen but {CONS} {SUB} I do abide by the law, so I think I'm a good citizen.

**P1** I think that I practise good citizenship because {VAL} I always think of others before myself and I think that's a value that everyone should have, and you can't go around being selfish and not caring about other people's feelings whenever you do something.

**P10** I think that I'm a good citizen because {VAL} I give support to other people not only to myself, and also {CONS} to my country.

**P8** I'd like to go back to the point of what makes a good citizen, we all probably practiced underage drinking and that's illegal and the law says its wrong blah blah blah, but, does that make us bad citizens?

**P4** I think that practicing drinking alc. underage is not breaking the law, just having fun, not affecting anyone, as long as you not hurting anyone in any way, you not breaking the law, you just having fun, innocent fun anyway and so far I think I am a good citizen.

**P2** Drinking is definitely definitely against the law, because if your excuse is, 'I'm just having fun' every time you break the law, then there's going to be problems.

**P5** It's impossible as P5 said, to be a 'perfect' citizen. There's different degrees of the law, for example, underage drinking, for some people, it may not be as extreme as committing a crime, like robbing, stealing and that sort of stuff, so to some people, it's not actually disobeying the law.

**P6** Know how they going to achieve that, but if they tried to do something like that you know, it all starts with communication in the beginnings and get go and understanding you target market, because sometimes I don't think they understand the target market.

**P10** Just to reiterate what you're saying, at our previous institution, we had, when you all start the year,

**P3** I make sure that {CONS} {SUB} I don't steal and {CONS} {SUB} kill people, like all the harsher crimes and I try to {CONS} {VAL} look after my environment, I try to be understanding of everyone around me in that aspect.

**P5** I've never actually consciously think about, I shouldn't do this because that's not being a good citizen guess I try to stay on the right side of the law, {CONS} don't do {CONS} drugs and stuff.

**P9** I think I always {CONS} {SUB} abide by the law, and {VAL} I always help people when I can.

**P6** Well, I practice good citizenship {CONS} {VAL} by respecting those around me, {SUB} by not committing crime and by {CONS} trying to learn about the beliefs of those around me.

**P7** I think a good example of how we all practice good citizenship is for example the World Cup, we {CONS} {VAL} supported the people within the country, like Bafana Bafana- everybody rose to the occasion and supported our country, I think that's how we practice good citizenship.

**P1** And I think to the foreigners that came to the country, we were {CONS} {VAL} friendly welcoming and hospitable and what I think we tried to show them the best of our country, we almost tried to pull the wool over their eyes, and show them a country that's not really us, for example Julius Malema was the quietest he's ever been during that time. I think we just tried to look like a completely normal country, but I don't think we showing them the true country at all...But even then, it was good citizenship because it's {CONS} {VAL} all coming together and being patriotic, and being like yes, our country is great.

## QUESTION 5

**Do you think that your schooling has had a positive influence on character building?**

**P5** Most definitely, I think I went to a good school and they always {POF} {CONS} instilled good citizenship in us and {POF} {VAL} {CONS} taught us right from wrong and along with my {POF} {VAL} upbringing and my family, I think that was positive.

**P4** I think that my schooling has had a good impact in my life because there are subjects {VAL} {CONS} like life orientation that teaches you about the reality of life and how you can avoid doing bad things, I'm sorry, and if' you did something wrong for example in school, you would be punished, expelled or suspended so that's how you would know you done wrong.

**P1** I think that my schooling did have a positive influence on character building because they taught us {VAL} how to carry out ourselves when we leave school, {VAL} not only carrying the name of our school but thinking about you projecting yourself, as an image to other people.

**P10** I think that my {POF} {VAL} schooling life had a positive influence because I went to a very strict school, and at that time I didn't understand why when we leave, that those strict rules guided you in life, and taught you how to live life obeying by rules.

**P9** I think my {POF} {VAL} schooling did have a positive influence on me because it's taught me how to distinguish from right and wrong and how to make decisions when I'm outside that schooling environment.

**P5** I think my {POF} schooling has had a positive influence on my character building because coming from a home with strong values they taught me to have {CONS} {SUB} respect for authority. I already had those values when I went to school it was like all these other things going on around me like rude kids and people swearing and this and this but it taught me to, how do I say, to practice the values I was taught at home so, ja.

**P10** I think that at school, there's a lot of pressure put on us with the amount of subjects we get and {POF} school like teaches you how to handle it and that can like link up with real life, you can {VAL} learn how to handle certain situations when you under pressure and ja, make the right decisions.

**P4** I think that what also helped me build good character, is that {VAL} what you did at home you did at school because your teacher became your parent so you never alone you never out of that environment so that's what kept me in the same way.

## QUESTION 6

**Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?**

**P2** I think pretty much anyone who has been in a {POF} {VAL} {SUB} higher position than me, like my parents, my teachers around me, my older brother, those sort of people that have influenced me by teaching me either from their mistakes, or from their knowledge.

**P6** My parents and my grade 6 teacher, Mrs Basken. Do I have to say why? With my parents it's obvious, {VAL} {POF} I get all my morals and stuff from them, my brain, whereas Mrs Basken, she always like- believed in me and she always used to push me and like " aah, you got a bad mark, its ok, you can do better and everything like that."

**P10** Firstly the most influential in my life would be my parents all the time, and secondly would come school, because there are others like secondary education that you get. {POF} Your parents are the foundation and they teach you that, when you go out into the world how to behave, think before you say, think before you do anything.

**P4** I think that with my religion like my pastor and teachers and stuff have influenced the way I think because you always want to think about, you know this is {VAL} right in the eyes of God or something.

## QUESTION 7

**Do you think that DUT has made a positive impact on you? What kind of influence has this institution had on you thus far?**

**P1** I think that when you get to tertiary level education, it's not really about them instilling morals into you, it's just more like equipping you for your career and all that. So I don't think that this institution in particular has done anything in me or influenced me in any way towards being a good citizen, more like just equipping me in my career and educating me.

**P3** I think that although saying that it kind of teaches you to be {VAL} hard worker, I think to be a good citizen you should be a hard worker because you {CONS} got to contribute to your country, so you got to have a job {CONS} {SUB} to pay taxes and all that sort of stuff. To equip you for your career, is equipping you to become a good citizen.

**P10** I think that in tertiary education you get lots of work and lots of pressure put on you and you learn how to {VAL} interact with different people under that pressure so you can handle yourself in situations.

**P2** I did not know that how to manage time but I think that this institution has {POF} {VAL} taught me how to try and manage time, we get given a lot of work and all are sometimes due in the same week and we have to be able to fit it in our schedule.

**P7** I think what **P10** said I'm just continuing with that, I think that they give us a lot of group work, I think in doing that it's not to minimise the work, **{POF}** **{VAL}** it's to teach us how to interact with other people and it's taught us how to work with different people besides our friends and the normal people we wouldn't choose for our groups, I think that's how **{CONS}** they teach us good citizenship to accept other people you wouldn't normally be friends with.

**P6** Well I think that they do, **{VAL}** **{CONS}** seeing as, they even gave us this book about how to work together as a group.

**P5** Even if they do give us these books and things, they **{POF}** **don't reiterate, read the book, it's very helpful or make friends, teamwork and this this,** because it's not that important as Shenal said, **{POF}** it's not about helping you be a positive, good citizen anymore, it's about can you do the work, can you work with other people and just, do you have a common objective and leave all your personal things behind that's what they focused on, **it's equipping ourselves, like Shenal said for the work environment.**

#### **QUESTION 8:**

**Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, or through lecturers' behaviour or attitude?**

**P3** **{POF}** I don't think necessarily that it's their job. To me, personally, you should have had all your values and that sort of stuff that make you a good citizen, from when you were little so I think you shouldn't need to have them instilled until now, so all they should do is educate you on what you want to do, not necessarily on how to be a good citizen.

**P10** **{POF}** I think that if good values haven't been instilled in you by the time you reach tertiary institution you have a big problem.

#### **QUESTION 9**

**Do you think that DUT is doing enough to promote good citizenship?**

[Answers to question 8 suggested that this question was not applicable.]

#### QUESTION 10

**How can citizenship education be promoted either formally or informally at this institution?**

I don't think that there's anything necessarily that the institution does to promote things through community service projects and all that, we don't do or partake in anything like that, necessarily so no – exhibitions VODACOM JULY 1<sup>ST</sup> YEARS

#### QUESTION 11

**Should citizenship be given more prominence at DUT?**

**P1 {POF}** No, I don't think so, I think that it's not their responsibility to promote good citizenship, it's their responsibility to educate us and equip us for the working world.

**P5** I think that the problem with our institution, is that we're quite a small place so you can't exactly get a chance to be fist fighting with people in the playground-not the playground like outside, that's why it's not really, we don't...there isn't that much bad behaviour I mean people have temper tantrums and they get angry but that's because of the stress, it's not like they breaking out or anything, you live your life and go about it whatever you want to do.

**P4 {POF}** I think there's nothing they can do, there's nothing much for them to do cause we are all adults, if we wanted to do stuff like community services, we would be doing it already, because right now, we don't have time, we start at 8, knock off at 5 and still have homework we don't have time to think about other people sometimes, it's not a good thing but that's the reality of it, we just too busy to think about any other thing.

## Focus Group Interview (4)

### Interior Design Students - Third Year Students

#### QUESTION 1:

**What are some of the values/characteristics that constitute being a good citizen?**

**P1** I believe to be a {VAL} good citizen is to be a person who is compassionate, caring and always willing to lend a helping hand, a person of encouragement, always sees the glass as half full as opposed to half empty, a person of ambition and great character strength.

**P7** I just want to contradict a bit of what **P1** just said, I don't think it's more on a personal level of how you can conclude being a good citizen, it's basically doing your part of the {CONS} share on how your country works, how your city works, how your community works, {VAL} it's not only about being a good person whatever, you could be a bad person but {CONS} {SUB} you pay your taxes, you drive on the right side of the road, you don't drink and drive, things like that, I think it's not only personal things, that will say, you know, I'm a good citizen.

**P1** In response to **P7**, I fully agree with what you're saying, it's really relevant what you're saying, the reason why I say that is because {CONS} {SUB} a good person is a person more willingly to follow rules, and a bad person has no regard of rules, and "oh, who cares anyway?" Talking about personal characteristics, I definitely agree with **P7**.

**P10** I actually agree with all of you, but I think also, it's very {VAL} subjective because I think {POF} your upbringing has a lot to do with it, and the type of person that you're are and how things influence you, because you can be brought up very well, but circumstances allow you to act in a very negative way in life, so in that way, you were a good citizen, I don't know if I'm making myself clear but, it doesn't mean that if, like how you said **P1** that if I'm a good person, I'm this, I'm this, {POF} I'm naturally a good citizen at the same time, it doesn't mean, if I'm paying my taxes, at home, charity might not begin at home because at home, maybe I'm not showing good citizenship to my children, so I think it's a very subjective matter and depends on you personally, and your



philosophy in life, how do you lead your life and what makes you a good person.

## QUESTION 2

**What do you understand by the term citizenship education?**

**P10** I think citizenship education, I think the media does a lot to try and do that, in terms of your {CONS} sex education, you've got your AIDS, and what's it...ya like they're teaching you how to use condoms, those type of things, you've got Love Life, thank you, you've got Love Life, you've got SARS, little things, they're trying to bring it in, and try to teach you about citizenship education, however, I don't think personally, it's kind of something you just go with the flow, it's what your heart and like how you feel you should lead your life. {CONS} I think Government and media more, tries to influence it and maybe around schools as well, we are taught to tolerate each other not necessarily because you are in a certain confined environment so you have to tolerate each other, therefore you have to enforce citizenship and you have to get used to these people that you're with because you're all different personalities, so it's very much an external factor and more people teaching you how to do it.

**P7** I just want to further elaborate on what P10 was talking about, basically you already have your structures in place to kind of put you in some certain degree of understanding, how, {CONS} {VAL} what your role is as a citizen, basically from education, educating system you go to, well I went to a multiracial school, so already, I have to be aware that a white person, a black person, an Indian person, we don't all act in the same way so basically you know how to tolerate the people within your whole community so basically you're aware as a citizen, you, yourself how to act when you're around all these people and then when you go further into, what you call, Government into life and all of that, there's already steps like when {CONS} you get an ID you already have affirmation of, okay this is my identity, and this is how I conduct myself in society, and like who are you and what are you in society, without an ID Document and whatever it is and then it goes further into you know all these, {CONS} {SUB} paying taxes and licenses all of this, all these things that are just {ANG} {FRUS} {INJ} strapped into you, that says this is what you have to

do, whether you want to do them or not, you have to, ja you have to, because I mean- you can't go around and say, 'I'm going to hide behind this wall and say, 'oh no, I'll do it later, or do whatever,' you can't, they'll find you.

**P4** I don't know, how much can you teach a person to be a citizen, it should be {VAL} {POF} something that is intrinsic to someone, you know you sort of feel that you need to make a contribution to society someone who doesn't feel that he has a duty to you know, make the world a better place, how can you teach them and bring them to that sort of conclusion, sort of going back to question number one, values and characteristics of being a good citizen. I believe if I could go back to that thing there, my belief is that, {VAL} {POF} you only empower yourself, by empowering others people, and I don't know, is there a certain point where you can't teach somebody to be a good citizen? How much of it is learnt? How much of it is actually, are you forced into, you know, {CONS} {SUB} like taxes and things like that and how much of it you feel is your duty, how much of it is you know either coerced or forced into doing?

**P1** It's just like that RICA thing, it's really typical of RICA, {CONS} {SUB} like I got an sms the other day that says that I need to RICA or else they're cutting my line, so I'm forced to RICA, even though I don't want to RICA. So citizenship is like that, you may not want to know about citizenship but a lot of things are arranged so that {ANG} {FRUS} {INJ} you don't have a choice, or else you'll be ostracised by society and you'll be in your own naughty corner, so if I don't RICA soon, I will not have a number and if I don't have a number, I will have to go get another one, and if I go and get another one, I still have to RICA, so it's like a spiral of "you must do"

**P7** Mine is just short and sweet, it's an example of something I heard on the radio, I don't know if it was a joke or what, a homeless man or whatever on the street was saying, that everyone complains that 'I have to pay this, I have to do this, I have to do that, and he says, {VAL} "I wish I had that burden, to pay that taxes, I wish I had that burden to pay all of those things so ja."

**P5** I just wanted to comment to being put in a corner if you don't RICA your phone, {CONS} {SUB} it's just an example of a law that's been set in place to actually help us, help the country kind of thing. There are no laws set in place for the sake of laws being set in place. Yes it ultimately comes down to being

a good citizen and showing good citizenship, by following those laws, however there are there for a reason to make this world a better place by following these laws, we're obviously, contributing to the whole good citizenship, and chain reaction.

**P10** I hear what **P5** is saying but now I have something, {ANG} {FRUS} {INJ} {POF} what about tax that you pay? Our parents pay taxes and those goes to feed prisoners , things like that and much as I am taught at home, that charity begins at home, I'm funding a rapist, I'm funding somebody who killed my uncle, my uncle was gunned down, I'm funding that person and I'm saying you must carry on eating, you must live your life, he's passed away you know, so at the same time, as much as those laws are enforced, I think there's so many of them that actually just are wrong, that contradict what a good citizen is about, because even with that, you find that the lay man, it's typically, the rich get richer and the poor get poorer. As much as you going to be paying taxes you going to be finding that the people in Government are the ones who, the 'fat cats' with the big bellies, everything because they're pocketing all the money. Is that part of being a good citizen? You know, exactly, it's not part of being a good citizen, it's so contradictory, I think as much as I don't want it to go there, it all actually ends up being political, because it's all about laws, it's all about policies, it's all about politics and power and Government, and it is just, at the end of the day, it should mean something to you but some of it actually ends up not meaning anything, because it's actually hurtful in a way, it ends up being bullying in a way.

In response to **P10**, I feel there will always be loops and loopholes in the system, there'll always be loops that people don't agree with and it's not, in all honesty, majority speaks and that's what ends up being the rules and the laws of our country, it's the majority, and really, if you go into a perfect society {ANG} {FRUS} {INJ} {CONS} {SUB} {POF} there'll be people who like don't agree with the death penalty so those people are going to live, those people that have killed are going to live and where do they live, and if they are living in confinement, who's going to pay for them? There are laws overseas that they can bring in and you know, where they actually go out and work for their living, for their meals, for their overhead expenses, there are laws in place

overseas but it's not in every country, it's not saying that S.A is the only one or only place that has these laws, ja, you go into a 5x5 cell and you're the only person there, and I do know of prisons, there's a prison apparently being built in Tzaneen that has LED screens and high definition screens as well, and I know a lot of people who don't have 5x5 rooms, I know people who have 2x3 rooms as well, then they'll say, "we'll put bunk beds," and there's two people per cell, however, if you look at the perfect world, is that going to stop you from being a good or bad citizen?

### QUESTION 3

**What characteristics would constitute being a poor or a bad citizen?**

**P7** I'm going to answer this in the context that I started to explain it in, with regard to my uncle, like in a personal capacity, in his personal life, he is not a good person, he is not giving, he is very selfish, he's just all for himself, and he's gay. You know it's not something he learnt from home, that's just him, out of everyone, he doesn't go to church, his life is on the fast lane, wake up in the morning, go to work, do all of this, I pay my taxes, do this, do that, drink myself into a coma on weekends, that's his life, you know, but in the bigger realm of things, he gets what needs to be done, {CONS} {SUB} he'll pay whatever needs to be paid, he will do his contribution according to what the society needs him to do, (is he a bad person?) personally, he is a bad person (but is he a bad citizen?) no, I don't think he is a bad citizen.

**P10** In response to that, then it actually means that nobody is a bad citizen, because that means you all paying your taxes, simply because you don't want to be in trouble...

**P1** Does that {CONS} {SUB} {POF} mean following the rules makes you a good citizen? So being a good citizen does not mean following the rules makes you a good citizen, it's about you the person and as **P4** had said your desire to help the country and make it a better place, we're all making it a better place by paying out taxes and doing the mundane, which is all forced so we actually we don't want to do it, so are we good folk because we don't want to do it? Or majority of us don't want to do it.

**P3** {CONS} {SUB} {ANG} {FRUS} {INJ} It's not that we don't want to do it, it's just that the government has taken advantage of what, like my mum, she

gets taxed 3 times, she gets taxed on her work, on my dead dad's monthly, and then they put it together and re-tax it. She gets taxed 3 times and why is one time not enough? So the {ANG} {FRUS} {INJ} {POF} government is really, really taking advantage of all of it. If it was reasonable, if it was understandable, then we'd pay our taxes on a most likely a willing basis. We would want to do it, because we know we contributing in a very good way. Now they're taking advantage of it, increasing prices on everything we see and we need practically everything to live, we need food we need water we need shelter, and they exploiting us through these things and we need it and we're forced to buy it.

**P7** I just want to elaborate further on what **P1** was talking about. You're hell bent on saying that being a good citizen must come from within, I agree with you yes, but my argument is in terms of just like in any institutional situation you writing an exam or test, you learn whatever it is you need to learn because you want to achieve a 60%. If you got 60%, you passed, you not going to fail, you not going to come back and repeat, but now you get people that want to over extend themselves because they are reaching for a higher status, {VAL} "if you taking that back into the community and society you go over and above your 60%, you will be more willing to be a good citizen, it comes from you, you want to help these people, you doing it for a charitable course and like most of us get by with our 60% why, do we have to do this, or why we have to do that? Not because we are not good people, I'm not going to over extend myself, you know help people, organising, I'm just saying.

**P2** It's just a thought that came through my head. {POF} {ANG} {FRUS} {INJ} I wish that those who govern would show good citizenship themselves, then it would be easier for every other citizen to contribute and those citizen who can't contribute because we have educated people that cant contribute because of the fact that they can't find jobs, and I think if that can be fixed, I think the example that P3 spoke about her mother being taxed 3 times, maybe that wouldn't happen, because there'd be more people paying tax, because I think that less than one third of our country is actually paying tax. Something like that, but it's a tremendously small amount paying for the entire country and if that could somehow filter through to everybody, starting from the top, it would help tremendously.

**P5** In response to the question good or bad citizenship, I think citizenship is a very loose term and like we've established now, {VAL} it starts in your personal life, all the way up to where you work, where you shop, what bank you banking with, are you paying the bank back what you've loaned from them. It goes all the way across the board throughout your life as to whether you're a good or bad citizen and when it comes to a bad citizen in my books it comes to what kind of a person you are. I think it's very personal and I think we've established that across the board {ANG} {FRUS} {INJ} {POF}. A bad citizen is a person in the media showing us exactly what not to do and I think our Government are the best example to answer the question on poor or bad citizen I think you must look at our Government and you'll see good examples of the bad.

**P4** I just want to agree with **P5** about the idea that in a society we are all individuals. Society is made up of a group of individual people. Each one of those people have their own views and their own personalities and things like that needed to be taken into consideration.

**P11** I think everyone is average, no one is a bad citizen. I think the only {VAL} time you going to be a good citizen if you act with your heart, and not just because you have to. That's all!

#### QUESTION 4

**Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?**

**P1** Most of my peers know how I've been raised; some colleagues know how I've been raised in my house. Just because somebody jumps in the river doesn't mean you got to follow, that's my attitude as well. Just because society is going bad and things are so on, doesn't mean that I have to do it ok. Just because people are stealing cars doesn't mean I must go and steal cars, {VAL} {POF} I'm going to grovel, I'm going to beg if I need to, I'm going to do something that's within my human dignity and pride and whatever makes me a better person instead of being a criminal, something like that. {CONS} {SUB} I think I'm a good citizen, I pay my taxes.

**P3** {POF} me as an individual, I can't practice good citizenship because I'm not able to pay taxes and all that stuff. When I do have a chance to practice it I will try my best to be a good citizen.

**P5** {VAL} I believe that I am a good citizen and I believe I give back what I get sometimes not enough. I do community service a lot, I do help out where I can, if someone is in a situation where I am able to help, I will, and I might not like it but I do because I believe from my background I've been taught that you give to someone less privileged than you. In any regard, not in money, maybe it's a learning disability and if you can help them, you do, and what comes around goes around. You put out your hand to give, you receive.

**P10** I think we are looking at it in such a loose term. I believe that I'm good and I'm bad. {POF} {VAL} I believe I'm a good citizen, because in terms of how I relate to other people, that's one. You know that makes me a good citizen, in terms of the things I do for people, in terms of how you want to assist other people, how you willing to help people, the influence. You look at people and you hear somebody says, 'you know what, you've helped me in this way' and that makes you look at your life and think that you are a good citizen, and being humble about it, contributes to the fact that, the bad of it is when I'm not practicing mostly because I feel I'm not practicing it at home, because there's this whole thing, when you're around people, (and it's a mental thing) when you're around other people, you automatically do good. When I'm at home, I'll shout at my sister, I'll be angry with my friend you know things like that, and at the point, I'm not a good citizen, I'm a bad citizen. I'm disregarding my moral fibres, I'm disregarding everything else, it's just my impulse, I'm being very impulsive, at that instance, I'm being a bad citizen so ja, it's very 2 fold. I don't think you can be completely good citizen or completely bad citizen.

**P7** I agree with that.

**P11** {VAL} I'm a good citizen, not especially to peers or society, or I am, sometimes that most of the time, I'm good at recycling, saving electricity, that's good citizenship, and giving out some change now and again, if you got extra change in your pocket and you find someone lying on the floor and you give your extra change that you don't really need that builds up, you can't always do it, but you do it every now and again.

**Comments:** 'That's sweet **P11**. And we get hugs when we down.'

**P11** Hugs, even hugs and affection.

**P5** There are a few ways that all of us can say, we do one thing, the {CONS} {SUB} people who have cars, pay our fines. We come to school, we need to get to school somehow, we get fined for parking outside and that is one of the things, we pay our fines. {VAL} One thing personally, which I brought out earlier, is that I do community service every holiday, I actually have to but I now do it even when I don't have to. Even when I have sufficient hours, because I think it's a way of my life being so privileged, which I believe I am, in comparison to a lot of people in this country that I can help when I go out to rural Tzaneen. I help the caretakers who actually taken it upon themselves to open crèches for people that actually have parents and as well who don't have parents. They've got parents who look after them, and some just get dropped off at school and never picked up ever again, you know they have absolutely nothing, so I go out there and help them with that. {VAL} {CONS} I think everyone has done their bit like we did last year, like Peace Players, by giving them and helping them to have a really good environment. I think as Interior Designers we have the advantage of giving people environments and we know more than most people how interior spaces can influence people and I know the year below us has just done a community project for the blind. I know how much it must have meant to them and so yes it comes from community service, but that is not the only thing that makes us good citizens, but it does contribute.

**P7** I just want to add, {VAL} {CONS} how I practice good citizenship, was during the World Cup, there were people all over the world in Durban everywhere and I actually met a couple of people from overseas and I spent a lot of time with them, taking them around and showing them the country and till this day I am still in contact with these people because they had such a good time with me, being in the vicinity with them, showing them the beauty of South Africa, because a lot of people came with the perception that they probably won't go home after being on South Africa. Someone's probably going to shoot me or stab me, but instead I showed them beauty in our country and that is something that stuck in their minds, and till this day, we still communicate in such a good way of extending myself, without the Government saying, "you must be good to these people." I just did it you know.

**Comments:** {VAL} {CONS} Ubuntu



**P1** {VAL} during the holidays, my aunt will have us, because they have cow dung floors in the classrooms. We help the kids to carry cow dung and we dung the whole floor, it's not the most glamorous jobs but it's something that I need to do and its fun you know. They like laughing at us, Model C and we like Model D like 'hahaha you', and it's quite uplifting. Sometimes my aunt will let me go to her classroom, and I'll help her teach something you know, they like to see other students from different situations and for some of them, it might encourage them to become better peoples. Sometimes I go teach the Grade 4's, '4 + 4 =? And I feel cleverer than them. {VAL} I think that people that adopt kids that have been abandoned are amazing. People who have become volunteer counsellors, who counsel people who have been raped and HIV Aids people stuff like that. I think being a good citizen, I don't know if you agree with me, blood donations as well, if you do that, I mean its life changing, like bone marrow transplant. I'm scared of needles, I would do it, but I'm scared of needles.

#### QUESTION 5

**Do you think that your schooling has had a positive influence on character building?**

**P5** I'm speaking obviously from personal experience {ANG} {FRUS} {INJ} {POF} and I do have a few incidents from my past schooling that have really broken down my character completely. I am more right brain than left brain dominated and I do believe that the school churns out more left brain orientated kids, at a rate that you can't stop. I think that because the majority of the people are left brained, the majority of the curriculum is orientated around them and I believe that it's just character demising and destroying, humiliating, no it really is. I could do maths, however I could do art and I was my own person, and to go into a school where you have to conform to every little thing was just completely and utterly beyond me. I just couldn't do it, and this made me a bad pupil, even though I did not drink, and did not smoke and did not bunk classes, but because I questioned why a poem was to be said in this way and not another, it made me a bad student, and I don't believe that schools cater for- I think schools cater for the majority and not for every individual and the unique.

**P10** I reiterate what you're saying. I also had some positive experiences in school, and some that really broke my spirit down with character wise. In high school, at some point you are told you are going to do 6 subjects, you have an optional 7<sup>th</sup> subject, and for all of us, it was compulsory, you had to do sport, now the only sport I knew how to play was tennis and netball, {ANG} {FRUS} {INJ} {POF} netball I was kicked out of, because I was discriminated against, "You can't score because you are too short." So it left me with tennis and then when I got to tennis, they said, 'it's only team players' it's only if you have a private coach, my parents couldn't afford that, then I sat and you kind of like segregated when you have that lesson, when you have that sport, I was doing like academic activities, not social, like extra mural, like other things as well, and the teacher will come up to me and say, "No, but you're supposed to be doing this, you're supposed to be doing that.?" {ANG} {FRUS} {INJ} {POF} What am I supposed to do when you are not catering for me? I don't think they cater for every single student, I think you get to school and you are put into a box, and you are supposed to fit into that box and you are told that you supposed to behave as a teenager you supposed to be this, this and that, and you are not this way. The teachers want to know, "why you are so withdrawn, then there must be something wrong with you." It did break your spirits down.

**P5** In response to **P10**, I believe that they can't cater for everyone in school, I do believe that they do cater for the mathematically minded and sports orientated children. They also have to be put in a box to be in school.

**P6** **P1** Earlier said how passionate her aunt was about teaching children. What I said was, {VAL} you get those teachers who are really passionate and want to help kids out and are there for the pure passion of teaching students and then you get those teachers who are just there to work, who are just there to "ok this is just a job for me, I just got to go there from 9 to 5 and whatever you know." They just got to put up with these students and they don't take time to care for these things. I went to a school where I experienced that and you get these teachers that tell you that where you come from does not define you. Because I don't come from a good place, I'm not saying where I live is not good, but you know it's a rural area, people just take it as I grew up here, I live here {INJ} {POF} I've got nothing more in life. I want to get out of there, I made sure that I worked as hard as I can to get out of there so I can make a better

life for myself, and they need to help you to promote you to tell you, you have a life ahead of you, you can do this. We only had one talk about further education. Most of the people I went with didn't apply to study. I wasn't the best student, but I worked as hard as I can. {ANG} {FRUS} {POF} There were students that were much more intelligent than I was, they got straight A's but they working at spar, you know why are you doing that to yourself, you know sure you don't have the finances, I don't have the finances, I've got a student loan, why can't you do the same and just get out of the place, {POF} I'd love to go back to the place where I live and help them out to let the kids know that where you live doesn't define you, you can get out of this situation.

**P3** With the whole education and teachers- like my brother, he's like ADHD. He's the worst type of case you can get and with high school, he's repeating Grade 10. His teachers couldn't sit down and help him understand what's going on. So now we put him in a private school where it's normal family that's teaching kids, not necessarily that's ADHD. Previously teachers, who had problems with him, just kicked him out because they couldn't bother helping him. {VAL} Within a month he passed all his subjects above 80%, where he was failing everything and within a month he has changed his outlook on everything because someone's actually had the decency and the time to sit down with them and help them understand and learn and showing good citizenship.

**P7** In my high school career, I just thought I had a very good observation of how the schooling system turns out different classes if I can put it to society, this is what they churn up because I had the privilege of being a prefect, I was an all-round achiever, in sports everything, I got along with everyone and I was just like that you know, I observed just from a small group of matric people and how already you can start pasting people into the different categories of how they actually going to turn out, when they come out. I mean another example is everyone was normal until prefect elections came and now it's a struggle of power. I want this, I must do this, I must outshine all that and then you got your head girls all that. {ANG} {FRUS} {INJ} {POF} From the time this woman got her head girl badge, 360 degrees turn, no longer the same person she was before. She became power hungry, she commanded people in a very...very bad way, she commanded people to respect her and she was no longer the

person who would lead by example by saying “I’m showing you now, this is how I want things to be done and I will lead by example.” Instead she disintegrated in my eyes. I just saw it as disintegration. With other people you find you got your people who are actually progressing, you learn more out of the experience of being in that position like that, because you are able to look back and say I was in a position of being Grade 8 once and this wrong with me and this wrong with me and you get someone come up to you say ‘no listen, you not a bad person, you just need someone to show you ok, this is how you do things’ and you can see these people coming right so that’s just an example of how I saw high school being a factory of just pushing out all these people straight into where they’re going to fit into society.

**P1** I was also a prefect myself, when prefect election came, my mum said, {VAL} keep your cool, don’t do anything strange don’t all of a sudden want to show up, just be who you were’ you know and then she says if you do that, you will see how many people around you will suddenly be something else and definitely with **P7** oh you not xxx anymore, Haibo am I not xxx anymore, am I not P1 anymore. I saw people changing and there was such segregation, in a class that use to come together, go out every Saturday all of a sudden you have two by two, four by four, six by six, and if you tried mixing with them like who are you, I’m like Haibo, in Grade 8 we were all together, sneezing at night, what’s up now, who do you think you are, you think you better, you think that badge makes you shine and I’m like, I didn’t even ask for this badge, Am I not P1 anymore or are you someone else, because with all that power hungry thing, because some of us become jealous and we change, and we become envious and we definitely I can see all the people I matriculated with, you know and where they are in society and some are just there at the bottom and the people who were gearing for captaincy they all like doing B.Com, people who were mellow artists are doing mellow design kind of thing. Really high school is what determines not all of it but really it does manufacture and directionalise where people are going to go.

## QUESTION 6

**Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?**

**P9** {VAL} I'll say my family definitely, I don't know, they have like good qualities like good citizenship and I feel that's how I followed after that. When you surrounded by good people, you automatically want to become like that.

**P8** Firstly my mother is a person who never gives up, she always strives to get everything she wants and she's a motivator. {VAL} She is a single parent and that also makes me stronger, and make me believe I can stand on my own, I can be alone without a partner and the other factor is also my schooling where I came from. I was the only one in my class who came from a model D school and I consider myself lucky to be in a class with all these other great students. That is a point where I was never part of, so now I consider myself lucky being a part of that whole group and the fact is that it is in the past. Certain things happen in class like you know what type of person you are, that's affects you so emotionally. It changes you as a person and also makes you stronger at the same time, and so a lot of factors that's made me stronger as a person and more humble and made me look around and see, "oh! You that character, I feel what you are feeling, and I see where you are going." {VAL} You start appreciating stuff that you never had, that you don't have. You change to a different institution, you are actually happy. You see that students don't appreciate what they have. I never had that, so I'm appreciating what I am getting because I was never given that.

**P2** I'll have to say it's my late father, some factors I thought of before his passing and then there are some elements that I realize after his passing. My father obviously grew up in a time where he was not exposed to many things but he worked and he sometimes made those things happen for himself, where there are other people, I'm not trying to say it in a bad way, but when I compare him to my mother, there were some elements when my mum was like I have given up because I wasn't given any tools to do that, {VAL} whereas my father was like if you want something, go get it for yourself, don't wait for somebody else to do it for you and at the same time, he did not do that for me, in a sense that I would say 'daddy daddy, I need something' and he would say 'get it for yourself' it instilled a character of independence, don't always feel like you

latching onto someone so I think that he was a big influence, a positive influence on my life and other people who am I also surrounded by, those are people who helped to build a person's character, and there are many people, I don't think there's a person who is not inspired by somebody or something even if the person says one thing to you, it's a thing that could stay with a person for their entire life, to help them build themselves and become better people.

**P10** I think its three people, my mum, my dad and my uncle. {VAL} My mum, in the sense of her character, her strength, the type of person that she is and the way she lives her life and with my dad, surprisingly, my parents always had this thing that you have to be independent. From a young age they tell you, when you start working, you must open up your own account, they won't do it for me, and literally, my dad will leave me till the week before or the day before, he will say I've been telling you for months now, you know you have to do this, did you finally do it' Its little things like this that tell you, {VAL} they try to instil that sense of responsibility, you are an adult, you have to be responsible for your life, nobody's going to teach you about some of these things, I am here if you want to ask me how to fill out taxes, I'm here for you but there's certain things I will tell you once and you must go and find out the information and you come back to me and we will discuss it, and I will give you my opinion and you go and sort it out and figure out how to do it, and the third person is my uncle, he lost his job, and he is a wonderful man, married to the most horrid woman ever but my aunt, really, {ANG} the way she breaks him down, and the type of woman she is, she doesn't show him respect and you go to his house, he doesn't have this notion that I'm a Zulu man, I'm not going to cook, I'm not going to clean, {VAL} if he finds your clothes lying on the floor, he will actually take it and wash it for you, he's like that he's such a good person, he's got such a good heart and you look at it and say that's what I want in a future partner. So all those values I looked at and I looked at him and I said that this is the type of person that no matter how much you break him down, they are willing to forgive you and they still just carry on with life and they do everything because it comes from their heart. People who inspire me is my step dad. Here he was a street kid and now he's a senior state advocate, and I think that's a huge leap. {VAL} I mean from a person who used to fight for shelter with dogs

to being a senior state advocate. He has like a presence with him, you know, when he walks into a room, he demands attention, he doesn't ask for it, it's just his presence, and how he carries himself. He knows where's he's been and he knows where he's going. He's like a pit-bull when it comes to business when it comes to what he wants in life, he doesn't settle for second best and when you make a fool of him, he makes sure that you understand you made a fool of him and you will rectify it and {VAL} that's a person I really admire, he says he's not going to let what happened to me in the past the fact that I was street kid all of that, that's not going to define who I am, you know, what I want to be is going to define who I am right now. Other people that inspire me are some of my colleagues here, like I'm the youngest in class, because I'm 20. All of them have taught me a great deal. Every day I go home and tell my mum, "do you know what my class mates said, and like you wouldn't understand, {VAL} they are like mentors for me and I enjoy every moment I spend with them, I want to absorb everything that they experience and all the experiences they've gone through because they teach me, because I think I have so much life to live so if I can avoid half the things they've gone through, it would make me such a better person.

## QUESTION 7

**Do you think that this institution has made a positive impact on you?**

**What kind of influence has this institution had on you thus far?**

**P7** I don't know, but mine is short and simple. {ANG} {FRUS} I've been broken into pieces, yeah, I've been shattered into pieces and put back together again. I will glue myself back together. Basically, it's not easy but I do understand, the processes that I've had to go through within the institution to make me better person, because I'm like rebellious or I'm not doing such things because I can't do it, I mean there is only one person showing. You know you can't do it all, but it's given me the drive and ambition when I go out there, I'm going to excuse it, kick everyone out of the way, because I've learned how important it is to be headstrong and get going with what needs to be done. I will not remain in the box, I'm going to go out the box.

**P5** I'd like to say, that it has had a positive impact on me in the sense that I know where I'm going, I know what I can achieve, I don't let anyone depict

my future for me. I don't let people put me down and what not, and I think I've summed that up quite nicely for a few of us. {INJ} {POF} I believe this institution has a lot to work on with regards to who the actual people that they need to look after really are (All agree) and once they get that right, I think that a lot will turn around.

## QUESTION 8

**Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, through your lecturer's behaviour or attitude?**

**P10** {CONS} {SUB} I think they try, because every year you all have a community project you supposed to give back to the community so in that way, it's citizenship but at the same time, it's two fold, because they want media coverage, and they want more students so at the same time it's kind of forced upon us because you are doing that subject, you are doing that course you have to go and paint, you have to go and do this and if you don't do this, you are not going to get your 80 hours to graduate at the end of the year you don't really have a choice. {POF} At the end of the day though, regardless of all of that, you see what you have done and you actually appreciate it and you happy and you see the peoples' faces. So I do think that they have promoted good citizenship in terms of community service projects. Curriculum, mmm...lecturers behaviours, some, I think there are some lecturers who actually do care and do want the best for you but ultimately at the end of the day, you know what, you here to study, I'm your lecturer, things have to be done, I have to follow a set of rules ya so. {SUB} Actually you put in a box, literally, for a good couple of years after that you have to get out of that box and you have to fit in with the system.

**P4** No not really (lol)

**P6** {ANG} {FRUS} I think at city campus, we like isolated we don't really find out what's going on with the other campuses, we like basically like our own institution, we don't really find out what going on, at Steve Biko or any of the of the campuses. It's like they forgot about us.

**P1** As **P5** was just saying, like recently we just had the elections, I came up in {ANG} {FRUS} the morning and there's people sitting on the stairs and



there was like these three boxes lined up there and I was like “What’s going on?” There wasn’t a poster to say that...I didn’t know who...

**P10 {ANG} {FRUS}** Last year as well, there was Breast Awareness Week and Woman’s’ Month or something and they had mammograms or something that you can go and get free pap smears or students go for pap smears and I found this out because I went onto the DUT website to go to the library to renew my books, and that was one of the things and that was actually small and I’m looking and I’m thinking I’ve never had that, I don’t even know what that is, and you have to go all the way, we are very isolated, and there are so many things that we would like to take part in but we are in isolation.

**P1** I recently went to England and my cousin is also doing Interior Design and she studying at Anglo Ruskan University and I really like the way how information went along they had like intercoms and announcement overboard and user face for the students were so vibrant and so lively it was a site that you wanted to go on, you know you can get music downloads, you can watch movies, they had specials for the students, all that stuff its nice it encourages...you can learn breast cancer, HIV AID all of that. If you go to the level of the students and understand what makes them tick and what makes them excited then you know, because this election, {POF} {ANG} {FRUS} I didn’t even vote because I didn’t even know what they were voting for. For three days people were like what are you guys doing here, they gave us the eye because we were not voting. You know, they rallying for SRC President and they don’t come to me and say ‘hey, this is what I’m standing for, we just like an ‘island in the stream.’

**P7 {ANG} {FRUS} {INJ}** so in short, we actually reflect the minority within then society of DUT (off the record)

**P6 {ANG} {FRUS} {INJ}** The journalists students are based at City Campus, they write the paper, but we don’t get it at City Campus, we get it like once in a blue moon, because it will be like extra, like probably left over or something, and you know the journalist students are based here and where is it distributed? Why aren’t we informed, and we are never in the paper. The Interior Design Students are never in, we did the community projects, they never did a story on us, (how many of you guys) four or five, four got chosen for the PG Bisen, LaFarge and stuff like that, they’re going through, few of our

friends are going for the PG Bisen Award, was not in the paper, we've done well as the design students, why aren't we in there, you know?

#### QUESTIONS 9/11

**Do you think that DUT is doing enough to promote good citizenship?**

**How can citizenship education be promoted either formally or informally at this institution?**

**P5** When we first arrived at this institution, we were explained that we had eleven different subjects which have been subdivided and there are five main subjects. We got told that if you get an A for any of those subjects, you will get that subject for free, and we pay per subject, and one subject is approximately 4 grand, the other subject is approximately 11 grand the other one is approximately 8 grand and so on, and when we arrived, that was the intention, and then they took it away. They said you can only get a bursary if you got an overall "A" so they stopped that bit of, it's almost like encouragement, incentives, they stopped that. I believe that there's a reason why they stopped it, {INJ} they ran out of money, because they were giving handouts to people who didn't really deserve it, because they didn't end up going to lectures anyway, ja, and they actually disrupted everyone else's lectures due to striking. {POF} So I believe there are ways they can promote it and one is yes, reward us for doing well and two is don't just gives handouts to people who don't deserve it. Put a pre-requisite, you know I'm getting a bursary from another institution now, and the pre-requisite is I'm giving back to the community what I'm taking. They are paying for my education and therefore I have to do community service and I think DUT should reinforce this and then they wouldn't be giving handing out to so many people and I'm telling you that those people receiving all those handouts won't do that.

**P10** Seeing as you answering that question, you know that when you're at school, you are with your different races and different types of people and you are forced to be with those people for 5 years and you don't have an option, you have to tolerate those people, then you get to varsity. Varsity is like nobody's guarding you, when you at school, your teachers will be like 'why are you not getting along with those other, why do you guys leave that person out of the group, no you must socialise, there's always that whole thing, people are hovering over you. You get to varsity, nobody's doing that, you free to lead

your life and be with any group you want to be but still you will be with those that you comfortable with, in a way. Ya, I lost my trend of thought. In terms of lecturers, {VAL} they can play a role in being vigilant in terms of what's going on in class. There's so many students that you don't know, they spend so much time on this got to be done, this got to be done, whose got things actually happening at home that sometimes you forget that this is a human, whose got their own individual problems. I'm not saying go to every single student and ask "Are you alright", you know, but also {VAL} {POF} be aware and be alert that every student has a story and you are not just a number and not just a student number and there's a story behind you, you are a person. I would actually like it if it felt more like I was at school and if the teacher was actually made aware about me and knew what type of person I was, so they understood your character and also just to reiterate what P5 had said, I honestly believe that the system, with {ANG} {FRUS} {INJ} the SRC is abused their power. They get educated for free whereas everybody else does not and you look at the SRC members, most of them are repeating for how many times, because there is this whole system you don't have to pay for your fees, anyway you studying for free. I think they have to look at all those things and how it affects the greater population of students and how we actually feel, they need to have questionnaires and ask us how do you feel about all those matters and we will actually say to them, that it is really unfair. Our parents take out loans, two loans, and three loans every single year to pay for us, and there's things that are happening like that, and that's not practicing citizenship because you are giving people a free ride.

## QUESTION 10

**Should citizenship education be given more prominence at DUT?**

**P2** I think it should, just to kind of elaborate on what has been said, we are kind of an isolated section of this entire DUT, but when you think about it, when you go to the other DUT or Campuses, {FRUS} it's like a whole society, but a competing society. So I don't know if citizen is being elaborated in a positive way. I'm not saying it's a negative aspect, I don't know, it's something that I'm thinking about, where it seems like people rate themselves better than other people. I don't know how to explain this, but when you look at the other

Campuses, it doesn't look like - there is integration, but there's integration, (isn't that camaraderie) it's like pretence like we are integrated because we all from one place, but at the same time, it's like, I have no idea how to explain this, but there's kind of this barrier thing that's between people, that is just I don't know how to explain it, but in this campus, we are free spirited and we mingle, but in the other Campus, there's a lot of people, it's a huge community but people just do their own thing, and they do it in a competitive aspect and it's like people are not themselves

**Comments: P10** we are more tight knit and we more closer in that way we ourselves are promoting citizenship amongst each other, more than DUT is doing it, it's like interpersonally, we are doing it ourselves because we all just like each other.

**P7** When I looked at this question, what jumped at me is the fact that should citizenship education be given more prominence at DUT. Basically, going right back to the initial question, citizenship was what we kind of discussed in a way to say, it is not something that you can teach someone, it's something that's instilled within you and all of that. So in my personal view I think it would be irrelevant to what someone has paid money to go to an institution to study, like I'm here to study Interior Design, but now I won't pay money to study Citizenship Education. I don't know if I'm making sense or I'm reading the question wrong, because it's something that should be instilled within you, exactly and all the things we already discussed prior to coming to this question, I think in my understanding it's irrelevant, because I'm here to study Interior Design.

**P1** When I was in England in Anglo Ruskan University, it's not, they don't really teach you, but in a way, it's kind of teaching because every Saturday they have this Student Fest. They all have balloons and they do Apple Bobbing and all of that. They have this "come on guys, let's go and do this, and let's go do that, let's all go to the park." There's a park next door and they all walk down they did things like that and also they had hip-hop nights. They have sessions; they had different things that catered for different people. They had dance club, they had so many activities. You felt like for most people who were doing things at high school, you come here and you like 'oh, I just have to focus on my books, there isn't any of this.'

**Comments:** Exactly!

**P2** They always say to us, “you know our course is so stressful.” They always telling you, “You guys need to have a social life.” I’m thinking when I go home, I just want to sleep because I’m so tired from all these projects, at least if you make the environment at varsity more conducive and you made it fun, and I had dance club and I know if I want to, at four o’ clock every Friday or every Wednesday that there was some social event happening here, there’s music, there’s something like that, I don’t know if it happens at Steve Biko I’m not sure, and we never have that, **so at the end of the day, we just end up depressed artists and people think you crazy**

**Comments:** ‘It’s like we forgotten children’

**P7** **Yes, we are forgotten, no I’m going back to the point that P10 was saying, everything unfortunately my darling, happens at Steve Biko. There’s dance classes, there’s extra mural activities, there’s sports. It’s part of DUT, I’m telling you, I used to do it when I was doing Fine Arts. Even though with the whole DUT, they’ve got a big bash, and there’s a weekend where they take everyone out for picnic all the Campus buses come and pick everyone up, there’s all of those things, but we never find out, unfortunately we are part of the minority and they really don’t care.**

**Comments:**

Different situations where you can break barriers, you know when you having fun, not that you not conscious, but if you in that light hearted mood, there’s no you’re black, you’re white, we can gel, we can have fun, all of those barriers, because all of those barriers that are always there – because fun is fun. **In this institution you forget your own age, you forget to act your own age and you so drilled into thinking, you just thinking ‘I need to be making money, I need to be doing this, I need to be doing that. Obviously you need to be doing all that but you forget your actual age, you forget that you’re a student (Comments: ‘It’s like a rat race’) you don’t even have the means to be in that race, you not even supposed to be in that race. You just forget yourself, you lose yourself.**

**P10** And I also specifically found that being in this course, just being in this type of environment, you end up socialising with the people you are with in class. **You have parties, it’s usually the people that are in your class that you see every single day. You get tired of seeing the same faces all the time, like**

you need fun, you need something just to put the spring in your step, some days you know, you end up feeling really depressed. That's the problem with being at City Campus, mostly, really, because there's nothing going on, you disconnected from the rest of the Campuses.

**P4** I think one of the things that make it so stressful, is that there is nothing to take your mind off work. That once you've done your work, you leave with your work, fresh on your mind there's no sort of way to run away, unless you want to go to the cafeteria, and play a game of pool.

**Comments:** 1. "Did you ever play a game of pool at the cafeteria **P4**?" "I played in foosball everyday with the guys, there was not much responsibility. I've never played foosball in this Campus in two years. Never touched that table, because I'm always thinking about work, I'm going home to work, I can't sleep because I'm working, I have to wake up for tomorrow because there's so much more work to do, it's work work work work.

2. You lose yourself, you're gone, dead.

3. It makes you selfish, self-centred in a way.

So are we saying, the curriculum is not holistic, it's just gearing you for work?

**Comments:** **P1** We are like machines, we are programmed.

**P4** We look at students at UKZN or whatever, there's so much going on, it's almost fun to be a student, to be honest, when I'm done studying. Can we put that on record? Students at UKZN are really living a student life, you know there are a lot of functions going on, a lot of mingling going on, and to be perfectly honest, the things that I will take away from DUT will be strictly you know educational. Can't really think that I've taken anything beyond education, maybe like a couple of life lessons, not a lot of camaraderie and enjoyment that went along with it. It was all work, all the time 24/8.

Do you think you have lost some of your youth?

**Comments:** (Unanimous) Yes, and we've aged too.

Even on the odd occasion, when we do go out on seminar or function or something like that, there's still that work ethic that's at the back of your mind, you never really ever let go, and it's very strenuous, it's terribly strenuous, I don't know about any of the others but everybody finds it stressful.

You come here, like I want to study Interior Design, I'm going to be successful, I'm going to get so much money, I'm going to be living the life, champagne and caviar and then you start like first year, ok, so good, and then second year you start feeling it, (I got sick in second year) second year sucks the life out of you. You don't have a life and you realise that you are actually going downhill, 'how the hell am I going to get through this. It's a lot of work.'

Because we working all the time, we don't have time for stuff, so we don't have time to do good. To do like community work or community projects or community service. I don't have the time to do that.

Are you in anyway suggesting that these things should be brought into the curriculum, so that whether you like it or not, you forced to do it but it's a distraction?

**Comments:** 1. O ya, yes, for the sake of our sanity.

**P4** I don't think that the Interior students will be forced to do it. We're going to do it. We will be glad to do it.

**P4** None of the students hate each other but then with such a competitive environment all the time, it really is difficult to de-stress. Not everyone's going to survive, I don't think, that's just reality. Not all of us are going to be Interior Designers in this room, well hopefully not. I don't think lots of us will be Interior Designers, because this Industry is quite tight, and trying to filter into it and get into it is like really.

## APPENDIX D

### CRITICAL DISCOURSE ANALYSIS

Table D.1 Characteristics of a good citizen

QUEST 1	What are some of the values/characteristics that constitute being a good citizen?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism BTech	7	{VAL}	{VAL} {CONS} honesty	Most of the participants considered human <b>values</b> such as respect, honesty, tolerance as an important component of good citizenship on a personal level. Many were guided by the constitution paying taxes, being law abiding citizens. A few were speaking from a position of power taking responsibility for one's own action, not relying on government handouts, exercising one's right to vote - indicate a mature way of thinking: they are empowered to realise that their lives are dependent on their own actions.
	8	{CONS}	{CONS} {VAL} {POF} responsibility for yourself and for your actions {CONS} {VAL} {POF} imperative that you're a good citizen by going out exercising your democratic right to vote.	
	4	{POF}	{CONS} {VAL} {POF} you should not rely on government to give you everything, not rely on handouts {CONS} you must pay your tax.	
	1	{INJ}	{POF} encourage other people to pay their tax.	
			{INJ} everybody is given everything and not a lot of people are paying	
			{CONS} {VAL} you need to not litter {CONS} {VAL} Don't do crime, have safe sex	
			{CONS} {VAL} Just respect and tolerance... helping other people when they need help, and just to be there.	
Graphic Design 2nd year	11	{CONS}	{CONS} {VAL} respecting others and {CONS} {VAL} also the way you've been brought up {CONS} {VAL} respect them you won't steal from them, {CONS} {VAL} won't want to harm {CONS} {VAL}, respect basically for me, {CONS} {VAL} respecting yourself.	Respect is regarded as an important value, respect for oneself and for others these values stem from one's upbringing. {POF} <b>responses you cannot respect others if you don't respect yourself - starts with yourself.</b>
	12	{VAL}	{POF} {CONS} {VAL} you respect yourself, you respect everyone around you. {VAL} {POF} it all starts at home, from how you were brought up, if you were raised to have {VAL} good values and good morals and if you were taught how to act around people or to {CONS}	



QUEST 1	What are some of the values/characteristics that constitute being a good citizen?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			respect others, {CONS} {VAL} how to respect your parents, how to {CONS} {VAL} respect your brothers, siblings.	Once again respect is regarded as the most important part of being a good citizen, followed by following the rules or laws, submissive to the laws of the country
	2	{POF}	{CONS} {VAL} {POF} respect people all around you as pretty much as you respect yourself.	
Fashion and Textile 1st year	6	{CONS}	{CONS} {VAL} morally upstanding {CONS} {SUB} abiding by the law	
	2	{SUB}	{CONS} {SUB} Paying your taxes {CONS} {VAL} being respectful and being upstanding citizens.	
	4	{VAL}	{CONS} {VAL} respecting your country {POF} you should approach life in a positive way.	
	2	{POF}	{CONS} {POF} {VAL} respect is one of the most important ones because if you can respect your fellow people and everyone then you can respect the law and others and you can all live happily in one happy place.	Values are rated high again. Human qualities are seen as more important than material wealth, taxes are also mentioned often. OBEYING THE LAW IS A PRIORITY. A point of contention is that, while most participants were guided by the values of their parents (their upbringing), they were sometimes led astray by others - their peers.
Interior Design 3rd year	6	{VAL}	a {VAL} good citizen is to be a person who is compassionate, {VAL} caring and always willing to lend a helping hand, {VAL} a person of encouragement, always sees the glass as half full as opposed to half empty, {VAL} a person of ambition and great character strength.	
	4	{CONS}	{CONS} share on how your country works, how your city works, how your community works {VAL} it's not only about being a good person	
	3	{SUB}	{CONS} {SUB} you pay your taxes, you drive on the right side of the road, {CONS} {SUB} you don't drink and drive,	
	3	{POF}	{CONS} {SUB} a good person is a person more willingly to follow rules,	
			{VAL} subjective because I think {POF} your upbringing has a lot to do with it, and the type of person that you're are and how things influence you, because you can be brought up very well,	
			{POF} I'm naturally a good citizen at the same time, it doesn't mean, if I'm paying my taxes, at home...	

Table D.2 The meaning of citizenship education

QUEST 2	What do you understand by the term citizenship education?			RESEARCHER'S COMMENTS
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	
Journalism BTech	12	{VAL}	simplistically the education of the citizenship of South Africa {VAL} just to push education onwards so we need to support each and every individual who are poor.	The government and media are seen to play a significant role in promoting awareness programmes such as HIV-AIDS, SARS, SUBSTANCE ABUSE.
	9	{POF}	{POF} Try to educate the general public and population on issues like for example HIV AIDS or corruption or just to empower people through knowledge.	
Graphic Design 2nd year	14	{CONS}	{VAL} whatever values that has been instilled in us, let's say we've been given a project where we are being educated. {POF} the leadership skills would be brought forth better because we've been instilled with more positive influence.	Participants also discuss giving back to the community which is A SIGNIFICANT ASPECT OF GOOD CITIZENSHIP.  Participants question what values mean to different people.  Government's initiative to educate people to become good citizens, paying one's taxes.
	4	{SUB}	{CONS} {POF} encompassing everything that makes a person a good citizen	
			maybe doing a project that {POF} {VAL} {CONS} will give back to the community	
			{POF} {VAL} {CONS} also give back to everyone around you the community.	
			{VAL} not judge them by the way they are or the way they do things or by the way they look or anything like that but being able to make sure that you put everyone in a standard.	
Fashion and Textile 1st year			{CONS} {VAL} what are morals? {CONS} {SUB} should you pay your taxes {CONS} {VAL} taught to look after your community, get an education. {POF} {CONS} {VAL} still take care of other people.	
Interior Design Students 3rd year			{CONS} sex education, you've got your AIDS, and what's it...ja like they're teaching you how to use condoms, those type of things, you've got Love Life, thank you, you've got Love Life {CONS} {SUB} you've got SARS, little things, they're trying to bring it in, and try to teach you about citizenship education.	
			{CONS} {VAL} {POF} media more, tries to influence it and maybe around schools as well, we are taught to tolerate each other not necessarily because you are in a certain confined environment so you have to tolerate each other, therefore you have to enforce citizenship and you have to get used to these people that you're with	Choice of words is interesting, e.g. tolerate each other instead of accept each other. Sounds like the participant is forced to do something against

QUEST 2	What do you understand by the term citizenship education?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			because you're all different personalities, so it's very much an external factor and more people teaching you how to do it.	his/her will. <b>THESE PEOPLE</b> – doesn't sound accepting of other races/groups.
			Government has strategies in place to ensure that the rules are [kept] <b>{CONS}</b> <b>{VAL}</b> what your role is as a citizen, basically from education, educating system you go to, well I went to a multiracial school, so already, I have to be aware that a white person, a black person, an Indian person, we don't all act in the same way so basically you know how to <b>tolerate</b> the people within your whole community so basically you're aware as a citizen.	
			<b>{CONS}</b> you get an ID you already have affirmation of, okay this is my identity, and this is how I conduct myself in society, and like who are you and what are you in society.	The minimalist and maximalist concept of citizenship education as explained by Dieltiens (2005) is referred to by participants - being a legal citizen by having an identity document or by being an active, empowered citizen.
			<b>{CONS}</b> <b>{SUB}</b> paying taxes and licenses all of this	
			<b>{VAL}</b> <b>{POF}</b> something that is intrinsic to someone, you know you sort of feel that you need to make a contribution to society someone who doesn't feel that he has a duty to you know, make the world a better place, how can you teach them and bring them to that sort of conclusion, sort of going back to question number one, values and characteristics of being a good citizen.	
			<b>{VAL}</b> <b>{POF}</b> you only empower yourself, by empowering others people, and I don't know, is there a certain point where you can't teach somebody to be a good citizen.	
			<b>{CONS}</b> <b>{SUB}</b> like taxes and things like that and how much of it you feel is your duty, how much of it is you know either coerced or forced into doing?	
			It's just like that RICA thing, it's really typical of RICA, <b>{CONS}</b> <b>{SUB}</b> like I got an SMS the other day that says that I need to RICA or else they're cutting my line, so I'm forced to RICA, even though I don't want to RICA. So citizenship is like that, you may not want to know about citizenship but a lot of things are arranged.	Citizens are forced to obey the law of the country.
			<b>{CONS}</b> <b>{SUB}</b> it's just an example of a law that's been set in place to actually help us, help the country kind of thing. There are no laws set in place for the sake of laws being set in place. Yes it ultimately comes down to being a good citizen and showing good citizenship, by following	
				The Government has strategies in place to ensure that that the rules are obeyed otherwise you will be labelled

QUEST 2	What do you understand by the term citizenship education?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			those laws, however they are there for a reason to make this world a better place by following these laws, we're obviously, contributing to the whole good citizenship, and chain reaction.	as a criminal for not paying e.g. RICA, SARS, ID.

Table D.3 The characteristics of a poor/bad citizen

QUEST 3	What characteristics would constitute being a poor/bad citizen?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism BTech	7	{POF}	{VAL} {POF} we need to respect ourselves in various ways to ensure that our country is the country that is striving for the best.	
Graphic Design Students 2nd year	10	{VAL}	I think respect is the main thing, {VAL} {CONS} whatever I think [P1] deserves, should be whatever I deserve as well. I shouldn't look at the next person as less of an individual or more than I am.	Choosing between right and wrong is important, practising good, righteous behaviour.
	7	{CONS}	{POF} {VAL} {CONS} saying treating others as you would treat yourself.	Treating all people equally with respect irrespective of their status is an important indicator of good citizenship.
	2	{SUB}	{POF} mental capacity does also play a role as well as your actions and reactions that happen toward that. But for example our campus at Graphic Design, I find that we are good citizens we do	
	1	{ANG}	{CONS} {VAL} respect each other, we don't copy each other's work	
	1	{FRUS}	{CONS} do help each other, in that way we sort of teaching each other how to be good because to help someone else that person will say, hey one day, I got helped for doing this, let me help somebody else for doing the same thing	
	1	{INJ}	{VAL} {POF} its actions and reactions that contribute to being a good or bad citizen.	
			I think when you get to this age and you in like an institution like this, they expect you to like know what's right and wrong they expect that from you because of your age, ja.	

QUEST 3	What characteristics would constitute being a poor/bad citizen?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Fashion and Textile 1st Year			murder is morally wrong. {CONS} {VAL} morals and stuff that was put in you throughout school, throughout what your parents taught. it's {VAL} dependent on your upbringing.	
Interior Design Students 3rd Year			{CONS} {SUB} he'll pay whatever needs to be paid, he will do his contribution according to what the society needs him to do, (is he a bad person?) personally, he is a bad person (but is he a bad citizen?) no, I don't think he is a bad citizen.	Forced to pay taxes otherwise you will be charged a penalty. The point that is argued is whether abiding by the law makes one a good citizen or is your action as one human being towards another that is more important as a good citizen. Many participants see good citizenship as something that comes from within - it's in one's character, the willingness and desire to be good to others. A few felt it was too much for them extend themselves for someone else's benefit. <b>Indicates critical thinking, mature behaviour. Realising that you do have a choice regarding what you want to do what you have to do - position of power.</b>
			Does that {CONS} {SUB} {POF} mean following the rules makes you a good citizen?	
			your desire to help the country and make it a better place, we're all making it a better place by paying out taxes and doing the mundane, which is all forced so we actually we don't want to do it, so are we good folk because we don't want to do it? Or majority of us don't want to do it.	
			You're hell bent on saying that being a good citizen must come from within, I agree with you yes	
			{VAL} if you taking that back into the community and society you go over and above your 60%, you will be more willing to be a good citizen, it comes from you, you want to help these people, you doing it for a charitable course and like most of us get by with our 60% why, do we have to do this, or why we have to do that?	
			{POF} {ANG} {FRUS} {INJ} I wish that those who govern would show good citizenship themselves, then it would be easier for every other citizen to contribute and those citizen who can't contribute	
			{POF} maybe that wouldn't happen, because there'd be more people paying tax, because I think that less than one third of our country is actually paying tax. Something like that, but it's a tremendously small amount paying for the entire country and if that could somehow filter through to everybody, starting from the top, it would help tremendously.	
			{VAL} it starts in your personal life, all the way up to where you work, where you shop, what bank you banking with, are you paying the bank back what you've loaned from them. It goes all the way across the board throughout your life as to whether you're a good or bad citizen	

QUEST 3		What characteristics would constitute being a poor/bad citizen?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			{VAL} time you going to be a good citizen if you act with your heart, and not just because you have to.	
			{CONS} disregards the law, who doesn't obey the law, {VAL} immoral {VAL} {CONS} no respect or tolerance for other races, bad citizen in {ANG} {POF} general does not take responsibility for their action, even their thoughts and the things bad citizen {ANG} abuses children and abuses woman {ANG} mother who abandon their babies. Bad citizen {FRUS} {INJ} {ANG} {POF} who expects everything from the government a persons who responsibility of the government to take care of him or her {FRUS} {INJ} {ANG} {POF} destroys the environment you know, {POF} {INJ} {FRUS} {ANG} yes they are Government and yes they are leading our country but then again the actions that they are doing, actually contributes to the society becoming bad you can see with the whole rape thing, and taking a shower afterwards, that was just ridiculous and that will also contribute to people saying hey okay, if I go and rape somebody that's pregnant, I won't have aids type thing, so I'm forced to RICA, even though I don't want to RICA. So citizenship is like that, you may not want to know	Critical of Government as they are seen as not setting a good example of good citizenship. Participants are able to make informed judgements regarding morality.
			about citizenship but a lot of things are arranged so that {ANG} {FRUS} {INJ} you don't have a choice, or else you'll be ostracised by society and you'll be in your own naughty corner, so if I don't RICA, {ANG} {FRUS} {INJ} {POF} what about tax that you pay? Our parents pay taxes and those goes to feed prisoners, things like that and much as I am taught at home, that charity begins at home, I'm funding a rapist, I'm funding somebody who killed my uncle, my uncle was gunned down, I'm funding that person and I'm saying you must carry on eating, you must live your life, he's passed away you know, so at the same time, as much as those laws are enforced, I think there's so many of them that actually just are wrong, that contradict what a good citizen is about, because even with that, you find that the lay man, it's typically, the rich get richer and the poor get poorer. As much as you going to be paying taxes you going to be finding that {ANG} {FRUS} {INJ} {POF} the people in Government are the ones who are, the 'fat cats' with the big bellies, everything because they're pocketing all the	Anger, frustration and feelings of injustice are evident in their complaints about Governmental leaders  Participants are disappointed, disillusioned and have no faith in the Government's ability to take this country forward.

QUEST 3		What characteristics would constitute being a poor/bad citizen?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			<p>money. Is that part of being a good citizen? You know, exactly, it's not part of being a good citizen, it's so contradictory, I think as much as I don't want it to go there, it all actually ends up being political, because it's all about laws, it's all about policies, it's all about politics and power and Government, and it is just, at the end of the day, it should mean something to you but some of it actually ends up not meaning anything, because it's actually hurtful in a way, it ends up being bullying in a way.</p> <p><b>{ANG} {FRUS} {INJ} {CONS} {SUB} {POF}</b> there'll be people who like don't agree with the death penalty so those people are going to live, those people that have killed are going to live and where do they live, and if they are living in confinement, who's going to pay for them? There are laws overseas that they can bring in and you know, where they actually go out and work for their living, for their meals, for their overhead expenses, there are laws in place overseas but it's not in every country, it's not saying that S.A is the only one or only place that has these laws, ja, you go into a 5x5 cell and you're the only person there, and I do know of prisons, there's a prison apparently being built in Tzaneen that has LED screens and high definition screens as well, and I know a lot of people who don't have 5x5 rooms <b>{ANG} {FRUS} {INJ} {POF}</b> government is really, really taking advantage of all of it. If it was reasonable, if it was understandable, then we'd pay our taxes on a most likely a willing basis. We would want to do it, because we know we contributing in a very good way. Now they're taking advantage of it, increasing prices on everything we see and we need practically everything to live, we need food we need water we need shelter, and they are exploiting us through these things and we need it and we're forced to buy it.</p>	

Table D.4 Whether participants practised good citizenship (and how)

QUEST 4	Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism B Tech Students	8	{POF}	{CONS} {VAL} haven't committed any crime, I vote, and I don't litter, and I use public transport.	<b>POF statements</b> - the leaders of the country must be set a good example themselves before expecting this from the rest of the country. Participants are able to criticise the government without mentioning their political affiliations. They are able to make judgements about the government as young adults without being prejudiced by their own political backgrounds. They are also empowered enough to be aware of the current political issues The frustration, disappointment and anger is evident in their speech.
			I feel I'm a good citizen because I have {CONS} never been charged for any crime.	
	24	{VAL}	{SUB} {CONS} I'm not south African, I'm a foreigner, I'm also paying tax, 25%,	
	19	{CONS}	{CONS} {VAL} upstanding in my conduct. {VAL} our community at large.	
	4	{SUB}	{CONS} {VAL} {POF} need to respect yourself. everybody who is a citizen in South Africa	
	0	{ANG}	{CON} {VAL} respect others and {CONS} {VAL} regardless of their beliefs.	
	0	{FRUS}	{CONS} {POF} different to mine and even though you know, part of being a good citizen is ja respect even though belief systems differ	
	0	{INJ}	{CONS} {SUB} but I do pay my tax, I pay my rates and {VAL} I think I set a relatively good example.	
			{VAL} I take in stray cats and I'm totally against any animal abuse and I propagate it. I love animals.	
Graphic Design Students 2nd year			I think I do practice good citizenship, because I always make sure that, firstly I {VAL} always listen to everything that everyone has being saying.	
			{VAL} I do help, I do make sure that I don't make a joke with whatever you trying to, just say maybe you have a problem on doing something	



QUEST 4	Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			relating to school work, I don't just laugh at you, I try to help you that's if I know and they, I, ja, {CONS} {VAL} I respect people because of what they are, because of their religion, because of what they believe, ja I think I do practice good citizenship.	
			Yes, I think I do practice good citizenship, because{VAL} {CONS} I respect other people, and I think in a way it's kind of a weakness on me, because sometimes I feel that I'm too understanding of other people and you find that being a good citizen.	Encouraged to work together on projects encourages teamwork, also prepares them to interact with other students which is necessary later on in life.
			{POF} but it's your reaction that matters, sometimes you feel that this is not on, but the biggest thing or the most important thing out of that is your reaction. So being a good citizen doesn't mean adding fuel to the fire, it means dealing with something in a mature way, so yes I feel that I'm a mature person, I'm understanding, and if I feel that this situation is not for me, then I will turn my back and walk away if I can't deal with it in a productive way, so yes I'm a good citizen, and yes I'm a good influence to other people.	
			{CONS} {POF} be responsible after I came to campus, so I would say yes and I think good influence so the lesson that I had from that, now I can do my work, then like not that I can't do it.	
			I think I'm a good citizen, in terms of the school environment, {VAL} I think I'm a good citizen.	
			if someone has a problem with their work or whatever, I'm always willing to help them and I don't mind putting my work aside to help them. {POF} Even giving them ideas that I would have used for myself,	
			CONS} {POF} {VAL} because that was instilled in us in the first year because we were encouraged to help each other, that in itself is good citizenship because we can carry it outside the classroom and into the other faculties of DUT City Campus and as myself, I do have friends in other departments and if they are struggling with an idea or something I will help them out to be a good citizen,	
			encouraged to do South African based projects, for example, we just did a Cell C City Chat thing, and which also helps instil in us to be a	

QUEST 4	Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			citizen of South Africa and not promote for example, America or New Zealand, it's promoting South Africa, so that in itself is being a good citizen, being patriotic	
			<b>{CONS}</b> [not] right to degrade other people, you've got no right to do it, and so ja! I also think that I practice good citizenship, unlike P2 who sometimes says that she doesn't but I think that we all hard on ourselves as designers, now that we are in 2nd year, it's been ingrained in us now and it's going to stay there because we have been working and helping each other continuously and when I'm at home, I can use.	Helpfulness being a good listener is also part of being a good citizen. Doing good deeds – helping others less fortunate
			The <b>{POF}</b> same skills that I learnt, in helping my brothers, I'm helping my parents, helping my family, because we find it hard as designers to say no, because we always criticising each other, and we always commenting on things whether it's good or whether it's bad.	
			<b>{POF}</b> help others in that way and encourage them in that way, to do the same like our families for instance starting at home, that will be helping our country.	
Fashion and Textile 1st Year			<b>{CONS}</b> I haven't <b>{SUB}</b> broken the law before, I am patriotic. <b>{CONS}</b> <b>{SUB}</b> I do abide by the law. <b>{VAL}</b> I always think of others before myself. <b>{VAL}</b> I give support to other people <b>{CONS}</b> to my country.	
Interior Design 3rd year			<b>{VAL}</b> <b>{POF}</b> I'm going to grovel, I'm going to beg if I need to, I'm going to do something that's within my human dignity and pride and whatever makes me a better person instead of being a criminal, something like that. <b>{CONS}</b> <b>{SUB}</b> I think I'm a good citizen, I pay my taxes.	
			<b>{VAL}</b> I believe that I am a good citizen and I believe I give back what I get sometimes not enough. I do community service a lot, I do help out where I can, if someone is in a situation where I am able to help, I will, and I might not like it but I do because I believe from my background I've been taught that you give to someone less privileged than you. In any regard, not in money, maybe it's a learning disability and if you can help them, you do, and what comes around goes around. You put out your hand to give, you receive.	

QUEST 4		Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			<b>{POF} {VAL}</b> I believe I'm a good citizen, because in terms of how I relate to other people, that's one. You know that makes me a good citizen, in terms of the things I do for people, in terms of how you want to assist other people, are you willing to help people, the influence. You look at people and you hear somebody says, 'you know what, you've helped me in this way' and that makes you look at your life and think that you are a good citizen, and being humble about it, contributes to the fact.	
			<b>{VAL}</b> I'm a good citizen, not especially to peers or society, or I am, sometimes that most of the time, I'm good at recycling, saving electricity, that's good citizenship, and giving out some change now and again, if you got extra change in your pocket and you find someone lying on the floor and you give your extra change that you don't really need that builds up, you can't always do it, but you do it every now and again. And we get hugs when we down. Hugs, even hugs and affection.	Being a global citizen by taking care of the environment, recycling, saving on the earth's resources is a very important aspect of good citizenship. Only 1 participant actively did this.
			<b>{VAL}</b> One thing personally, which I brought out earlier, is that I do community service every holiday, I actually have to but I now do it even when I don't have to. Even when I have sufficient hours out to rural Tzaneen. I help the caretakers who actually taken it upon themselves to open crèches for people that actually have parents and as well who don't have parents. They've got parents who look after them, and some just get dropped off at school and never picked up ever again, you know they have absolutely nothing, so I go out there and help them with that.	Community service offered as a group either as students within the campus or with other groups seems to appeal more to the students. This kind of activity also brings them closer together as a group something that is very important to them.
			<b>{VAL} {CONS}</b> I think everyone has done their bit like we did last year, like Peace Players, by giving them and helping them to have a really good environment. I think as Interior Designers we have the advantage of giving people environments and we know more than most people how interior spaces can influence people and I know the year below us has just done a community project for the blind. I know how much it must have meant to them and so yes it comes from community service,	Contributing to society through community partnerships and service-learning has had a positive effect on the community.

QUEST 4	Do you think that you practise good citizenship to a certain extent? What are some of the ways that you practise good citizenship?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			but that is not the only thing that makes us good citizens, but it does contribute.	
			{VAL} {CONS} how I practice good citizenship, was during the World Cup, there were people all over the world in Durban everywhere and I actually met a couple of people from overseas and I spent a lot of time with them, taking them around and showing them the country and till this day I am still in contact with these people because they had such a good time with me, being in the vicinity with them, showing them the beauty of South Africa {VAL} {CONS}	Patriotism being proud of one's country. Very few participants spoke about this aspect. The feeling of loyalty and patriotism is sadly lacking. <b>THIS IS QUESTIONABLE.</b> Is this due to their opinion of the Government or is patriotism not being promoted enough in South Africa?
			of extending myself, without the Government saying, "you must be good to these people." I just did it you know. Comments: {VAL} {CONS} Ubuntu	
			{VAL} During the holidays, my aunt will have us, because they have cow dung floors in the classrooms. We help the kids to carry cow dung and we dung the whole floor, it's not the most glamorous jobs but it's something that I need to do and it's fun you know. They like laughing at us.	

Table D.5 The influence of school on character building

QUEST 5	Do you think that your schooling has had a positive influence on character building?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism BTech	10	{POF}	{SUB} schooling had a positive impact{VAL} religious values were strictly followed	
	21	{VAL}	{CONS} good background of {VAL} respect, patience, perseverance and also sense of responsibility	
	10	{CONS}	I {POF} think my schooling has had a big influence the person that I am right now. In terms of Primary School, we had a lot of life skills classes etc. we even had a life skills teacher, things like that {POF} {VAL} {CONS} helped build character, and that teaches you how to interact with other people and how to deal with different kinds of people on different levels and in different situations, I think schooling did have a big influence. My schooling did have a positive. {VAL} {CONS} Otherwise in character building in high school we had life orientation classes. That was about like learning how to talk to other people or how to do other thing they teach you and you can speak to the life orientation teacher about issues that you are having and they give you options. Also in high school we had peer counsellors so those learners that needed to be counselled could go to their peers in their class instead of going to their teacher. For myself I was a peer counsellor.	Most participants agreed that their schooling helped to mould them into good citizens; for most it was a positive experience.
	2	{SUB}	I think my schooling has had a very positive influence on building my character because by nature I am a very shy person. High school and being exposed to all the {POF} {VAL} {CONS} leadership academies that we had, I think it has had a very positive influence on me because now I'm able to raise my opinion whenever I feel the need to.	Building confidence through leadership programmes.
	1	{ANG}	I went to an all - girls' high school. {VAL} {POF} I think that's where my real character was built. That's where I learnt to be a real lady. I learnt to bring out my values and my morals. That's where I changed you are a real lady {POF} if I can overcome going through a snake pit or whatever then I am a strong person you learn more about yourself you discover new things every time through every activity.	Many participants had the privilege of having life orientation at school, which helped them to cope. Leadership activities helped to develop their character and confidence

QUEST 5		Do you think that your schooling has had a positive influence on character building?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			So school has been a blessing in my life and I think I am who I am because of my high school. {VAL} {CONS} So I think things like life skills and life orientation helped me in high school. They taught me how to be a better person, how to actually help a friend because when my friend was being bullied {POF} Then when I feel that they're taking it too far the I'd actually step up and say okay Neville stop what you're doing and everything.	
	1	{FRUS}	{POF} {VAL} Ja, in high school that's basically where I learned to be a better person in understanding others, learning to socialize and learning to be in the same environment. {VAL} {CONS} So in high school I learnt to be in an environment with each and every race, being able to understand how each and every person feels about their culture. Ja, so I think high school has had a very big influence in my life.	Embracing multiculturalism and diversity is an important aspect of citizenship.
	1	{INJ}	{POF} {CONS} instilled good citizenship {POF} {VAL} {CONS} taught us right from wrong {POF} {VAL} upbringing and my family, schooling good impact i {VAL} {CONS} like life orientation that teaches you about the reality and how you can avoid doing bad things	
Fashion and Textile 1st year			my schooling positive influence on character building {VAL} how to carry out ourselves {VAL} name of our school but thinking about you projecting yourself, as an image to other people. {POF} {VAL} schooling life had a positive influence because of a very strict school	Most participants agreed that their schooling had made a positive impact on them.
			{POF} {VAL} schooling did have a positive influence on me because it's taught me how to distinguish from right and wrong and how to make decisions when I'm outside that schooling environment. {POF} schooling has had a positive influence on my character building home with strong values they taught me to have {CONS} {SUB} respect for authority.	It had helped them to develop good values and to develop good character.
			and {POF} school like teaches you how to handle it and that can like link up with real life, you can {VAL} learn how to handle certain situations when you under pressure and ja, make the right decisions.	Schooling helped them to make informed decisions.

QUEST 5	Do you think that your schooling has had a positive influence on character building?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			Helped me build good character, is that {VAL} what you did at home you did at school because your teacher became your parent so you never alone you never out of that environment	
			also had some positive experiences in school,{VAL}you get those teachers who are really passionate and want to help kids out and are there for the pure passion of teaching students	
Interior Design 3rd year			Here {INJ} {POF} I've got nothing more in life. I want to get out of there, I made sure that I worked as hard as I can to get out of there so I can make a better life for myself	Some learners did not make an effort to help themselves to study further although they could have done well had they tried.
			We only had one talk about further education. Most of the people I went with didn't apply to study. I wasn't the best student, but I worked as hard as I can. {ANG} {FRUS} {POF}	
			here {INJ} {POF} I've got nothing more in life. I want to get out of there, I made sure that I worked as hard as I can to get out of there so I can make a better life for myself, a	A lack of desire and determination to improve themselves - can be frustrating
			{POF} I'd love to go back to the place where I live and help them out to let the kids know that where you live doesn't define you, you can get out of this situation.	
			{VAL} Within a month he passed all his subjects above 80%, where he was failing everything and within a month he has changed his outlook on everything because someone's actually had the decency and the time to sit down with them and help them understand and learn and showing good citizenship.	Help from parents instead of the teachers - who may not be equipped to deal with such cases that require individual attention. This one-to-one supervision that has been provided by the parents has helped the learner to pass, displaying good citizenship
			{VAL} keep your cool, don't do anything strange don't all of a sudden want to show up, just be who you were' you know and then she says if you do that, you will see how many people around you will suddenly be something else	

Table D.6 Influences on participants' acquiring of values for good citizenship

QUEST 6	Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Interior Design 3rd year	18	{POF}	{VAL} I'll say my family definitely, I don't know, they have like good qualities like good citizenship and I feel that's how I followed after that. When you surrounded by good people, you automatically want to become like that.	
	30	{VAL}	Firstly my mother is a person who never gives up, she always strives to get everything she wants and she's a motivator. {VAL} She is a single parent and that also makes me stronger, and make me believe I can stand on my own, I can be alone without a partner and the other factor is also my schooling where I came from. It changes you as a person and also makes you stronger at the same time, and so a lot of factors that's made me stronger as a person and more humble.	Highly motivated by their mothers, have learnt independence.
	0	{CONS}	{VAL} You start appreciating stuff that you never had, that you don't have. You change to a different institution, you are actually happy. I never had that, so I'm appreciating what I am getting because I was never given that.	
	7	{SUB}	My father was like if you want something, go get it for yourself, it instilled a character of independence, don't always feel like you latching onto someone so I think that he was a big influence, a positive influence on my life and other people	Participants are able to reflect on why parents were strict.
	1	{ANG}	I think its three people, my mum, my dad and my uncle. ,{VAL} My mum, in the sense of her character, her strength, the type of person that she is and the way she lives her life and with my dad, surprisingly, my parents always had this thing that you have to be independent	Independence at a young age has helped them to become better citizens.
	2	{FRUS}	{VAL} they try to instil that sense of responsibility, you are an adult, you have to be responsible for your life, nobody's going to teach you about some of these things, I am here if you want to ask me how to fill out taxes, I'm here for you	
	2	{INJ}	that's what I want in a future partner. So all those values I looked at and I looked at him and I said that this is the type of person that no matter how much you break him down, they are willing to forgive you	Many of the participants admired their mothers, fathers, uncles, mainly because they had faced many



QUEST 6		Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			and they still just carry on with life and they do everything because it comes from their heart	challenges and had overcome them. They admired their tenacity.
			My step dad. {VAL} I mean from a person who used to fight for shelter with dogs to being a senior state advocate. He has like a presence with him, you know, when he walks into a room, he demands attention, he doesn't ask for it, it's just his presence, and how he carries himself.	They admired the tenacity and perseverance that the adults in their lives had displayed.
			and {VAL} that's a person I really admire, he says he's not going to let what happened to me in the past the fact that I was street kid all of that, that's not going to define who I am, you know, what I want to be is going to define who I am right now	
			, {VAL} they are like mentors for me and I enjoy every moment I spend with them, I want to absorb everything that they experience and all the experiences they've gone through because they teach me, because I think I have so much life to live so if I can avoid half the things they've gone through, it would make me such a better person.	
Journalism BTech			{SUB} I disciplined myself to be a good person who's going to rely on rules and regulations of that institution that I am under so that I could manage to be what I am today.	
			{VAL} {SUB} brought up in a religious community African society which regards a child as not belonging to a {VAL} particular parent but {SUB} a child belongs to that community so the that {CONS} {VAL} I'm responsible not just because my parents have to tell me what is wrong or what is good but I had to keep in mind that the {SUB} society is watching me and the {VAL} society is also part of my upbringing and also the religious community I was brought up in really encouraged me to be the person who I am. Right from my nursery school to secondary school during the school holidays I was a {SUB} disciplined person knowing that during the school holidays we had to attend religious school and {POF} this really helped to shape the course of my life and the person who I am today so I was.	The concept of <b>ubuntu</b> is experienced. The community treats all other children as they treat their own.

QUEST 6		Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			school cos they were Lutheran {SUB} church every Sunday and we prayed like three times a day for meals and evening prayer sessions and I'd say because I wasn't with my parents most of the time, {FRUS} {INJ} I had to learn by myself through my experiences and ja I think because I'm also {VAL} {POF} Christian that also helped to mould who I am today. {VAL} family and the education system both played that role of being agents of socialisation that my mother has {VAL} instilled the values that I have today, both to speaking to me gently and {SUB} bashing me when I didn't.	Pastors/religious leaders were also looked up to. They are seen as role models and motivated the participants to believe in themselves.
			My mother played a {VAL} very big part in the way that I've been brought up, and what I believe in, she is a very {VAL} grounded person, who works very hard and sacrificed a lot for me, and {POF} she had taught me well and that's why I am the person I am today, and also I attended {POF} {VAL} youth activities every Saturday and it helped me a lot, I engaged with {POF} {VAL} other youths and the teachings that we have learnt, I've used it and I still use it in everyday life.	
Graphic Design 2nd year			think {POF} {VAL} it's the people that you surround yourself with. I think it's your family. I think it comes down both to a combination of nature and nurture. It's not one or the other. Your family plays a crucial role in your childhood years a POF {VAL} Actually I have matured. I think as you grow older, the people that you surround yourself with definitely plays like an important role. {POF} {VAL} most influential person would be my other half- my boyfriend, because he has honestly has the toughest life I've ever heard.	Participants show a need to be recognised and treated as human beings. A person or institution who can serve as a moral compass is important for young adults.
			Character-building wise, realizing the hardships that everyone else has gone through, you sort of learn, okay so my life is actually not that bad. It makes you kind of appreciate it.	
			{POF} It just makes you realize that you are who you are because of yourself.	
			{POF} You're the only one who can influence yourself and how you look at things, how you perceive things. Yes that comes from your	

QUEST 6		Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			background-if your parents are nice to you, if you don't get in with the wrong crowd, but it's also your choice.	
			{VAL} But then again you must surround yourself with the right people as well at the same time think {VAL} {POF} the biggest influence on my life would have to be my mother... {VAL} Somehow she's always managed to refocus me and get me back on track doesn't matter what I'm doing whether its sport, schoolwork or whether its life in general. She is the only person who can get me focused in whatever I do. So she is probably the biggest influence on my life	
			My father was a Christian born again Christian. {POF} Every time I get into trouble, he won't like fight with me. He will sit down with me and tell me we're talking man to man. {VAL} So he just give the values of being a man	
			the{POF} things that I have done, it made me a better person .You don't judge the person for who they are, you just learn to live with them, you learn to appreciate the person. You don't say because he has done that you just exclude him from my family, because I was like the black sheep of the family. I'd say my father has been a great influence in my life -and my mother, but we are not so close. But he made it a point to communicate with me every day.	
			I made some very good friends. In high school I became more exposed. I did more activities. I went to all leadership things. {POF} I became more exposed to church and I think that's where like my strength came from. I met a friend and she introduced me to her church and I think that's been the best, best, best decision I ever made in my life. I am still at that same church today. I feel that my trials and tribulations even though I came with a smile the following morning even though I was crying just before	
			{POF} think that alone, those emotions built me because I view myself as a very strong woman and I see my life somehow as a testimony. I'm a Christian so everything I say or do revolves around God so I believe that as the word says God will never give you more	Faith in God has helped to mould some of the qualities and values that build good character

QUEST 6		Who or what has been most influential in your life regarding the acquiring/development/inculcating of values for good citizenship?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			than you can handle. Everything happens for a reason, and everything works for good in the end. It might be bad right now but in the end when you look back, it will have had some positive influence on you somehow.	
			{VAL} So I value church, I value my friends, and I value God in my life and I thank God that now I'm a different person and the situation at home is different because I can raise my opinion and tell my mother this is how you should handle things and she listens to me and my father as well. So I thank God for everything.	
			{VAL} But my mum has really inspired me in many ways. Let's just say when there is a problem I don't need therapy, {POF} I just go towards my art so that's always been my way out of any situation and when I need to talk to her I talk to her. {ANG} {FRUS} {INJ} But the things that I went through in school, I was also bullied and I got out of that because I became more aware of my environment and was {POF} able to talk more freely to my teachers, because I became more inspired with art and that actually inspired me to work at my character and that's how I developed as a person and until today I am still strong.	Used art as an outlet to vent her frustration.  A few participants experienced bullying at school, this impacted on them negatively.
Fashion and Textile 1st year			be my parents all the time, and secondly would come school,	
			{VAL} {POF} I get all my morals and stuff from them, my brain, whereas Mrs Basken, she always like- believed in me and she always used to.	Inspired to perform better when someone believed in them.
			my religion, like my pastor and teachers and stuff have influenced the way I think because you always want to think about, you know this is {VAL} right in the eyes of God or something.	Would also like to be guided by their conscience (God).

Table D.7 DUT's impact /influence on participants

QUEST 7	Do you think that this institution has made a positive impact on you? What kind of influence has this institution had on you thus far?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism BTech	12	{POF}	Ja, I think {POF} DUT has a extremely positive impact on my life, it's given me the opportunity to study when I've never had one before, but it still had a very positive impact on my life, ja, I think DUT has in some way has a {VAL} positive effect on me because I think learning and knowledge is positive in a lot of ways, even if you're learning about paedophiles. I think - educationally - yes.	
	8	{VAL}	{VA} {POF} before the White man came to Africa, I would like to think that the communities we had in South Africa were moral, and that there was a value system and a moral system and that, you know that was part of culture and not part of education or not part of higher education.	Implication that western culture has been responsible for immorality and loss of a value system.
Graphic Design 2nd year	4	{CONS}	Thus far DUT has had a positive as well as a negative influence. The {VAL} {POF} positive influence being able to interact with people for example at lunch breaks we have a big tree, we have a huge courtyard, everyone sits together, everyone talks, we play hacky [i.e. Hacky Sack] and we learn to talk to each other, you have fun you discuss work, you discuss outside life. The negative as well, if you don't put yourself out there you won't get anywhere, {POF} because unless you approach someone and you make the effort to do something for yourself nothing will happen. DUT has also taught me to stick to guidelines that I'm given, ask for help if I need it.	Participants improve their social skills by interacting with each other during their breaks. Must be able to market oneself-taking responsibility for oneself.
	1		{POF} because unless you approach someone and you make the effort to do something for yourself nothing will happen. DUT has also taught me to stick to guidelines that I'm given, ask for help if I need it (p2) I think DUT has had a very good influence on me. For me coming from a small town, I was quite reserved when I came to DUT and to Durban. {POF} In general.	
	0	{ANG}	DUT has had a very good influence on me as a person and just being able to cope with the world and issues and stuff.	

QUEST 7		Do you think that this institution has made a positive impact on you? What kind of influence has this institution had on you thus far?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			{VAL} DUT has really influenced me to be more independent. Right now we do not have a bread winner in the home. I sort of do both things. I work to buy my own clothes and I try to pay my own fees. But lucky I got a school loan so mostly it has made me grow in such a way that right now if I leave DUT I can start my own family and provide because it has grown me as a man to understand that you have to work towards achieving your goals {POF}	
	0	{FRUS}	{POF} {VAL} I have grown to an extent that I can be responsible as a father to think of things that will help me in the future so I think the campus has helped me as an individual. {VAL} This institution has basically taught me to open up to people around me and basically just deal with stuff that's happening around my life.	
	0	{INJ}	{POF} But now ever since I am here at a tertiary institution that whole life of being independent, living on your own in your flat being able to do anything you want to do. Basically, it's very awesome. It's nice, apart from partying and going out with your friends but with school work you get people who help you, it's nice. I just love being in this institution. Every time I get up in the morning - I feel "It's okay I'm going to Tech.	Participants have learnt to become independent and responsible for their own actions.
Fashion and Textile 1st year			it's just more like equipping you for your career and all that.	
			{VAL} hard worker, I think to be a good citizen you should be a hard worker because you {CONS} got to contribute to your country, so you got to have a job {CONS} {SUB} to pay taxes and all that sort of stuff. To equip you for your career, is equipping you to become a good citizen. {VAL} interact with different people under that pressure so you can handle yourself in situations {POF} {VAL} taught me how to try and manage time, {POF} {VAL} it's to teach us how to interact with other people how {CONS} they teach us good citizenship to accept other	Teamwork has encouraged them to work together despite their differences. Learned time management skills, commitment.

QUEST 7		Do you think that this institution has made a positive impact on you? What kind of influence has this institution had on you thus far?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			people you wouldn't normally be friends with Well I think that they do, {VAL} {CONS} seeing as, they even gave us this book about how to work together as a group, it's equipping ourselves, like [name] said for the work environment.	
Interior Design 3rd year			but it's given {POF} the drive and ambition when I go out there, I'm going to excuse it, kick everyone out of the way, because I've learned how important it is to be headstrong and get going with what needs to be done. I will not remain in the box, I'm going to go out the box. I'd like to say, that it has had a positive impact on me in the sense that I know where I'm going, I know what I can achieve, I don't let anyone depict my future for me.	determination and perseverance is important in order to achieve their goals

Table D.8 Whether DUT has promoted any form of citizenship education (or not)

QUEST 8		Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, or through lecturers' behaviour or attitude?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
	2	{POF}	I'd say it has in some form, the example that comes to mind is that one of the {VAL} departments forming part of the rescue operation, I think there was some natural disaster and one of the departments on the other campus, I think Berea Campus sent a delegation, I think it was in Haiti, or something like that	
Graphic Design 2nd year	1	{VAL}	In Graphic Design it is promoted because of the work we do, because of our subject matter. {CONS} All the subjects that we do are South African based, whether it's researching articles or magazine spreads or logos or whatever we are doing, it is all South African based. That teaches us to be patriotic and to kind of see the positive side of our country and that is a very good thing. I think that teaches us to work towards improving our lives, our environments etc. In {CONS} that regard DUT has been very	Their work encourages patriotism.

QUEST 8		Has this institution promoted or not promoted good citizenship in any form either through the curriculum, through community service projects, or through lecturers' behaviour or attitude?		
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			good in promoting it. I've also seen a lot of posters around the campus, things that are happening involving the schools, certain community projects that involve the students. It is good in that case as well.	
Fashion and Textile 1st year	3	{CONS}	{POF} I don't think necessarily that it's their job to, me personally, you should have had all your values and that sort of stuff that make you a good citizen, from when you were little so I think you shouldn't need to have them instilled until now, so all they should do is educate you on what you want to do, not necessarily on how to be a good citizen.	
Interior Design 3rd year	1	{SUB}	{CONS} {SUB} I think they try, because every year you all have a community project you supposed to give back to the community so in that way, it's citizenship but at the same time, it's two fold, because they want media coverage, and they want more students so at the same time it's kind of forced upon us because you are doing that subject, you are doing that course you have to go and paint, you have to go and do this and if you don't do this, you are not going to get your 80 hours to graduate at the end of the year you don't really have a choice. {POF}	Participants are "forced" to do 80 hours of community work in order to graduate.
			I recently went to England and my cousin is also doing Interior Design and she studying at Anglo Ruskin University and I really like the way how information went along they had like intercoms and announcement overboard and user face for the students were so vibrant and so lively it was a site that you wanted to go on, you know you can get music downloads, you can watch movies, they had specials for the students, all that stuff its nice it encourages...you can learn breast cancer, HIV AID all of that. If you go to the level of the students and understand what makes them tick and what makes them excited then you know	



Table D.9 Whether DUT is doing enough to promote good citizenship

QUEST 9	Do you think that DUT is doing enough to promote good citizenship?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism BTech	5	{POF}	{VAL} we should know right from wrong, you know, we should know where we are going, we should have our own moral viewpoints, we should have our own basis, we not primary school kids, we not pre-school kids, who need to be taught moral values so personally {POF} I don't think it's an obligation of an institution like DUT on a BTech level, to start teaching us moral values and I can put this from a personal perspective, through my research and what I'm doing something that I think will impact positively on Durban as a City and on society in general, so I mean that's from my personal standpoint, that's not DUT telling me to do that, so ja, I don't know that you know the institution has done it, maybe in an indirect way, {POF} providing a platform for people to realise their potential in the broader scheme of things in society, ja, I'd say it has, in an indirect way, that is.	Participants felt it was not necessary to do anymore with regard to CE as they were adults who could make their own decisions.
Graphic Design 2nd year	2	{VAL}	Yes, I think that DUT does promote good citizenship {VAL} {CONS} even with our lecturers they respect us. They don't look down on us, "Osh well you are school children. You don't like actually matter." They respect us and that also helps us to respect them and respect the work that we do and the designs that we create.	Respect between students and lecturers is considered important
Fashion and Textile 1st year	1	{CONS}	{POF} I think that if good values haven't been instilled in you by the time you reach tertiary institution you have a big problem.	CE not necessary at university level, .should have been done at home.
Interior Design 3rd Year	0 0 0	{ANG} {FRUS} {INJ}	At the end at the end of the day though, regardless of all of that, you see what you have done and you actually {VAL} {POF} appreciate it and you happy and you see the peoples' faces. So I do think that they have promoted good citizenship in terms of community service projects. Curriculum, mmm...lecturers behaviours, some, I think there are some lecturers who actually do care and do want the best for you but ultimately at the end of the day, you know what, you here to study,	Their service brings self-fulfilment even though they were initially forced to do community service.

Table D.10 Whether citizenship education should be given more prominence at DUT

QUEST 10	Should citizenship education be given more prominence at DUT?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism BTech	4	{POF}	I think they should {POF} introduce life orientation for first year students. I'm not sure if they have a department like this but they {POF} should perhaps establish like a student's support and counselling service department. There should be {POF} counselling at every campus, it's only offered at Steve Biko, I think every Campus should have their own student counselling. I agree, no seriously, on a serious note, {POF} there are students here that perhaps need counselling or need direction in life or they've done something or not done something or had a crossroad in their life, when it comes to things like perhaps pregnancy, crime, HIV whatever the case might be and if we have a more high profile department that actually introduces new students prospective students to what they offer, that would have a positive impact, you know citizenship is all kinds of things. {CON} It's obeying the law, it's taking care of yourself, it's taking care of people around you and if all those factors are taken care of in the proper way, at that counselling service, it could help us be better citizens.	Participants feel the necessity for an active student counselling department, someone who will listen to their grievances and assist them with their issues. It will help to decrease the stress and frustrations that they experience.
Graphic Design 2nd year	0	{VAL}	We don't need anything more at this campus. We are pretty much all gelled into one like big hand. Even though there are different facilities and faculties, we all pretty much fit into the same glove.	
Fashion and Fashion and Textile 1st year	0	{CONS}	I don't think that there's anything necessarily that the institution does to promote things through community service projects and all that, we don't do or partake in anything like that, necessarily so no. Exhibitions, Vodacom July, First-Years' [Exhibition].	
Interior Design 3rd year	0 1 1	{ANG} {FRUS} {INJ}	So I believe {POF} there are ways they can promote it and one is yes, reward us for doing well and two is don't just give handouts to people who don't deserve it. Put a prerequisite, you know I'm getting a bursary from another institution now, and the prerequisite is I'm giving back to the community what I'm taking. They are paying for my education and therefore I have to do community service and I think DUT should reinforce this and then they wouldn't be giving	Participants felt cheated of the funding and incentives that are being given to students that are undeserving. They felt that those who worked hard should benefit.

QUEST 10	Should citizenship education be given more prominence at DUT?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
			handing out to so many people and I'm telling you that those people receiving all those handouts won't do that. {INJ} {FRUS}	

Table D.11 How citizenship education could be promoted either formally or informally at DUT

QUEST 11	How can citizenship education be promoted either formally or informally at DUT?			
GROUP	NO	CODE	COMMENT FROM TRANSCRIPT	RESEARCHER'S COMMENTS
Journalism B Tech	2	{POF}	I think they should {POF} introduce life orientation for first year students. I'm not sure if they have a department like this but they {POF} should perhaps establish like a student's support and counselling service department.	Students need a sense of belonging, a sense of identity. There is a strong need for <b>social interaction and support from the institution.</b>
Graphic Design 2nd year			We don't need anything more at this campus. We are pretty much all gelled into one like big hand. Even though there are different facilities and faculties, we all pretty much fit into the same glove	
Fashion and Textile 1st year			No, I don't think so, I think that it's not their responsibility to promote good citizenship, it's their responsibility to educate us and equip us for the working world. I think that the problem with our institution, is that we're quite a small place so you can't exactly get a {POF} I think there's nothing they can do, there's nothing much for them to do cause we are all adults, if we wanted to do stuff like community services, we would be doing it already, because right now, we don't have time, we start at 8, knock off at 5 and still have homework	A selfish attitude is displayed by these participants. They have time only for their own work. They are not prepared to go beyond what is required academically.
Interior Design 3rd year			I think it should, but in this campus, we are free spirited and we mingle. When I was in England in Anglo Ruskan University, it's not, they don't really teach you, but in a way, it's kind of teaching because every Saturday they have this Student Fest. They all have balloons and they do Apple Bobbing and all of that. They have this "Come on guys, let's go and do this, and let's go do that, let's all go to the park." There's a park next door and they all walk down they did things like that and also they had hip-hop nights. They have sessions; they had different things that catered for different people. They had dance club, they had so many activities.	

# APPENDIX E

## ETHICS STATEMENT AND LETTERS OF INFORMATION AND CONSENT



**ETHICS STATEMENT:** Please complete and sign the attached Ethics Questionnaire.

All students who intend to complete research projects under the auspices of Durban University of Technology are required to complete this form. This is an abridged version of DUT's ethics questionnaire, adapted for students conducting research in the Faculty of Arts and Design.

Use the Durban University of Technology's Research Ethics Policy and Guidelines to ensure that ethical issues have been identified and addressed in the most appropriate manner, before finalizing and submitting your research proposal.

Please indicate [by an X as appropriate] which of the following ethical issues could impact on your research. Please type the motivations/further explanations where required in the cell headed COMMENTS. Copying and pasting the appropriate sections from your proposal may not suffice - please ensure that your justification/comments are addressed fully, as issues that inadequately answered will be returned to the student for further comment.

No	Question						
1.	<p><b>DECEPTION</b></p> <p>Is deception of any kind to be used? If so provide a motivation for acceptability.</p> <table border="1" style="float: right;"> <tr> <td>No</td><td>X</td></tr> <tr> <td>Yes</td><td></td></tr> </table> <p>Comment:</p>	No	X	Yes			
No	X						
Yes							
2.	<p><b>CONFIDENTIALITY</b></p> <p>Does the data collection process involve access to confidential personal/organizational data (including access to data for purposes other than this particular research project) without prior consent of the subjects?</p> <table border="1" style="float: right;"> <tr> <td>No</td><td>X</td></tr> <tr> <td>Yes</td><td></td></tr> </table> <p>Comment:</p>	No	X	Yes			
No	X						
Yes							
3.	<p>Will the data be collected and disseminated in a manner that will ensure confidentiality of the data and the identity of the participants? Please explain.</p> <table border="1" style="float: right;"> <tr> <td>No</td><td></td></tr> <tr> <td>Yes</td><td>X</td></tr> <tr> <td>N/a</td><td></td></tr> </table> <p>Comment: Pseudonyms will be used for all participants.</p>	No		Yes	X	N/a	
No							
Yes	X						
N/a							

4.	Will the data obtained be stored and ultimately disposed of in a manner that will ensure the confidentiality of the participants? If "No" please explain. If "yes" how long will the confidential data be retained after the study (and by whom) and how will it be disposed of at the end of the period?  Comment: Data will be stored in a locked steel cupboard cabinet and destroyed after 2 years.	No	
		Yes	X
		N/a	
5.	Will the research involve access to data banks that are subject to privacy legislation? If yes, specify and explain.  Comment:	No	X
		Yes	
6.	<b>RECRUITMENT</b>  Does respondent recruitment involve any direct personal approach from the researchers to the potential subjects? Refer to the sampling plan in your proposal and copy the relevant sections here.  Comment: The research design will be in-depth case studies, which can be described as intensive study of a specific context, with access to the real life context of the tertiary intuition and its participants, namely first year students and lecturers within the DUT environment. Three academic Departments in the Faculty of Arts and Design at the Durban University of Technology have been approached for this study. Staff and student volunteers will be asked to participate.	No	
		Yes	X
7.	Are participants linked to the researcher in a particular relationship i.e. employees, colleagues, family, students? If yes specify how.  Comment:	No	X
		Yes	
8.	If yes to 7, is there any pressure from researchers or others that might influence the potential subjects to enrol? Elaborate.  Comment:	No	X
		Yes	
9.	Does recruitment involve the circulation/publication of an advertisement, circular, letter etc? Specify.  Comment:	Yes	
		No	X
10	Will subjects receive any financial or other benefits as a result of participation? If yes, explain the nature of the reward, and safeguards.  Comment:	Yes	
		No	X
11	Is the research targeting any particular ethnic or community group? If yes, motivate why it is necessary/acceptable. If you have not consulted a representative of this group, give a reason. In addition explain any consultative processes, identifying participants. Should consultation not take place, give a motivation.  Comment:	Yes	
		No	X
12	Does the research fulfill the criteria for informed consent? [See guidelines]. If yes, no further answer is needed. If no, please specify how and why.  Comment:	Yes	X
		No	
13	Does consent need to be obtained from special and vulnerable groups (see guidelines). If yes, describe the nature of the group and the procedures used to obtain permission.  Comment:	Yes	
		No	X

14	Will a Subject Information Letter be provided and written consent be obtained? If no, explain. If yes, attach copies to proposal. In the case of subjects who are not familiar with English (e.g. it is a second language), explain what arrangements will be made to ensure comprehension of the Subject Information Letter, Informed Consent Form and other questionnaires/documents.  Comment: Subject information letter combined with letter of consent will be provided and written consent will be obtained (see examples attached).	Yes	X
		No	
15	Will results of the study be made available to those interested? If no, explain why. If yes, explain how.  Comment: A copy of the thesis will be available in the DUT library	Yes	X
		No	
16	<b>RISKS TO SUBJECTS</b>  Will participants be asked to perform any acts or make statements, which might be expected to cause discomfort, compromise them, diminish self-esteem or cause them to experience embarrassment or regret? If yes, explain.  Comment:	Yes	
		No	X
17	Might any aspect of your study reasonably be expected to place the participant at risk of criminal or civil liability? If yes, explain.  Comment:	Yes	
		No	X
18	Might any aspect of your study reasonably be expected to place the participant at risk of damage to their financial standing or social standing or employability? If yes, explain.  Comment:	Yes	
		No	X
19	Does the research involve any questions, stimuli, tasks, investigations or procedures which may be experienced by participants as stressful, anxiety producing, noxious, aversive or unpleasant during or after the research procedures? If yes, explain.  Comment:	Yes	
		No	X
20	<b>BENEFITS</b>  Is this research expected to benefit the subjects directly or indirectly? Explain any such benefits.  Comment: No, as any curriculum change (as a result of this study) which might affect students will not be feasible until after they have graduated.	Yes	
		No	X
21	Does the researcher expect to obtain any direct or indirect financial or other benefits from conducting the research? If yes, explain.  Comment:	Yes	
		No	X
22	<b>SPONSORS: INTERESTS AND INDEMNITY</b>  Will this research be undertaken on the behalf of or at the request of a company, or other commercial entity or any other sponsor? If yes, identify the entity.  Comment:	Yes	
		No	X
23	If yes to 22, will that entity undertake in writing to abide by Durban University of Technology's Research Committees Research Ethics Policy and Guidelines? If yes, do not explain further. If no, explain  Comment: n/a	Yes	n/a
		No	

24	If yes to 23, will that entity undertake in writing to indemnify the institution and the researchers? If yes, do not explain further. If no, explain.  Comment: n/a	Yes	n/a
		No	
25	Does the researcher have indemnity cover relating to research activities? If yes, specify. If no, explain why not.  Comment: No, just the usual DUT student provisions, as the research does not involve risk.	Yes	
		No	X
26	Does the researcher have any affiliation with, or financial involvement in, any organization or entity with direct or indirect interests in the subject matter or materials of this research? If yes, specify  Comment: No – only in the sense of being a DUT student.	Yes	
		No	X

The undersigned declares that the above questions have been answered truthfully and accurately.

STUDENT NAME: .....KOMALA REDDY .....

SIGNATURE:



DATE: .....20/06/09.....



27/06/2009

The Head of Department  
Durban University of Technology

Madam/Sir

**Re: REQUEST TO CONDUCT RESEARCH AT DURBAN UNIVERSITY OF TECHNOLOGY**

I am currently reading for a Doctorate in Technology Degree through the Durban University of Technology. This research study is entitled: A critical linguistic discourse analysis of participant narratives in the construction of citizenship education at the University of Technology. Part of the study entails research in order to obtain data. The study is concerned with how citizenship education might be seen to take place at Universities of Technology, and how Universities of Technology do indeed promote a common culture and standards of citizenship in order to serve society. The results of this research will offer researchers, UoT Management and DoE officials some guidance on models for citizenship education that may be considered for inclusion in their curricula.

The researcher undertakes to assure participants of the following:

- To maintain participants' confidentiality;
- To protect your rights and welfare, i.e. to ensure that no harm comes to you and your institution as a result of your participation in this research;
- No manipulation or withholding of information is involved in this study;
- To present information and transcripts used in this research in such a way as to maintain the participant's dignity, and if in doubt to first consult with participants;



- To make available to participants the final copy of this research publication; and
- The participants are free to withdraw from this research process at any time, if the need should so arise.

Bearing the above in mind, I humbly request of you permission to conduct research at your institution.

Yours sincerely

---

K. Reddy  
Doctor of Technology Student  
Student Number: 20825061

**Promoter**

Dr D. Pratt - DUT  
Tel.: 031 3736603/0824229570



## LETTER OF INFORMATION AND CONSENT

[date]

Dear Participant

Thank you for agreeing to participate in this research study entitled: *A critical linguistic discourse analysis of participant narratives in the construction of citizenship education at a University of Technology*. Part of the study entails research in order to obtain data. The study is concerned with how citizenship education might be seen to take place at Universities of Technology, and how Universities of Technology may indeed promote a common culture and standards of citizenship in order to serve society. The results of this research will offer lecturers, Management and DoE officials some guidance on models for citizenship education that may be considered for inclusion in tertiary curricula.

The researcher undertakes to assure you of the following:

- To maintain your confidentiality;
- To protect your rights and welfare, i.e. to ensure that no harm comes to you as a result of your participation in this research;
- No manipulation or withholding of information is involved in this study;
- To present information and transcripts used in this research in such a way as to maintain the participant's dignity, and if in doubt to first consult with you;
- To make available to you the final copy of this research publication;
- The participant is free to withdraw from this research process at any time, if the need should so arise.

It is hoped that education at large will benefit from your insights into the construction of citizenship education at tertiary institutions. I acknowledge your

sacrifice in volunteering to add to a body of academic knowledge and your perseverance in carrying out this research to its completion.

Yours sincerely

---

K.Reddy

Doctor of Technology Student

Student Number: 20825061

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### **Consent to participate in interview**

Dear participant, I am a doctoral student at DUT under the supervision of Dr. D. Pratt. My research is concerned with citizenship education and its current status at DUT. It will be highly appreciated if you would afford me the opportunity to interview you. I will do my best to conduct my research as efficiently and as discreetly as possible. Your input will no doubt contribute immensely to my research. Thank you for your kind co-operation.

KOMALA REDDY

I hereby agree to participate in the above research project. I understand that my participation is voluntary and that I may withdraw at any time. I understand that the information may be used in the research; however my identity will remain confidential.

Name: \_\_\_\_\_

Gender: \_\_\_\_\_

Race: \_\_\_\_\_

Age: \_\_\_\_\_

Religion: \_\_\_\_\_

Name/Type of secondary school attended: \_\_\_\_\_

Signature: \_\_\_\_\_

## REFERENCES

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