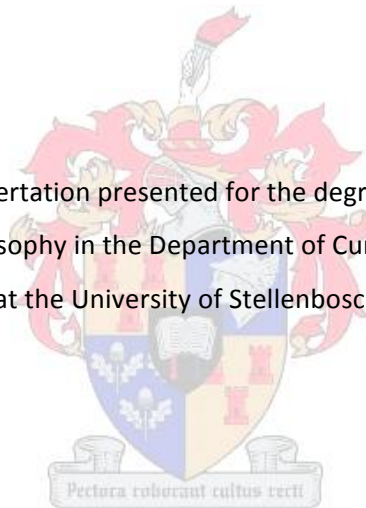


**ENGAGING THE CURRICULUM IN VISUAL COMMUNICATION DESIGN:
A CRITICAL CITIZENSHIP EDUCATION PERSPECTIVE**

Elmarie Costandius

Dissertation presented for the degree of
Doctor of Philosophy in the Department of Curriculum Studies
at the University of Stellenbosch



Promoter: Prof. EM Bitzer

Co-promoter: Dr C Troskie-de Bruin

December 2012

DECLARATION

By submitting this dissertation electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

10 August 2012

Signature

Date

*Copyright © 2012 Stellenbosch University
All rights reserved*

ABSTRACT

The importance of global and local change and transformation is emphasised through initiatives such as the United Nations Millennium Development Goals (2012) and the Earth Charter Initiatives (2011) for constructing a just, sustainable and peaceful global society. In South Africa, the need for transformation has been underlined by the South African Department of Education in the *Education White Paper of 1997* (DOE 1997). At Stellenbosch University, the Pedagogy of Hope (US) project aims to find concrete ways to reflect on historical influences and current SA society. Tremendous progress has been made in transformation regarding legislative policies, but personal transformation within people is proving to be slow. As a response to these realities, a module called Critical Citizenship was introduced for first- to third-year Visual Communication Design students at the Visual Arts Department at Stellenbosch University. The aim of this research project was to explore the perceptions and attitudes of students, learners and lecturers regarding personal transformation through teaching and learning in the Critical Citizenship module. As a framework for the study, I emphasised the importance of giving consideration to the emotional dimensions of learning (Illeris 2007), meaning considering the learning being (Barnett 2009) as a thinking, feeling and acting person (Jarvis 2006). The objectives of the study were to identify such emotional reactions to the Critical Citizenship module and to establish what the emotional reactions revealed about the immediate and broader context of the teaching and learning context in which students, learners and lecturers learn and teach.

I followed an interpretative approach and a case study research design that aimed at exploring and providing an in-depth investigation of the Critical Citizenship module was used. The themes that surfaced from reflections written by students and learners and from group interviews, comprised feeling unprepared for this type of project; feelings of guilt and shame; resistance to this type of project; asymmetry and assimilation, but also feelings of hope. Other responses, suggesting feelings of empathy, privilege, humility, re-evaluation of priorities and values, sameness and difference, feeling out of a comfort zone and reflecting on blackness and whiteness were also interweaved with the main themes. The results of the research included that taking into consideration the emotional

aspects in critical citizenship education is important because we are thinking, feeling and acting beings, but moving beyond emotional reactions toward rational actions is crucial. Critical citizenship cannot be taught in isolation because the context in which it exists plays a vital role and an inclusive critical citizenship curriculum within community interactions for the wider society is suggested.

OPSOMMING

Die belangrikheid van globale en plaaslike verandering en transformasie word beklemtoon deur inisiatiewe soos die Verenigde Nasies se Millennium-ontwikkelingsdoelwitte (2012) en die Aardemanifes Inisiatiewe (2011) vir die daarstelling van 'n regverdig, onderhoubare en vreedsame globale gemeenskap. In Suid-Afrika is die behoefte aan transformasie deur die Suid-Afrikaanse Departement van Onderwys deur die *Onderwys Witskrif* van 1997 (DvO 1997) onderstreep. By die Stellenbosch Universiteit beoog die Pedagogie van Hoop (US) projek om konkrete maniere te verkry om historiese invloede en die huidige SA gemeenskap te oordink. Geweldige vooruitgang in transformasie is reeds ten opsigte van wetgewende beleid bewerkstellig, maar dit blyk dat persoonlike transformasie binne-in mense traag gebeur. 'n Module genaamd Kritiese Burgerskap is as reaksie tot hierdie realiteit by die Visuele Kunste Departement te Stellenbosch Universiteit ingestel vir eerste- tot derdejaarstudente in Visuele Kommunikasie Ontwerp. Die doel van die huidige navorsingsprojek was om die persepsies en houdings van studente, leerders en dosente ten opsigte van persoonlike transformasie deur die onderrig en leer van die Kritiese Burgerskap module te ondersoek. As 'n raamwerk vir die studie het ek beklemtoon dat dit belangrik is om die emotiewe dimensies van leer (Illeris 2007) in ag te neem, wat inagnome van die lerende wese (Barnett 2009) as 'n denkende, voelende en handelende persoon (Jarvis 2006) behels. Die doelwitte van die studie was om emotiewe reaksies op die Kritiese Burgerskap module te identifiseer en vas te stel wat deur sulke emotiewe reaksies ontbloot word ten opsigte van die onmiddellike en breër konteks van die onderrig en leer konteks waarbinne die studente, leerders en dosente leer en onderrig gee.

Ek het met 'n interpretatiewe benadering en lens te werk gegaan en 'n gevallestudie navorsingsontwerp is gebruik. Temas wat na vore gekom het uit refleksies wat deur studente en leerders geskryf is en uit groep onderhoude het die volgende behels: 'n gevoel van onvoorbereidheid vir dié soort projek; gevoelens van skuld en skaamte; weerstand teen hierdie soort projek; asimmetrie en assimilasie, maar ook gevoelens van hoop. Ander reaksies wat ook met die hooftemas deurvleg was, was verteenwoordigend van gevoelens van empatie, bevoorregting, nederigheid, herevaluering van prioriteite en

waardes, eendersheid en verskil, die gevoel van buite die gemaksone te wees en nadenke oor swartheid en witheid. Die resultate van die navorsing het behels dat dit belangrik is om die emotiewe aspekte by die onderrig van kritiese burgerskap in ag te neem omdat ons denkende, voelende en handelende wesens is, maar dat dit van kritieke belang is om verby emosionele reaksies na rasonale handeling te beweeg. Kritiese burgerskap kan nie geïsoleerd onderrig word nie omdat die konteks waarbinne dit bestaan 'n deurslaggewende rol speel; 'n inklusiewe kritiese burgerskap kurrikulum binne gemeenskapsinteraksies word vir die breër gemeenskap voorgestel.

CONTENTS

CHAPTER 1 ORIENTATION TO THE STUDY

1.1. Introduction to the research	1
1.2. Background.....	6
1.3. Problem statement, research question and objectives	12
1.3.1. Describing the problem	12
1.3.2. Research questions, study aims and objectives	15
1.4. Overview of the research methodology	15
1.5. Limitations of the study	16
1.6. Structure of the thesis	18

CHAPTER 2 THEORETICAL PERSPECTIVES

2.1. Introduction	20
2.2. Critical citizenship perspectives on curriculum	
2.2.1. The political curriculum	22
2.2.2. The multicultural curriculum	26
2.2.3. The aesthetic curriculum	30
2.2.4. Emotional dimensions of a curriculum	32
2.3 Barriers to critical citizenship education	
2.3.1. Power relations and structures	44
2.3.2. Stereotyping and prejudice	47
2.3.3. Reflections on whiteness	50
2.4 Strategies for critical citizenship education	
2.4.1 Dialogue and discussion.....	52
2.4.2 Community interaction.....	56
2.4.3 Reflection	60
2.4.4 Art and design as a medium for learning	63
2.5 Synthesis and conceptual framework for this study	65

CHAPTER 3 CONTEXTUALISING THE STUDY

3.1	Introduction	71
3.2	Higher education as a field of study and curriculum inquiry in higher education	71
3.3	Higher education in the broader context of South Africa	79
3.4	Stellenbosch University as institutional context	83
3.5	Visual Arts Department and Visual Communication Design course.....	85
3.6	Critical Citizenship module context	91
3.6.1.	Outcomes	92
3.6.2.	Methodology used for projects	93
3.6.3.	Community interactions	93
3.6.4.	Project 1	93
3.6.5.	Project 2	94
3.6.6.	Project 3.....	95
3.6.7.	Project 4	96

CHAPTER 4 RESEARCH METHODOLOGY

4.1.	Introduction	97
4.2.	Design of the study	97
4.2.1.	Research approach and paradigm	97
4.2.2.	Research design	98
4.3.	Sample selection and data collection	100
4.4.	Capturing data and ethical considerations	104
4.5.	Data analysis	106
4.6.	Validity and trustworthiness	108

CHAPTER 5 FINDINGS AND DISCUSSION OF THE EMPIRICAL INVESTIGATIONS

5.1.	Introduction	111
5.2.	Presentation and discussion of findings.....	113

5.2.1	Preparedness	114
5.2.1.1	Feelings of being a foreigner	114
5.2.1.2	Feelings of discomfort	115
5.2.1.3	Leaving the comfort zone	116
5.2.1.4	Fear of the unknown	118
5.2.1.5	Feelings of overstepping personal boundaries	119
5.2.1.6	Psychological unpreparedness	120
5.2.1.7	Discussion	122
5.2.2	Guilt and shame	133
5.2.2.1	Guilt feelings	134
5.2.2.2	Privilege	136
5.2.2.3	Humility	137
5.2.2.4	Helping behaviour	137
5.2.2.5	Faith	140
5.2.2.6	Discussion	141
5.2.3	Resistance	151
5.2.3.1	Resistance to conversations about the past	151
5.2.3.2	Resistance to certain terminology	153
5.2.3.3	Feelings of being targeted	153
5.2.3.4	Unreachable goals	155
5.2.3.5	Self-affirmation	157
5.2.3.6	Critical thinking	157
5.2.3.7	Discussion	158
5.2.4	Asymmetry and assimilation	171
5.2.4.1	Uneven relationships	172
5.2.4.2	Stereotyping	173
5.2.4.3	Similarity	177
5.2.4.4	Superiority	178
5.2.4.5	Exclusion	180
5.2.4.6	Self-esteem and resilience	181
5.2.4.7	Discussion	183

5.2.5	Hope	196
5.2.5.1	Empathy with others	196
5.2.5.2	Critical reflection	198
5.2.5.3	Changing perceptions of design education	202
5.2.5.4	Design as healing	203
5.2.5.5	Discussion	208
5.3	Concluding remarks	217

CHAPTER 6 CONCLUSIONS AND IMPLICATIONS

6.1	Introduction	218
6.2	Conclusions drawn from the findings and implications.....	220
6.2.1.	Factual conclusions and implications.....	220
6.2.1.1.	Conclusions related to emotional reactions.....	220
6.2.1.2.	Conclusions related to the broader context.....	223
6.2.1.3.	Conclusions related to the teaching and learning context.....	224
6.2.2.	Conceptual conclusions and implications	225
6.3	Further research and critique of the research	231
6.4	Concluding remarks	232

REFERENCES	233
-------------------------	-----

LIST OF TABLES

Table 1.1: A framework for critical citizenship education (Johnson & Morris 2010:90).....	10
Table 3.1: Knowledge, Skills and Values (Fort Hare University Draft Curriculum Framework 2011)	76
Table 4.1: Data collection techniques, participants, time and duration	102
Table 4.2: The coding process in inductive content analysis (from Creswell 2005:238).....	106

LIST OF FIGURES

Figure 2.1: Three dimensions of learning (Illeris 2003b:171)	33
Figure 2.2: Dimensions of learning (Adapted from Illeris 2003b:171)	35
Figure 2.3: The composition of the three interlocking parts of the brain	35
Figure 2.4: Transforming the person experiencing the world (Jarvis 2006:23)	39
Figure 2.5: Synthesis of influential authors, theories and context in this study	66
Figure 2.6: Conceptual framework	69
Figure 3.1: Tenets of socially responsible design (Adapted from Davey, Wootton, Thomas, Cooper and Press 2005)	87
Figure 6.1: Adjusted conceptual framework	228

APPENDICES

Appendix A: Extract of the Visual Communication Design 3 rd year course guide (Compiled by MJ Kaden)	258
Appendix B: Critical Citizenship Project 1	273
Appendix C: Critical Citizenship Project 2	276
Appendix D: Critical Citizenship Project 3	281
Appendix E: Critical Citizenship Project 4 (students)	284
Appendix F: Critical Citizenship Project 4 (learners)	289
Appendix G: Observation guide	293
Appendix H: Interview guide	294
Appendix I: ID Coding	296
Appendix J: Consent forms (Students, lecturers and learners)	299

CHAPTER 1: ORIENTATION TO THE STUDY

1.1 INTRODUCTION TO THE RESEARCH

The challenge to plan, structure and operationalise curricula with the aim of encouraging socially sustainable ways of living – environmentally, economically and socially – is a global phenomenon. An example is the Millennium Development Goals of the United Nations that aim to create a global partnership for development to address poverty, illness, health, education and environmental sustainability (United Nations 2011). The Earth Charter Initiative's (2011) aims of addressing principles for constructing a just, sustainable and peaceful global society are similar to the United Nations Millennium Goals. Educational institutions in many countries have taken on the challenge to make a difference in their academic offering to realise a sustainable society by influencing the way people from various social groups, cultures or religions interact and integrate, in addition to educating students in their subject disciplines.

After the 1994 elections in South Africa (SA), a Reconstruction and Development Programme (RDP) with a strong focus on social transformation was introduced, but with the influence of neo-liberalism (promoted by the IMF and the World Bank), a new macro-economic approach was introduced in South Africa. In 1996, the newly elected government implemented the Growth, Employment and Redistribution strategy (GEAR). The successes of GEAR were defined as improvements in growth rates and a lowering of inflation, but marrying the ANC's "old social democratic and socialist values (redistribution, basic needs) with new neoliberal tactics" (Padayachee 2005:555) was problematic and social transformation became less important. It became clear that the responsibility for redressing the inequalities of the past could not be the sole responsibility of the market or private sector, but has to involve, for instance, higher education institutions. Reddy (2004:35) emphasises the two ends of the spectrum, from reducing higher education financing to respond to the needs and demands of the economy on the one end, to the "humanist emphasis expecting universities to empower individuals to assume the identities of active agents of a democratic society" on the other

end. There is an assumption that the “competitive individual of the market dominates and social justice will somehow take care of itself” (Apple 2004:34). Groener (2006) likewise argues that education can be used successfully as a vehicle for economic growth, as well as for social transformation.

The importance of change and transformation was underlined by the South African Department of Education (DOE) in the *Education White Paper of 1997* (DOE 1997). The *Report of the ministerial committee on transformation and social cohesion and the elimination of discrimination in public higher education institutions* (DOE 2008) was published in reaction to the racist incident recorded on video of students and administrative staff at the University of the Free State. Consequently, all higher educational institutions in South Africa were asked to respond to questions regarding racial integration and transformation on campuses. The report (DOE 2008:3) notes that: While there are good practices that were developed at some of the institutions, which might serve as models for change in the country, no one must underestimate the difficulties that still exist. There is virtually no institution that is *not* in need of serious change or transformation.

In this respect, Stellenbosch University makes a great effort to implement policies and initiatives to integrate racial groups on campus because of language issues, but, more important perhaps, because of perceptions that were formed in colonial and apartheid years which are difficult to change and are often met with resistance and hesitation.

Initiatives by the Rector of Stellenbosch University, such as the conference on *Social Cohesion* and the conversations on the *Pedagogy of Hope*, are concrete ways by which to start reflecting on how historical issues influence our current South African society as a whole, but also our immediate interaction between colleagues and students. The *Stellenbosch University Social Cohesion Group* aims to empower the youth to “walk together as they transform the legacies of the apartheid system through sustained conversations... that positively change the way people relate to one another and the environment” (Stellenbosch University Social Cohesion Group 2009). The seminar *Is Stellenbosch University educating public good professionals?* posed the question whether

educators are able to respond to the challenges of alleviation of poverty and responsible citizenship. The mission statements¹ of both Stellenbosch University and the Visual Arts department² emphasise the importance of respect for diversity and knowledge applied for the benefit of the wider community.

The structures created by a colonial and apartheid past have left particularly bad traces in South Africa. Higher education institutions did not escape this challenge. In addition, the legacy of apartheid lies more heavily on an Afrikaans university such as Stellenbosch because of associations with racial domination in the past. Reddy (2004), in a comprehensive report titled *Higher Education and Social Transformation: South Africa case study*, mapped the history and current situation of social transformation in higher education institutions under the following headings: (a) *The pre-1994 apartheid period* and (b) *The post 1994 period: the transition, higher education policy and impact*. Reddy (2004) refers to crucial legislative policies and papers that shaped transformation in Higher Education in South Africa, namely the work of the *National Commission on Higher Education* (1996) and the *Higher Education White Paper 3: A Programme for the Transformation of Higher Education* (DOE 1997). The National Commission on Higher Education was established with the aim of higher education playing an important role in the political, economic and cultural rebuilding and transformation of South Africa (NCHE 1996:1). Reddy (2004:39) remarks that, even though much progress has been made on the legislative policy front, executing these policies has been a slow, difficult and ambiguous process; “impressive gains sit alongside old patterns reproducing themselves both within the higher education sector and in the relations between this sector and society”.

In my Master’s thesis I reported on my investigation of African indigenous knowledge

¹ The raison d’être of the University of Stellenbosch is — to create and sustain, in commitment to the academic ideal of excellent scholarly and scientific practice, an environment within which knowledge can be discovered, can be shared, and can be applied to the benefit of the community (<http://www.sun.ac.za/university/StratPlan/stratdocs.htm#mission>).

² Our vision is to pursue our aspirations as a leading centre of excellence where we strive to encourage a unique and creative interface between art and design that can make a significant contribution to the generation of knowledge in contemporary visual culture both nationally and internationally. We hope to achieve this by stimulating self-discovery through theoretical and creative enquiry. Through an integrated approach to teaching, research and community interaction, we strive to inculcate in students self-reflection, commitment and respect for the diversity of South African culture.

with the aim of improving my own understanding of multicultural education in a historically Afrikaans learning environment. The research opened up several complex areas in the multicultural teaching and learning environment, as well as in the problematic process of cross-cultural research. I soon realised that the issues were not only about cultures, but much more about my own identity as an Afrikaans-speaking white South African.³ My own research journey became as insightful as the knowledge I gained about cultures. Reflecting on that research brought an awareness of the complex nature of the entire process of research and investigation. With the current study I wanted to confine myself to my field of interest in multicultural education within the context of a higher education institution in post-colonial and post-apartheid South Africa.

My interest in understanding different cultural groups and being more student-centred in my teaching practice also started from organising a Community Interaction programme with the non-governmental organisation (NGO) Vision-K for grade eleven Kayamandi⁴ High School learners in the course of the past six years. I also developed a bridging programme for potential Visual Communication Design students in co-operation with the Learn To Earn NGO in Khayelitsha.⁵ A project called Art in Schools in Modderdam,⁶ Cape Town, was started in co-operation with a Canadian university in 2011. The project aims to find ways of incorporating creative arts into other subjects to improve learners' marks and self-esteem. Art as a supportive medium for learning has been researched to a large extent by various researchers, including Maxine Greene (1995). Most of Greene's research therefore emphasises the development of creativity and imagination.

My interest in including key concepts such as critical citizenship and social responsibility in teaching and learning in the curriculum started with my own realisation of the complexities attendant on combining multicultural groups of students in an educational environment. During the past six years of teaching at Stellenbosch University, incidents of miscommunication highlighted the gaps between lecturers and students, a situation

³ For the purpose of this study, I differentiate between black and white South Africans. The government classification of black includes all the people who have been disadvantaged and white includes all the people who were part of the advantaged group during apartheid (www.info.gov.za).

⁴ Kayamandi is a suburb (also called a township) of Stellenbosch.

⁵ Khayelitsha is a suburb (also called a township) of Cape Town.

⁶ Modderdam is a suburb of Cape Town. A suburb is usually called a township if it developed informally and consists mainly of informal housing.

which led to a claim of racism against the Visual Arts department. This has motivated me to consider the effect of perceptions and attitudes regarding social transformation within an evolving multicultural learning-teaching environment. This type of incident can often be very complex and emotionally loaded, when taking into consideration a racially divided past. By calling this phenomenon 'contrasting perceptions or expectations' I do not want to suggest that it could not be linked to racism; I simply want to emphasise the complexity of such an issue in the current context of a predominantly Afrikaans university in South Africa.

When the possible viewpoints of students and lecturers are taken into consideration, it is not surprising that perceptions and expectations of one another and of an academic programme could vary considerably. A relevant example is the assessment of work done in the Visual Communication Design course. The assessment for practical and theoretical work in Visual Communication Design is qualitative and not quantitative, and thus evaluating design could be considered to be subjective. In the alleged racist case mentioned above, the actual complaints were not clearly stipulated, except that the student perceived her treatment by lecturers as racist. The complaint followed a fail mark for a subject. The first perspective was from the students' side: she experienced racism. The second perspective was from the lecturers' side: we claimed that the student's work was not up to standard, therefore she was failed. A curriculum that is planned and structured from a particular perspective, or by using languages such as Afrikaans or English, or various other aspects could be experienced as racist. The power relations involved in a situation such as this are complex and multifaceted.

Learning is not limited to one's workplace but also takes place in our social and living environments. The eco village where I currently live includes people from different income groups, cultures and religions. The major issues in the village are not environmental, because it is very clear to everyone that we follow certain regulations to realise an ecologically sound way to build and live. It is the social side of our co-existence that is far more complex and not often spoken about. It is the subtle nuances in conversations, subconscious stereotyping or ingrained perceptions that cause tension in such a multicultural society. Environmental, economic and social sustainability are important and should be in balance, but my interest is the social sphere specifically. Living

my everyday life in a socially diverse environment is a way towards improving my own learning, experience and growth.

1.2 BACKGROUND

The area of social transformation in teaching and learning in SA is sensitive and complex because of historical realities, and therefore relatively unexplored. Hemson (2006) remarks that “[l]ittle research has been done on actual programmes addressing diversity” in South Africa. Waghid (2009, 2010) examines citizenship education and addresses inequality to understand forms of privileging and exclusion in various articles and books. Critical Citizenship education⁷ is based on the promotion of a common set of shared values such as tolerance, diversity, human rights and democracy (adapted from Johnson and Morris 2010:77-78). Social transformation, according to Makgoba (1997), is a noticeable change in form or character and he argues that transformation is not reform; it rather is a ‘blueprint change’. Fourie (1999:277) refers to the work of Harvey and Green (1993:24) who believe that “(t)ransformation is not restricted to apparent or physical transformation but also includes cognitive transcendence”. In the *Education White Paper 3 - A Programme for the Transformation of Higher Education* (DOE 1997) both economic and social transformation are encouraged, but the social aspect receives less attention.

In order to enhance social transformation, one also has to look at student capabilities. According to Walker (2008a:28), a “capability is a potential functioning” or what one really manages to accomplish, or as Sen (2004:78) describes general capabilities: “what we are free to do and free to be”. Sen (p. 80) is against a fixed list of capabilities for all societies for a “fixed forever list of capabilities would deny the possibility of progress in social understanding and also go against the productive role of public discussion, social agitation, and open debates”.

Attributes or capabilities such as integrity, respect for others, self-reflection or generosity are often seen as implicit in a curriculum (Barnett 2009). Nussbaum (2002) refers to

⁷ The concept of Critical Citizenship is further explored and explained in more detail later.

attributes or capabilities which include the ability to criticise your own traditions; mutual respect for other opinions; thinking as a citizen of the world and not only locally; and imagining yourself in the shoes of others - what she calls the "narrative imagination". Nussbaum (2003:84-86) also differentiates between "internal capabilities" and "combined capabilities", where the internal capability to function also depends on external suitable conditions. Combined capabilities need to be developed to overcome social barriers, for instance. For Walker (2008a:482), functional capabilities in an educational context refer to the fact that a person can, for example, have the capability of critical thinking, but such a person should also be able to function effectively in her or his studies. The functional capabilities that she highlights include knowledge, social relations, critical thinking, imagination and empathy, recognition and respect, active citizenship and having economic opportunities (Walker pp. 482-84).

One could begin to ask whether it is at all possible to facilitate the learning of values and capabilities such as integrity, respect for others and self-reflection. Can the intended learning of generic skills automatically take place, does it happen by a process of osmosis from lecturer to student, or is it merely assumed learning that takes place in the educational environment (mostly outside lectures) of a university? Is it automatically learnt through the example of how an organisation, faculty or lecturer operates? Walker (2008b:156) argues that we cannot guarantee that transformation or change will take place in an educational setting, but she also states that "[w]e ought to provide the conditions – 'educate in such a way' – that educational development that supports human flourishing is enabled".

In education, the curriculum can be a device to shape student development. Even though the apartheid government and its attendant university policies have been abolished on paper, the perceptions in people's minds do not automatically change with that. An ingrained perception often is not consciously noticeable because it is taken as the norm. Perceptions and attitudes therefore influence the writing of a curriculum in subtle and complex ways. A curriculum is often shaped by the attitudes and perceptions of the person/s deciding on the curriculum; by what is included and left out; or by which culture is more prominent in the type of projects or examples used to demonstrate 'good' design.

Barnett (2000:264, 2004:249) suggests that recognising complexity in the “dimensions of human being[s]” within a multicultural and global world could be the way forward. The role of the curriculum is to engage and react to the challenges of a super complex and postmodern world (Barnett 2004:250).

Bridging the gap between lecturers and students in a learning environment is a challenge experienced not so much in writing policies or curricula, but probably more in confronting what is happening in everyday interactions between people. Barnett and Coate (2008) refer to a hidden curriculum or a curriculum within a curriculum, where what is said on paper and in policy documents does not always correspond with what is happening in actual educational interactions. Apart from the knowledge and skills that are developed in education, one should also look at the person studying (the student as a person) or lecturing (the lecturer as a person) (Barnett, Parry & Coate 2001). There is thus a relationship between knowing and being (Barnett, Parry & Coate 2001:445) and therefore changes in perceptions and attitudes might not take place without making the implicit explicit and prominent.

Perceptions and attitudes are often deeply ingrained and unconscious. When I walk into a class and see 86% white students at Stellenbosch University’s Visual Arts department it could evoke in me a feeling of uneasiness, or it could look very ‘natural’ and go past unnoticed. I suppose I would choose the latter when my ingrained perception of what is ‘natural’ has been influenced strongly by what happened in my own past and how much I had been exposed to realities other than my own frame of reference. I could choose the former interpretation because I might struggle with the guilt of working in an environment that is not inclusive of ‘the other’. Both scenarios are possible, existing side by side and simultaneously in me. The colonial/apartheid and post-colonial and post-apartheid past have created mental contrasts that confuse and are therefore often silenced (Jansen 2009). The results of the silence often manifest in anger or a feeling of loss of power, or in the opposite, of living in the illusion or fantasy that nothing has changed. Where white students and faculty members, I included, do not interact with and are not exposed to the social or economic realities of communities often only a few kilometres from the university, it is possible to continue the illusion that nothing has changed.

I introduced community interaction into the Visual Communication Design curricula in 2007. After interviewing students who were part of the community interaction project for two years in 2009, however, my conclusion was that race-related perceptions are very deeply ingrained – and I include myself as having deeply ingrained perceptions formed by the past. This brought me to the conclusion that community interaction is not enough. A different approach was needed to address the subtle issues that play out during the community interaction sessions. I struggled with the question of how to engage with these issues myself, and with ways in which to address it in a curriculum, to enable transformation in students and myself.

Therefore, as a reaction to these realisations, and also in reaction to global and local calls for social transformation, I decided to conceptualise a module named Critical Citizenship for inclusion in the Visual Communication Design curriculum for first- to third-year students. The concept Critical Citizenship education was chosen, both as a concept and as an organising framework. A variety of conceptual formations existed, for instance multicultural, democratic, political, pacifist, global, moral, anti-racist humanising and reconciliatory education. Multicultural, intercultural, political or democratic citizenship education is often closely related to critical citizenship (Waghid 2010, Nussbaum 2006, Keet, Zinn & Porteus 2009).

In ancient Greece, a citizen belonged to a city-state, which has now become a nation-state. Today's citizen can belong to such a nation-state or choose to become a world citizen who associates with the world in general, instead of with a certain nation. Citizenship, according to Yuval-Davis (1999:119), is more complex and multi-layered and also includes local, ethnic or cultural citizenship. The national Department of Education (DOE 2002:8) revised National Curriculum Statement policy document describes citizenship in terms of participation but also in terms of “respect for democracy, equality, human dignity, life and social justice”. Citizenship comes with certain rights, for instance the right to vote; but it also has attendant obligations and responsibilities towards the nation or community. Marginalising, exclusion, stigmatising and ‘other-ing’ of citizens, as played out during the colonial and apartheid years in South Africa, are some of the challenges that gave rise to citizenship education.

Citizenship education, according to Johnson and Morris (2010:77-78), is based on the promotion of 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 national identities”. Citizenship education “contributes to the promotion of social justice, social reconstruction and democracy”. However, what is lacking in this definition is a critical perspective. Johnson and Morris (pp. 88-90) mapped relevant citizenship and critical concepts in a framework for critical citizenship education, as explained in Table 1.1. This framework could be used as a guide for critical citizenship education.

Table 1.1: A framework for critical citizenship education (Johnson & Morris 2010:90)

	POLITICS/ ideology	SOCIAL/ collective	SELF/ subjectivity	PRAXIS/ engagement
KNOWLEDGE	Knowledge and understanding of histories, societies, systems, oppressions and injustices, power structures and macrostructural relationships	Knowledge of interconnections between culture, power and transformation; non-mainstream writings and ideas in addition to dominant discourses	Knowledge of own position, cultures and context; sense of identity	Knowledge of how collectively to effect systematic change; how knowledge itself is power; how behaviour influences society and injustice
SKILLS	Skills of critical and structural social analysis; capacity to politicise notions of culture, knowledge and power; capacity to investigate deeper causalities	Skills in dialogue, cooperation and interaction; skills in critical interpretation of others’ viewpoints; capacity to think holistically	Capacity to reflect critically on one’s ‘status’ within communities and society; independent critical thinking; speaking with one’s own voice	Skills of critical thinking and active participation; skills in acting collectively to challenge the status quo; ability to imagine a better world

VALUES	Commitment to values against injustice and oppression	Inclusive dialogical relationship with others' identities and values	Concern for social justice and consideration of self-worth	Informed, responsible and ethical action and reflection
DISPOSITIONS	Actively questioning; critical interest in society and public affairs; seeking out and acting against injustice and oppression	Socially aware; cooperative; responsible towards self and others; willing to learn with others	Critical perspective; autonomous; responsible in thought, emotion and action; forward thinking; in touch with reality	Commitment and motivation to change society; civic courage; responsibility for decisions and actions

The word 'critical' is added to citizenship education and therefore includes critical thinking and critical pedagogy (Johnson & Morris 2010:77-78). Critical thinking generally refers to higher-order thinking that questions assumptions or facilitates a willingness to look from different perspectives. Critical pedagogy started to be practised at the Frankfurt School, and is also closely associated with Freire's (1975) *Pedagogy of the oppressed* that encourages educators to develop context-specific educational methods where lecturers and students used dialogue to open up the critical consciousness.

The concept cosmopolitanism, or critical cosmopolitanism, focuses on the internal processes within the social world, a process of collective and self-critique and creativity "which involves transformations in self, culture, society, economy and polity" (Giri 2006:1277). Delanty (2006:25) argues that cosmopolitanism can exist in any society if it is a condition of "self-problematization, incompleteness and the awareness that certainty can never be established once and for all". The focus on the transformation of the individual is as important as a collective responsibility for "trans-civilizational and planetary conversations" (Giri 2006:1286). Giri (p. 1289) also argues that, in the practice of being a cosmopolitan, one has to be a citizen of the world but also a member of the human family. The human side of one's existence and suffering needs to be recognised, but the human side of learning and teaching needs to be considered and understood in the same way.

1.3 PROBLEM STATEMENT, RESEARCH QUESTION AND PURPOSE

1.3.1 Describing the problem

Critical citizenship in this research, as inspired by the above-mentioned, is described as the promotion of a common set of shared values such as tolerance, diversity, human rights and democracy. As an educational pedagogy, it encourages critical reflection on the past and the imagining of a possible future shaped by social justice, in order to prepare people to live together in harmony in diverse societies. Critical citizenship education in this research is specifically aimed at transformation on a personal level.

A Critical Citizenship module⁸ was introduced and implemented in January 2010 for first- to third-year Visual Communication Design students. Before the introduction of the Citizenship component, social transformation issues were often mentioned, but they were implicit and never directly addressed in my modules of the Visual Communication Design curriculum.⁹ Nussbaum's (2004) attributes of self-criticising, mutual respect, global thinking and empathy were taken as the guide for the module. The Critical Citizenship module consists of strategies, readings, conversations with community members outside the university environment, structured reflections and the use of the content of conversations as inspiration for artistic layouts. These strategies are further discussed under 'Bridges for critical citizenship' in Chapter 2. In the Critical Citizenship module, themes such as globalisation, poverty, education and difference have been explored among students and through their engagement with Grade 11 learners of the Kayamandi High School.

Reflective writing was used as a method of contemplating actions and reactions in community exchanges. After each community interaction, and also at the end of the module, students wrote structured reflections (Eyler 2002) on their experiences. To

⁸ What is now the Critical Citizenship module was originally called the Citizenship and Social Responsibility module. The context of this module is discussed in Chapter 3.

⁹ Several lecturers teach in the Visual Communication Design curriculum and I cannot comment on the modules taught by the other lecturers. I therefore specifically state that I am referring to the modules taught by me.

encourage personal emotions while also placing these emotions in a theoretical context, the Affective-Cognitive model (Du Plessis & Smith-Tolken 2009) was used.

Action Learning and Action Research (ALAR) was used as the teaching and learning methodology for the Critical citizenship module, thereby enabling students, learners and the lecturers to actively participate (Zuber-Skerritt 2001). The theoretical framework or lens that guides the ALAR process entails grounded theory (raw data and contextual knowledge); personal construct theory (active constructors of knowledge); critical theory (self-critical attitudes); and systems theory (holistic resolutions to complex problems) (Zuber-Skerritt 2001). The aim was not to arrive at generalisations but to get to know, understand, and enhance social transformation for the benefit of all participants in the Critical Citizenship module.

Reacting to the results of the interviews with students in 2009 about their experiences with teaching and helping Grade 11 learners to practice art, I decided to make a few changes in the way the community interactions were structured. I adapted the Critical Citizenship module so that it became part of the students' year projects, thus fully incorporated into the Visual Communication Design curriculum instead of something that students 'just did' on Thursday afternoons. The aim of the Critical Citizenship module was to change personal and internal perceptions and attitudes to enhance and encourage social transformation. I came to the conclusion that deep and direct learning is necessary to shift perceptions and attitudes, and that the concept of 'charity' and helping the poor and needy should be changed so that everyone could learn something from the interaction – university students, school learners and university lecturers.

Sensitive issues in the Critical Citizenship module, such as race and difference, were difficult to address and discuss. On the one hand, the sadness of suffering the injustices of the past, and on the other hand the denial, the guilt and the anger involved with giving up an advantaged position, made these discussions sensitive and possibly explosive. I was interested in the emotional and psychological effects of the Critical Citizenship module on students and myself; how it could shift perceptions and attitudes in a positive sense, but possibly also perpetuate the negative perceptions and attitudes of the past. Do I recognise the subtle but deep emotional effects or invisible power relations that critical

citizenship education could and did have on the students and myself? These subtle and often hidden aspects in the curriculum, which specifically play out in the practical teaching and learning environment, are sometimes overlooked in curriculum research. This research project of engaging the Visual Communication Design curriculum and specifically the Critical Citizenship module developed because of these complex and often invisible perceptions and attitudes of which I became conscious in myself and in my own teaching and learning environment. Ultimately, the aim of this study was therefore to explore the effectiveness of the Critical Citizenship module based on the current personal and internal perceptions and attitudes of students, learners and lecturers in order to enhance personal and social transformation through teaching and learning.

Social transformation in South Africa is often seen as consisting of the changing of policies and distribution of resources or redress, but the personal transformation in people and, specifically in this context, students and lecturers, is something that does not receive much attention. The changing of policies does not necessarily guarantee changing of personal perceptions and attitudes. Addressing personal transformation naturally works parallel to other aspects of social transformation, but because it is moving in a personal space where emotions could be volatile and sensitive, it is an area that is hardly ever talked about in the teaching and learning environment. Resistance to broaching this subject in an educational environment is sometimes evident, as will also be seen in this research report.

The internal psychological and emotional aspects of teaching and learning are facets of curriculum studies that have gained more focus and interest in recent years (Barnett & Coate 2005; Barnett 2009; Illeris 2003a, 2003b, 2007). Positioning this study in the field of higher education transformation and in the specific context of a previously Afrikaans university in South Africa highlights the internal and personal aspects of teaching and learning as a different set of issues. Against this background and outline of the problem, a research question was formulated.

1.3.2 Research questions, study aims and objectives

Given the internal psychological and emotional aspects of teaching and learning in a postcolonial and post-apartheid context, the main research question in this study was formulated as: How are perceptions and attitudes of students, learners and lecturers influenced by critical citizenship education in a Visual Communication Design curriculum?

The sub-questions were:

- (a) What are the reactions of students, learners and lecturers to the Critical Citizenship module?
- (b) What do these reactions reveal about the immediate teaching and learning context in which students and learners learn and lecturers teach?
- (c) What do these reactions reveal about the broader contexts in which the students, learners and lecturers find themselves?

The main aim of the study was to explore perceptions and attitudes through teaching and learning in the Critical Citizenship module.

The resultant study objectives thus were:

- (a) To identify the reactions to critical citizenship education of students, learners and lecturers related to teaching and learning;
- (b) To establish what the reactions revealed about the immediate teaching and learning context in which students, learners and lecturers learn and teach;
- (c) To establish what the reactions revealed about the broader context in which students, learners and lecturers find themselves.

1.4 OVERVIEW OF THE RESEARCH METHODOLOGY

For this study I worked with an interpretative lens (Klein & Meyers 1999). An interpretive lens on knowledge requires reflection on how data is socially constructed and a sensitivity

to contradictions, interpretations, distortions and biases of the narratives generated (Klein & Meyers 1999).

I used a case study research design (Yin 1994; Denscombe 2003, Creswell 2003) that was aimed at exploring and providing an in-depth investigation of the Critical Citizenship module. A case study was chosen instead of action research or other research designs because the planned research was aimed at improving the Critical Citizenship module and in that way enhance personal and social transformation. Case studies offer a methodical system of examining events, collecting and analysing data and reporting results, in comparison to action research, where the focus is on learning in action. A case study allows the researcher to work out why events or phenomena occur the way they do, so that changes that are grounded in past instances and experiences can be made. To enable this, a detailed investigation is necessary to understand the particulars of the case within the South African, the Stellenbosch University and the Visual Communication Design curriculum contexts.

Written reflections were used as the main source of data while semi-structured interviews were conducted with students, learners and lecturers. Participant observations were also used during the running of the Critical Citizenship module. Inductive content analysis was utilised for analysing the data. The research sample consisted of all the students, learners and lecturers involved in the Critical Citizenship module. The aim of the study inevitably was not to generalise but to provide an in-depth exploration of the phenomena that became visible during the investigation.

Ethical clearance for this research project was obtained from the Research Ethics Committee: Human research (Humanoria) of Stellenbosch University. A more detailed description of the research design is given in Chapter 4.

1.5 LIMITATIONS OF THE STUDY

In this study, the focus was on the Critical Citizenship module specifically and not on the Visual Communication Design curriculum as a whole. The aim of the study, as explained in

paragraph 1.3.2, was therefore not to get a broad view of the curriculum, which would have involved many more projects and lecturers, but a deeper insight specifically into the Critical Citizenship module. The results of this study could, however, be of value to the broader Visual Communication Design curriculum. In Chapter 3, the Visual Communication Design curriculum context will be discussed together with other contexts in which the study was situated.

Facilitating critical citizenship education in a curriculum obviously is a complex and multidimensional challenge. Assessing the success of such a project is even more challenging. It might be possible to change perceptions and attitudes, specifically of students who are busy with their degree studies, but measuring long-term change may be more valuable. Unfortunately that does not fall within the scope of this research. A questionnaire distributed by a fourth-year student on fellow students' reasons for choosing a social responsibility year project¹⁰ showed that 21% (of those who chose a social responsibility project) were doing it to complete their degree (or to please the lecturer) and that it would not be something they would continue doing after graduation. This questionnaire was not part of my research, and it was not conducted with students who participated in the Critical Citizenship module in the Visual Communication Design curriculum. It would be interesting to have the same questionnaire answered in four years' time by students who participated in the Critical Citizenship module to see whether the result would be different.

More data were collected from university students than from school learners through interviews and observations. This was because of the nature of the Critical Citizenship project which involves students for ten to twelve days and learners for only three to four days for a single project (four projects in total). It is also reflected in the results and final themes chosen, where, for instance, more fixed perceptions were identified from the students' than from the learners' side.

¹⁰ Various types of projects with different themes can be chosen, such as typography or advertising, and not all are directly related to social responsibility issues.

1.6 STRUCTURE OF THE THESIS

ORIENTATION TO THE STUDY: Chapter 1 serves as an introduction and provides an orientation to the study. The introduction includes the background and problem statement, research question and objectives by which I strive to describe the specific teaching and learning circumstances in which this research was situated, as well as the issues that are relevant to this study.

THEORETICAL PERSPECTIVES: Chapter 2 consists of the literature review that forms the theoretical framework for the study. Firstly, the critical citizenship perspectives on curriculum are discussed as an overview. Possible barriers to critical citizenship education are discussed next and, thirdly, bridges or strategies for critical citizenship education are investigated.

CONTEXTUALISING THE STUDY: Chapter 3 provides the contexts in which the research is situated, namely Higher Education as a field of study, curriculum inquiry in Higher Education, Higher Education in the broader context of South Africa, the Stellenbosch University and the Visual Arts department, the Visual Communication Design course and the Critical Citizenship module context.

RESEARCH METHODOLOGY: In Chapter 4 the research methodology used in this research is discussed. A case study design was used and inductive content analysis was utilised to guide the analysis. Participant observations and semi-structured interviews were conducted with students, learners and a lecturer (other than myself) who participated in the module.

FINDINGS AND DISCUSSION OF THE EMPIRICAL INVESTIGATIONS: Chapter 5 presents the data that were collected in this research. Data are presented within the themes which emerged from the study. A discussion of the findings of each theme follows the presentation of the data.

CONCLUSIONS AND IMPLICATIONS: Chapter 6 ends the study report with conclusions and a discussion of some implications of the findings for the Visual Communication Design curriculum. I also include some implications that may be relevant and of value in other fields where critical citizenship education is incorporated into curricula.

CHAPTER 2: THEORETICAL PERSPECTIVES

2.1 INTRODUCTION

Engaging the Visual Communication Design curriculum and specifically the Critical Citizenship module requires an involved perspective. Boland and McIlrath (2007:84-85) refer to Coldstream (2003), Rooke (2003) and Barnett (2003) when they describe the action of engaging the curriculum:

Engagement infers mutual listening, reciprocity and dialogue which is focused on something beyond the self. It comprehends both a promise of action and the outcome of action. ... Engagement is full of potential, promise, risk and uncertainty, often because it entails a willingness to change. It entails accommodating the other and preparedness to be transformed in the process. It is concerned with strenuous, thoughtful, argumentative interaction with the wider world.

Barnett and Coate (2005:128) created an outline for comprehending curricula grounded in three areas of student engagement, namely knowing, acting and being. Barnett's (2000) earlier version of engagement includes knowing (intellectual engagement), doing (practical engagement) and also communicating (engaging with others). Barnett and Coate (2005:128) stress that, even though a curriculum can be considered as engaged, it is only via 'pedagogies of engagement', through teaching approaches and pedagogical relationships between lecturer and students, that the curriculum is realised.

Taking as a guide to what engaging the curriculum implies, according to McIlrath and MacLabhrainn (2007) and Barnett and Coate (2005), the theoretical framework of this research consists of various sections aimed to cover the density of the issues involved. Firstly, relevant curriculum theories, namely the political, multicultural, and aesthetic curriculum, are explored. The impact of the colonial and apartheid system on social and psychological issues concerning the individual is still prevalent, and therefore it is discussed further in the section on psychosocial dimensions of a curriculum.

Following the critical citizenship perspectives on curriculum, I also discuss some possible *barriers* to critical citizenship education, namely the post-colonial and post-apartheid context in South Africa, power relations, stereotyping and whiteness. I do not claim to include all possible barriers that exist, but rather focus on a few that I have personally experienced in my own teaching and that are relevant to the study. The first barrier that I discuss is the post-colonial and post-apartheid historical context in which teaching and learning takes place. The second barrier comprises power relations, the third stereotyping or prejudice towards out-groups but also towards in-groups, and the fourth, the barrier of facing whiteness.

The next section is focused on *strategies* for critical citizenship education. This includes dialogue, community interaction, reflection and art as a medium for learning. I discuss these four aspects because they are the strategies that were used in the Critical Citizenship module and they are also referred to in the discussion of the data collected as well as the discussion of the results.

Various critical citizenship strategies are discussed in literature, namely “problem-based learning, working in groups, discussions, and using subject topics incorporating moral issues, dilemmas, and values” (Schuitema, Ten Dam & Veugelers 2008:74). Problem-based learning could include service learning and community interaction. Reflective writing and using artistic practice are also mentioned as two of the strategies that Schuitema *et al.* (2008) have come across in their study on programmes and modules addressing moral education by investigating studies on databases on ERIC¹¹ and the ISI¹² Web of Science. In their study, Schuitema *et al.* (2008) found that problem-based learning, co-operative learning and discussions were the most commonly suggested teaching strategies utilised. They also argue that most authors found dialogue and interaction to be crucial for moral and critical citizenship education (p. 75).

Critical citizenship education aims to affect the person on a deeper level that includes the

¹¹ ERIC stands for Educational Resources Information Centre. ERIC indexes more than 1.4 million bibliographic records of journal articles and other education-related materials (www.eric.ed.gov).

¹² Thomson Reuters Web of Knowledge SM (formerly called the ISI Web of Knowledge) is the leading research platform in the sciences, social sciences, arts, and humanities (<http://thomsonreuters.com>).

emotional and social aspects of learning. It does not focus on discipline-specific learning only; there is a focus on critical self-reflection and critical action that follows the reflection. In the next sections, critical citizenship perspectives on curriculum is explored and the political, multicultural and aesthetic curricula specifically are examined.

2.2 CRITICAL CITIZENSHIP PERSPECTIVES ON CURRICULUM

2.2.1. The political curriculum

The political curriculum theory was chosen as a topic for exploration in this study because of the specific context within which the study has taken place. In the apartheid past, educational institutions were used to promote, for instance, notions of Afrikaner nationalism. On 8 November 1876, *De Zuid-Afrikaan* announced “*Hy moet national selfrespect leeren*” ([The Afrikaner] needs to learn national self-respect) and the decision was taken to make teachers the vehicles or the carriers of nationalist messages (Nel 1979:4). Afrikaner politics, religion and education were intertwined by the early 1900s. Afrikaner sentiments were inspired by fear and hatred of colonial powers, culminating in the Anglo-Boer war between 1899 and 1901. After the war (1902-1910), and especially after 1910 when South Africa became a Union, anti-colonial or British sentiments increased and eventually led to the defeat of the pro-British political powerbase. Nationalist politics were also influenced by what happened in Germany in the 1930s and by World War II itself. Dr W. M. Eiselen and Dr Hendrik F. Verwoerd, the architects of separate education in South Africa, had also studied in Germany and adopted elements of Nazi philosophy (Yeboah 2008). After 1948, the National Party provided for a different emphasis: racial, instead of anti-colonial. These historical incidents produced and shaped the earlier vision and mission of tertiary institutions such as Stellenbosch University. Because education has powerful persuasive abilities, and because lecturers can be used as the carriers of these powerful messages, any education project is political by nature. It is not only the transformation of the individual that will enable a society to transform, but also the ways in which the individual will influence others to transform.

With the statement “the political is always pedagogical” Helfenbein and Shudak (2009:8) suggest that lecturers have the duty to teach students to care, and also to teach them what to care about; to “engage in the battle... of ideas”. As a lecturer one has to accept this burden of “intellectual and moral responsibility concerning the instruction in and of democracy” (Helfenbein & Shudak 2009:8). If education is political, educators are also politicians; a responsibility that is not always considered because educators are not held accountable for their ‘political’ activities. Apple (2010:658) argues that education is not a “neutral, technical activity. Rather, as an act of influence, it must be seen as an ethical and political act”. These informal teachings are not written into the formal curriculum. Reflecting on the content of one’s own informal teaching is crucial: are we directing thinking or opening up a space to develop critical thinking? Apple (2004:32-3) also remarks that “the state may legislate changes in curriculum, evaluation, or policy... but policy writers and curriculum writers may be unable to control the meanings and implementations of their texts. All texts are ‘leaky’ documents”. Postmodernism and poststructuralism stress the unstable, partial and detached nature of knowledge, whereby layers of meaning are created with multiple interpretations. Knowledge is not detached from the individual but closely related to personal experiences and emotions (Apple 1979).

Understanding the curriculum as a political text constitutes a large proportion of research and scholarship in the curriculum theory field. Pinar and Bowers (1992) refer to major theorists such as Freire, Giroux, Apple and McLaren as prominent examples or proponents of the political curriculum. Freire (in Steinberg 2010:382) in his books *Pedagogy of the Oppressed* (1996) and *Pedagogy of Hope: Reliving pedagogy of the oppressed* (1998) argued that the curriculum should position at its centre, the social, cultural, political, economical and “philosophical critique of dominant power”. Giroux (1985) and Apple (1997) borrowed from critical theory concepts and focused on the curriculum as medium of cultural and ideological reproduction and resistance. McLaren (1986), in his book *Schooling as ritual performance: towards a political economy of educational symbols and gestures*, analyses ways in which power relations are reproduced through the hidden and null curricula, but also how cultural reproduction is resisted and rebelled against by lecturers and students.

Weedon (1987) calls the education system the heart of power mechanisms because it satisfies the demands of the dominant group, as exemplified in the values and preferences espoused by a specific educational institution. At such an institution even the textbooks are not void of religious, cultural or political influences, as Apple (1979) argues when he says that educational texts are very often shaped to be acceptable. A curriculum is shaped in complex and subtle ways by cultural perceptions and political expectations. Barnett and Coate (2008) even postulate the existence of a curriculum within a curriculum. The curriculum in theory, and the way it is presented in practice, can be two very different entities. Parts of the curriculum are therefore consciously or unconsciously hidden. Eisner (1985:97) refers to three types of curricula, namely explicit, implicit and the null curriculum. The explicit is the published curriculum, the implicit comprises the promotion of values and norms outside the published curriculum and the null curriculum as what is not offered; the choices that are not presented to students and the viewpoints that they are not exposed to.

Political curriculum theory has its roots in Marxist philosophy that is aimed at changing the world instead of only interpreting it. “[C]urriculum is a social and political activity that requires judgement and action” (Null in Connelly, He and Phillion 2008). Apple (1990) suggests a radical transformation of public institutions and also emphasises the hidden curriculum that could perpetuate inequalities of race, class and gender. Critical pedagogy, introduced by McLaren (1994), followed Ira Shor's (1980) notion of critical teaching that aimed at critical reflection and active transformation, instead of interpretation.

Ellison (2009:333), referring to McLaren, argues that internal contradictions of capitalism should be made apparent in order to ‘demystify’ the “oppressive social relations that it fosters” to promote the development of a “revolutionary class of educators and citizens”. Ellison (*ibid.*) argues that this is a noble struggle where educators should help students develop a specific type of “dialectical knowledge in very specific settings that will bring forth revolutionary possibilities”. Du Bois believed in a liberal curriculum that should have a social point of view and include the unequal distributions of wealth and political economy, and manifestations of oppression (in Watkins 2010:301).

Education and educational institutions are often infested with political power structures that are hidden, and which will not come to the surface if not unpacked and addressed in a critical manner. The deep roots of colonial imperialism and the apartheid system that followed it have left traces that were not wiped out by a new South African constitution after the first democratic elections in 1994. Therefore responsibility for enabling social transformation not only lies with the politicians or people who decide on policies and write educational white papers, but with the person who interprets those policies and papers. The agency of lecturers is therefore crucial, because the lecturer acts as the medium or translator of the curriculum messages.

In the colonial and apartheid past, western culture was seen as the norm, and all other cultures as a deviation from that norm. This is still valid to a certain extent in some contexts today. The culture that is considered 'normal' is seen as a backdrop against which all other "values, culture and knowledge are to be measured" (Apple 2010:658-59). Currently, western culture, associated with capitalism, materialism and consumerism, is advertised and disguised under the notion of popular culture and still dominates other cultures in South Africa. Systems therefore work much better for students who identify with the 'normal' culture, especially if they already possess cultural and economic capital (Apple 2010:658-9).

Snyman (2008:421) remarks that, as long as whiteness is not analysed critically by white people themselves, the perception of white as the 'norm' will not change in certain circumstances. In many of his speeches, South African ex-president Thabo Mbeki emphasised the dominant role of whiteness in our thinking, commenting on the perceived automatic power that is connected with white and the perceived disempowerment connected with black.¹³ Snyman (2008:421) also specifically remarks that whiteness needs to analyse a Christian heritage critically, because this is linked with the notions of imperialism, conquest and colonialism that fed racism. Jansen (2009) highlights the idea that colonialists were seen as "god's chosen people on a civilising mission". The classification of others as pagan was introduced in order to 'uplift' them. This classification and projection of the other

¹³ In opposition to this argument, with a new dominant culture come new forms of political and social domination and blackness as the norm is becoming more prominent.

as non-Christian, merged with class and language differentiation, later became the basis for racial divisions.

Political curriculum theory aims to bring these hidden discourses to the surface, and also calls for action. Cohen, Manion and Morrison (2007:27) seek to establish how educational institutions maintain or reduce inequality that is again reproduced in society; how power is produced and reproduced through education; who benefits from this power; and how legitimate these preferences are. Because of the nature of critical theory, one can argue that the aim of critical theory in education is transformative: to transform individuals into a democratic society. These actions might be suppressed or take place unconsciously or subliminally, and that could perpetuate a system to sustain the status quo of empowered and disempowered.

Political curriculum theory also dissolved into other discourses, such as citizenship education (Nussbaum 2002, 2006; Johnson & Morris 2010) and postcolonial studies (Asher 2005; Dimitriadis & McCarthy 2001). These are also explored in the next section on multicultural curriculum theory.

2.2.2. The multicultural curriculum

The Marxist focus on class was slowly “replaced by the new pan-ethnic-cultural orthodoxies of racial origins and racial identity” (McCarthy & Crichlow, 1993:xiv in Pinar 2008). Multicultural curriculum theory examines the socio-political, historical and cultural contexts, but focuses primarily on ethnicity, race and culture, and secondarily on class, gender, and sexuality in relation to issues such as discrimination, social justice and power relations. The unifying goals for multicultural curriculum theory are to create a socially just education system for diverse students through social transformation (Phillion 2010).

In South Africa during apartheid (and continuing to some extent currently), the focus was and is not only on race but also on skin colour in particular. Fanon (2006) stresses that the colonial experience was internalised and implanted in the subsoil of both mind and body.

During apartheid, colonial supremacy continued, but with an additional focus on ethnicity and colour. Public institutions were separated on the basis of colour. A child from white and black parents would have been classified as coloured, which means the child had to attend a coloured school and not a white or black school. Ratele and Duncan (2007:101) emphasise the embodiment of racism in South Africa, especially with the main focus on skin colour. They refer to Foucault, who suggested that even when a system is unjust, people can construct themselves to fit in the mould, and therefore hand over the body to access power (Ratele & Duncan p. 98). Foucault (1995:136) warns that the body can be turned into an object of knowledge and can be 'trained' and 'disciplined' to produce bodies that may be "subjected, used, transformed and improved". Power not only functions through political power but, according to Foucault, also through social patterns.

An example in South Africa was the situation where people applied to be reclassified from black to 'coloured' (brown) or 'coloured' to white. The colour differentiation of white, coloured (brown) and black gave access to different levels of power. The white body became associated with the highest hierarchy in power, and black with the lowest. The recent xenophobic attacks in South Africa on people from central Africa who have a darker complexion and are therefore seen to have a lower status, can be seen as a repetition of ingrained hierarchies of the past (Palmary 2002:4).

The main pillars of multicultural curricula are cultural pluralism and equal opportunity (Grant & Sleeter 1994:170). In America, according to Jacobsen (2003), principles regarding multiculturalism have been formalised in the human rights constitution as how it ought to be, but the theory of social systems or human psychology has not been extensively investigated. While equal opportunity is a legal and democratic right formalised in the South African human rights-based constitution, cultural pluralism is a more nebulous theoretical concept that deals with aspects of assimilation and amalgamation between majority and minority groups.

The multicultural curriculum has been developed to accommodate diverse students to close the achievement gaps among students from different cultural or ethnic groups. According to Gay (2010:587), this is a "logical premise to make because race, ethnicity,

class, culture, and education are deeply interconnected". Learning about different ethnic, race or cultural groups is not the only focus; but it is more important to reflect on racial perceptions, attitudes and values of the past and to imagine a just future (Gay *ibid.*). Factual teaching as in transmission of facts is much less complex and less emotionally challenging than addressing values, perceptions and attitudes. As Apple (2010:660) summarises it: simply "[t]ell the truth" about exploitation and domination. Pinar (1991) argues that the Eurocentric curriculum prevents non-white students from having role models and disallows white students to come to understand themselves in context. Pinar (1991) also explores the curriculum as a racial text and sees the lack of diversity in knowledge systems incorporated in curricula as academic racism.

There are inconsistent views regarding the value of multicultural curricula, however. McCarthy (1991), for instance, describes multicultural education as often contradictory and a challenging solution to racial inequality. He argues for inclusion of different cultures in a curriculum, more sensitivity and understanding of ethnic differences in the classroom and competence of languages and culture outside educators' and students' ethnic affiliation.

Schuitema *et al.* (2008:73) refer to Parker (2001), who observes a gap between citizenship education and multicultural education. Parker argues that diversity is regarded as a threat to unity in the field of citizenship education, while the issue of diversity is relegated to the field of multicultural education. Weinstein (2004) emphasises teaching difference and not social cohesion or social harmony. Valuing difference is therefore an important factor in citizenship education.

In curriculum development in the South African context, several researchers, such as Kamwangamalu (1999), Van Wyk and Higgs (2004), Waghid (2004), Hoberg (2004), Le Roux (2000), Nakusera (2004) and Venter (2004), have argued that the African philosophy of learning can be used to enhance multicultural educational curricula. Venter (2004:156) argues for the inclusion of the *ubuntu*¹⁴ view in education. Venter (2004:156) also argues

¹⁴ *Ubuntu* means "humanness" when translated. Mbiti (cited in Van der Walt, 1997:33) explains the concept of *ubuntu* as "I am because we are, and since we are, therefore I am", which relates to the expression "a person can only be a person through others".

for the teaching of humanity, and calls on educators to teach humanity with the emphasis on *humanness* instead of *race*. Mapesela (2004) asks whether indigenous knowledge is understood well enough to be included in the curriculum, and stresses that indigenous knowledge changes all the time with changing circumstances. Bitzer (2001), in a case study, looks at how promoting co-operative learning may relate to the concept of *ubuntu*.

To realise multicultural teaching practically, one has to consider various options. Newman's discussion of theories of multiculturalism, referred to by Grant and Sleeter (1994:176), includes explanations of, amongst others, assimilation and amalgamation models, as well as classical and modified cultural pluralism. Newman (in Grant & Sleeter 1994:177) uses the formula " $A + B + C = A$ " to represent the assimilation model, where the minority (B and C) is dominated by the majority (represented by 'A'). Amalgamation, whereby all the groups are synthesised into a new group (Newman in Grant & Sleeter 1994:178), is represented by " $A + B + C = D$ ", where 'D' is the new synthesised group. If this theory is to be successful in practice, all the groups should be of equal status, and be willing to amalgamate. Classical cultural pluralism theory states that cultural groups maintain their identities (" $A + B + C = A + B + C$ ") and modified cultural pluralism expands on this by stating that cultural diversity will continue to exist in spite of attempts to assimilate or amalgamate (Grant & Sleeter 1994:178-179).

At a workshop on complexity theory, Hofmeyer (2011) spoke of the work he and Cilliers¹⁵ were doing just before Cilliers's death. It dealt with how to change: from A influencing B and the result being C, to A becoming part of the factors that are influenced and so becoming an open system where all are influenced by all. The interactions in a class situation would therefore not only be influenced by the dominant group or lecturer, but all groups or individuals will have the potential to influence one another. If a lecturer and a student both taught one another and learnt from one another to discover new perspectives, the journey would become greatly rewarding.

¹⁵ Paul Cilliers was a professor of Complexity and Philosophy at the Centre for Studies in Complexity at the Department of Philosophy at the University of Stellenbosch. He died on 31 July 2011.

2.2.3. The aesthetic curriculum

In philosophy, the concept of aesthetics does not refer to beauty only, but also to the nature of experience in the form of emotions and perceptions. This very aspect of aesthetics makes it an ideal medium for social transformation. This is because “experience relates to the question of consciousness and, by implication, the role of unconscious experience in shaping identity” (Kul-Want 2007:7). Aesthetics experience also includes feelings of failure, destruction and ‘lack’ which are not necessarily negative but “intrinsic to art, creativity and life-affirming values” (Kul-Want p. 171).

Aesthetics has been explored in philosophy since the times of Plato, Kant and Nietzsche. More recently Dewey explored aesthetic theories in his book *Art as Experience* (1958) in which he emphasises how art extends traditional ways of knowing, whereby exploring and finding new connections and meaning are transformative. Goldblatt (2006:26) refers to Dewey, who argues that, through art criticism and reflection, “students acknowledge competing viewpoints and understand [that] canons must be expanded to provide equal opportunities for expression of multiple races and genders”. After Dewey, Langer, in her book *Problems of art: Ten philosophical lectures* (1957), emphasised the expressive potential of art in her investigation of abstraction, symbolism and the relation of emotion to the arts. In Eisner’s book *Educating artistic vision* (1972), the interconnectedness of cognition, perception and emotion was investigated with specific focus on how the body, and not the mind only, is integrated into the learning process.

Eisner (1972) argues that the cognitive abilities of students could be enhanced through art practices and that understanding art practices could expand the understanding of what cognitive experience is. Gardner (1999:180-181), in *Intelligence reframed: Multiple intelligences for the 21st century*, argues for art that could enhance multiple intelligences that are necessary for a better understanding of the world; understanding it “so that they [the students] will be positioned to make it [the world] a better place”. Meaning should therefore be extracted from the experiences. Gardner (*ibid.*) continues by saying that knowledge is not the same as morality, but if we want to reflect on the past and imagine a better future, we have to include morality in knowledge. Understanding ourselves is

crucial, and in this regard Smith (2005) refers to Eisner (1994:44) who remarks “[w]hen we define the curriculum, we are also defining the opportunities the young will have to experience different forms of consciousness”.

Maxine Greene (1995) is considered a major theorist of the aesthetic curriculum. She argues that art could enhance meaning making and the way in which one understands the world. Taylor (2006: xviii) refers to Greene saying that through art education “[w]e may make possible a pluralism of visions, a multiplicity of realities. We may enable those we teach to rebel”. The aesthetic curriculum has the potential to create understanding through experience, and Greene (1995) argues that this requires an education devoted to the senses, to meaning-making and the imagination.

Art education nurtures self-expression and self-identity, and this advantage can be used by everybody, not only artists. However, Eisner (1999:149) argues that the effect of arts on general performance is limiting if not “intentionally used to raise academic achievement...”. Klopper (2009:34) refers to Lloyd-Zannini, who argues that “knowledge is an intensely variable and personal ‘event’, something acquired via a combination of one’s senses - visual, auditory, tactile, olfactory, gustatory”. Eisner (1972) also emphasises that aesthetic education is context specific and when it is taught it should respond to the context in which it is needed. The Visual Communication Design curriculum would have to respond to and be formulated according to the local context and the needs of the communities surrounding the university.

It is not only the value of aesthetics in itself that is appreciated in the field, but also ways in which educators aesthetically facilitate learning. Eisner (1972) refers to how creative educators respond to learning situations. This also referred to in Schön’s (1988) ‘thinking in action’. Another aspect of art is that it has the capacity to “serve as a media for social criticism” (Grumet 2010:18). The processes developed in art praxis enhance the self-reflection and self-criticism that are also related to other aspects of life. Aesthetic theories are also applied to ideology and education, where curricularists “use aesthetics to name the ways that space, time, light, movement, sound, and texture express and reinforce hegemonic values” (Grumet p. 17).

In this section, the discussion has mainly focused on the theoretical concepts of the aesthetic curriculum and reasons for using aesthetic education as a strategy for teaching and learning. In the section on art and design as a medium for learning I expand on the more concrete aspects of creative praxis.

2.2.4. Emotional dimensions of the curriculum

Even though this section, namely emotional dimensions of the curriculum, cannot be considered as a type of curriculum or existing curriculum theory, I consider it as central to this study to emphasise the importance of taking into consideration the emotional dimensions of learning (Illeris 2003b). This means considering the being in learning (Barnett 2009) as a thinking, feeling and acting person (Jarvis 2006).

The term 'emotion' refers to phenomena that everyone on the planet experiences, and yet it is notoriously difficult to define and research (Laughlin & Throop 1999:5). The word emotion originates from the Latin words *motus anima*, meaning 'movement of the spirit' (Ayto 1990:200).

Castells (2011) remarks that the way we feel determines the way we think. We cannot separate ourselves and our feelings and emotions from our learning. Illeris (2003b) distinguishes between the three dimensions of learning, namely cognitive, emotional and societal, and presents it in triangle form (See Figure 2.1). The top axis presented here goes from cognitive to emotional and is often labelled as developmental psychology. Illeris (2003a) positions Piaget and Kolb towards the cognitive pole and Freud and Rogers towards the emotional pole. The left-hand side goes to the societal pole and the right-hand side goes back to the emotional pole. Bruner's later work falls clearly into the societal pole (*ibid.*). Going from the societal pole to the emotional, Illeris (*ibid.*) highlights the 'critical theory' contributions of Adorno, Horkheimer and Marcuse. Habermas (1978) is also highlighted as a person who connects the theories of society and emotion, Marx and Psychoanalysis. With the three dimensions of learning, Illeris (2003a) aims to

construct a comprehensive theory of learning. The significance of a comprehensive theory is that it avoids separation between “learning, personal, development, socialization, qualification and the like by regarding all such processes as types of learning” (Illeris 2003a:397).

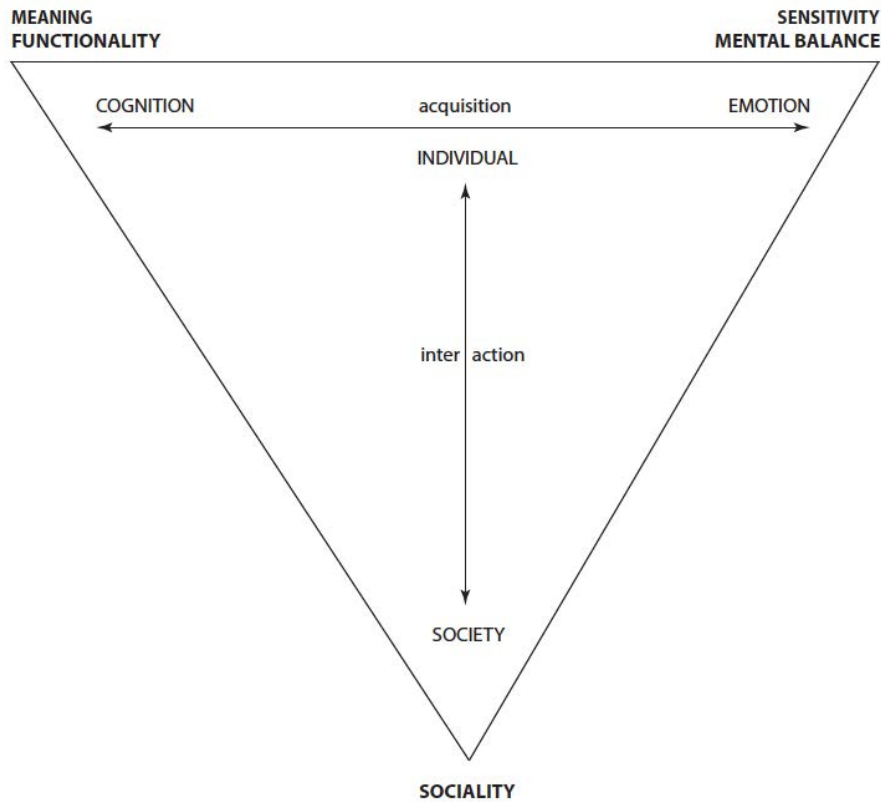


Figure 2.1: Three dimensions of learning (from Illeris 2003b:171)¹⁶

Illeris (2003a) describes the cognitive dimension as the learning content, or the knowledge or skill which informs understanding, meaning making or ability. The emotional dimension represents feelings and motivations and its function is to secure mental balance to enable learning (Illeris 2003a:399). He also stresses that “all cognitive learning is, so to speak, ‘obsessed’ by the emotions at stake...” and emotional learning, in

¹⁶ Illeris created a similar model where the word ‘society’ was replaced with ‘environment’ and then a circle added around the triangle to indicate ‘society’ (see Illeris 2003a:400). For the purpose of this study I use the Illeris (2003b:171) model because it better illustrates what I aim to bring across in this research.

the same way, is always influenced by cognitive understandings (2003a:399). This close connection is thoroughly researched in the field of neurology.

The nervous system is the body's decision and communication centre. The central nervous system consists of the brain and the spinal cord. The emotions are located in the amygdala, which is situated above the brain stem and near the bottom of the limbic system (Stein in Jarvis 2006). Research shows that the neocortex is where thinking occurs, and the amygdala is “the storehouse of emotional memory”; and that “life without the amygdala is a life stripped of personal meaning” (Goleman 2004:15). Physical sensations are sent to the thalamus and then transmitted to the neocortex and the amygdala. The latter reacts more rapidly than the former, and therefore the thinking brain often balances or corrects the emotional brain moments later. Goleman (pp. 15,78) refers to the neuroscientist LeDoux’s research, which found that the emotional brain can overpower the thinking brain and emotions such as anger or emotional stress can impede rational thinking.

If the amygdala is isolated, for instance in surgery, the brain becomes computer-like and the person is unable to feel or to be decisive (Goleman p. 15). Emotions, in this sense, are our driving forces and very often give rise to our actions (Barbalet 2001:81). Reaney (1991) also suggests that selfish egos come from selfish genes and humans almost above all else dread changes that deeply modify, reshape and remake the ego-self. It is a human instinct to protect oneself from personal emotional change, otherwise we become other to ourselves and our lens to the world could be shattered (Reaney 1991). Learning that involves emotional and personal shifts or changes would consequently be avoided.

Illeris (2003b:171) illustrates the three dimensions of learning in an inverted triangle (Figure 2.1) and indicates the interaction between the cognitive, emotional and social. I would illustrate it differently (Figure 2.2), based on the functions of our brain. The brain consists of the brain stem that controls all organs that sustain life, the limbic system where the emotions are situated and the neocortex where the reasoning, language and imagination is located (Reaney 1991) (Figure 2.3).

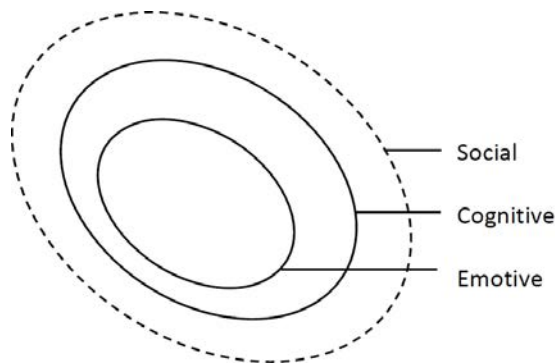


Figure 2.2: Dimensions of learning
(Adapted from Illeris 2003b:171)

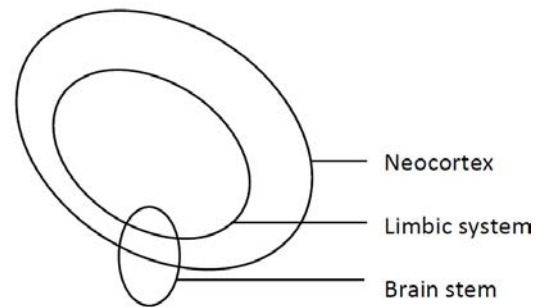


Figure 2.3: The composition of the
three interlocking parts of the brain

The brain developed through evolution in that order: stem, limbic (both pre-human) and the human neocortex. The reason for adjusting the structure in Illeris's (2003b:171) dimensions is because the emotional and cognitive are interconnected and, with the emotional reacting before the cognitive, the cognitive often corrects the emotional. More than the two poles of cognitive and emotional that interact is involved. One has to understand the effect of emotions on our actions and how the cognitive might only react seconds or days later.¹⁷ Berne, in *Games People Play* (1986), refers to the parent, adult and child states, with the 'child state' reacting spontaneously and emotionally and the 'adult state' constantly correcting the actions. This information can help us to understand learning and critical citizenship education, specifically, where emotions are expressed more readily.

Humans are vulnerable to self-deception because most people have emotional attachments to beliefs, which may in some cases be irrational. Research by the American socio-biologist Trivers (1991, 2011) shows that the human brain is more suited to 'self-deception' than to critical thinking because of evolution. He argues that "[d]eception is a fundamental aspect of communication in nature, both between and within species". We act over or under confident to avoid a predator or threat.

¹⁷ Illeris (2003a:339) remarks that emotional learning is always affected by cognition and understanding, explaining that new information can change the emotional condition and also refers to studies by the neurologist Damasio (1994).

Braeckman (2011) argues that he understands that people are easily influenced because of functions in the brain and emotions, but what is not understandable is that we know that the brain is easily influenced, but we still shamelessly misuse the human psychology for financial or other gain.

Biologically, all humans perceive and experience sensations in basically the same way through the senses. Kant, in his theory of perception (1952 in Philipse 2004), postulated that things "in themselves" (*das ding an sich*) are unknowable. For a thing to develop into an entity of knowledge, it has to be experienced, and experience is ordered by our minds through an "information processing mechanism". This "information processing mechanism", according to Kant (in Philipse 2004), contributes the most to our understanding of things; certainly more than the contribution of the information from our senses. If one adds Darwin to Kant's theory, one realises that all human beings are slightly different and the varied human mechanisms processing the information would be slightly different for each person (Philipse 2004). However, not all people are exposed to the same experiences in the world; some experiences are positive and others not. The field of psychology came into existence because circumstances and experiences differ for each person, whereby some experiences are more traumatic than others and come in different combinations. This brings us to Nietzsche's (1968) theory of understanding and interpreting the world from a psychological perspective. Nietzsche is concerned with practical application, and based his philosophy in life, in the being and becoming. For Nietzsche, to educate is to create meaning, value and culture, although he demands mostly action (Hart 2008), which emphasises his concern with the practical process of becoming.

In constructivist learning, a curriculum is experienced and therefore personally interpreted by the individual. Piaget (1966) argues that learning takes place when individuals interact with objects in an environment and Vygotsky (1978) emphasises the interactions of the person within their social and cultural environment. For both, the learning comes with an interaction but also through a process of personal reflection on the interaction. Irwin (2003:63-64) argues that we "actively create knowledge through sensing, feeling and thinking". It is not known by which of the aspects that influence the individual and the environment the unconscious is affected, nor precisely how it is

affected; and how these aspects influence the complex reactions and perceptions of a person cannot be fully comprehended. Complex combinations of psychosocial circumstances could cause a person to flourish or, in opposition to that, build a resistance to certain learning. Illeris (2007:96) remarks that it is “through our own consciousness we control our own learning or non-learning”.

Focusing on the person of the student and constructivist learning methodologies means to be more student-centred, but student-centred on a deeper level than normally assumed. It means that the psychosocial circumstances of culture, religion, economy, history and political aspects that affect emotions that could cause resistance, need to be considered. This type of curriculum requires a close study of students who could be of a multicultural background, making it a difficult task. To enable student-centred teaching and learning, Freire (1996) remarks that the poles of lecturer-student need to be reconciled so that both are concurrently lecturers and students, meaning that lecturers in several respects could also learn from students.

In the learning process it also seems important to contextualise and relate the learning content to previous learning experiences, such as life experiences, fears or prejudices of students, or to what Kolb (1984:34) calls a person-centred psychological view of learning where the focus is not only on how the environment shapes behaviour but how behaviour shapes the environment. Experience has an influence on generating meaning and we cannot divorce our learning from our history or current lives. It is not possible to assimilate new knowledge without having some structure, developed from our own previous knowledge, to build on.

There is a relationship between knowing and being, and Barnett, Parry and Coate (2001:445) argue that, apart from the knowledge and skills that are developed in education, one should also look at the person of the learner or student. Barnett and Coate (2005:59-64) propose the idea of a curriculum as engagement and use the three building blocks, knowing, acting and being. They argue that “an act of knowing is a positional and personal act” and “an act of knowledge calls for a public act in which the individual shows herself, proclaims herself ...” (Barnett & Coate p. 60). Knowledge

therefore involves the personal and the social. The concept of the self, being or becoming, is emphasised, which relates to self-realisation, self-confidence and self-understanding (Barnett & Coate p. 63). A Critical Citizenship module cannot be developed without considering the diversity of inner lives of students, even more because of the traumatic apartheid past in South Africa. Barnett and Coate (p. 119) stress that the forms of life that are now encouraged are much more those of 'being-in-the-world' rather than forms of 'being-in-knowledge'. Being resilient and emotionally sustaining themselves in the world becomes more and more important and this calls for not only content and field-specific knowledge, but more of a "curriculum of life" (Barnett & Coate *ibid.*) that prepares a student academically, socially and emotionally.

Mezirow's (1991, 1995, 1996) transformative learning theory argues for a process of becoming critically aware of implicit assumptions and expectations in oneself in relation to others. According to Mezirow (1995), there are three dimensions to transformative learning, namely psychological, convictional and behavioural. The circumstances for transformative learning are a result of a "disorienting dilemma", according to Mezirow (1995). That dilemma can be a crisis in a person's life, or a process of multiple meaning-making transformations that unfold over a longer time. Shifts in perceptions and attitudes, especially as they relate to race or gender, are often experienced as very emotional, and one therefore can expect some resistance to these shifts in students, learners and lecturers. The use of strategies such as dialogue, community interaction, reflection and design as a medium for learning in the Critical Citizenship module was aimed at facilitating a space to accommodate sensitive and emotional issues but also to enhance transformative learning.

Jarvis (2006), from an adult learning perspective, aims to understand human learning and addresses issues of being, becoming and learning throughout life. "Personhood is at the heart of our understanding of learning" and "it is not possible to separate reason from passion" if it is agreed that human beings are thinking, feeling acting beings (Jarvis 2006:14). Jarvis (pp. 22-23) also discussed the person-in-the-world, but also transforming the person experiencing the world, and created a model (see Figure 2.4) that illustrates that mind and body is simultaneously incorporated in the transforming learning process.

We thus transform our experiences through cognitive thinking, but also through emotions and actions. Even though the concept of emotion is relatively new to the education world, the arts have for long recognised the complexity of the cognitive and the emotional.

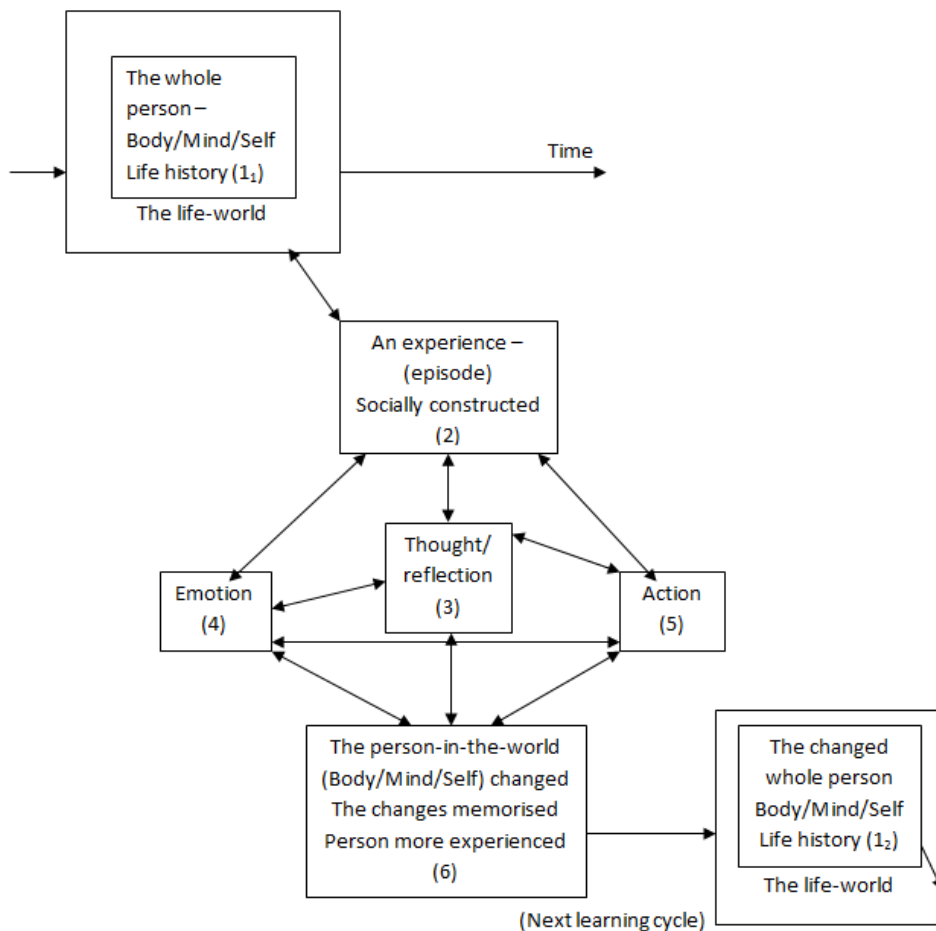


Figure 2.4: Transforming the person experiencing the world (from Jarvis 2006:23)

Jarvis refers to Cell's types of experience that generate an emotional response, namely functional, dysfunctional and the profound (Jarvis 2006:109). The functional refers to "our interpretations [that] focus upon our sense of self and it is these that give rise to sensations and action tendencies" in a positive sense (*ibid.*). Dysfunctional emotions also affect the sense of self but in a negative way. Profound emotions are beyond our immediate understanding and lead to contemplation (Jarvis 2006:110). These

combinations of thinking, feeling and acting are then stored and called up and used in future learning experiences.

Thoits (1989:319) discusses two approaches to emotion, the "micro-level" (social psychological) and "macro-level" (structural-cultural). The macro level, such as the political and economical spheres, could play a role in the way we express our emotions. Hargreaves (1998:836) emphasises how the sociological, political and institutional influences "shape and reshape the emotional landscapes of teaching for good or ill...". Maturana and Varela (1998:199 in Horn 2008) suggest that continuous strong state control breaks the will of the people to take responsibility. Lefebvre argues that the state sells itself as the stable centre of a society when, in fact, it is not. The state's techniques, plans and programmes provoke opposition and its power is fraught with subversion (Lefebvre 1991). State control also encourages sameness and discourages difference, because difference in thought and action is often difficult to control. Marshall (1964 in Barbalet 2001:70) argues that the resentment that people feel towards state control is vested in the structural relations of the "creation and reproduction of 'social levels'". These have consequences for a person implicated by them, specifically consequences for emotional experience. Marshall (1964 in Barbalet *ibid.*) further argues that "Interactions between individuals (as opposed to structural relations) may account for certain inequalities but not social levels, certain advantages but not privilege, and some unequal exchanges but not oppression".

Interest in emotion has risen considerably in western society, especially in popular publications focusing on healing the self and realising the self (Barbalet 2001:171). There is a good reason for that. Barbalet (p. 172) refers to Polanyi (1957) who argues that under conditions of market domination, the basic organising unit becomes the individual person. The feeling of loss of control results in people experiencing themselves as "centres of emotion" (Barbalet 2001:172). Individuals become aware of their self-forming emotions and become self-centred. This self-centeredness, or forming of autonomous centres of consciousness could bring about individualised societies. Strong state control could limit the expression of self. Receiving, for example, a birth certificate, tax number, health care number or licenses could give a person a misleading sense of security and could create a self-disregarded of others (Barbalet 2001:174). In an environment where

money dominates actions, there is a focus on enhancing self-control. Hochschild (1983) calls it emotional labour, and argues that it affects our ability to listen to our own feelings and capacity to feel.

Zembylas (2007a:355) argues for acknowledging the role of emotional knowledge as interconnected to pedagogical content knowledge. With acknowledging the importance of emotions, the methodologies of studying emotions in education should, according to Zembylas (2007c:57), also receive attention. He suggests three approaches (pp. 59-66) of theorising emotion and their implications for educational research. He refers to emotion as an individual experience, a sociocultural experience and emotion as an interactional and performative experience. The interactionist approach (term borrowed from Savage 2004) proposes including the bodily and a sociocultural context so that emotions are not only private or a reaction to social structures, “but are embodied and performative; that is, the ways in which we understand, experience, perform and talk about emotions are highly related to our sense of body”. This research was aimed at investigating the individual emotions of students, learners and lecturers within the sociocultural context, recognising that “emotions play an important political role in enabling resistance and transformation” (Zembylas 2007c:67).

The colonial and apartheid past have left scars of different degrees and forms on both black and white people in South Africa and those scars can potentially have a positive or negative influence on learning. From a curriculum point of view, these scars need to be taken into account by looking at the type of content that is presented, the way it is presented and the environment in which it is presented. If the content, way of presentation and environment are taken into consideration, but the student is not psychologically ready to participate, learning will not take place. We could say that it is not our concern if a student is not psychologically ready – we work with students who are ready to learn. But with the complex history of South Africa, of abusers and abused, there is no other way than incorporating the process of becoming ready in the process of learning.

We also cannot assume that lecturers are psychologically ready to facilitate critical citizenship learning. Jansen (2009:264) calls for “disrupting” of our settled ways of

knowing. He also debates the issue of 'indirect' and 'troubled knowledge' (Jansen, pp. 51, 258) in educators, and Leibowitz (in press) refer to Steyn (2006), who also asks to what extent lecturers are able to teach critical citizenship when they are products of an unequal and divided past. Bozalek (2004:71) argues that the privileged of racial, gender or class "neither recognise nor take responsibility for their own privileges or the other's lack of such privileges". The curriculum should incorporate a learning space where lecturers and students could come to terms with the past, both black (being discriminated against) and white (the discriminators). The learning space referred to here is a space where open conversations can take place in a safe environment. This 'conversation space' is further discussed under the section 'Socratic learning'.

In the colonial and apartheid past, and continuing currently, individuals and groups were and are othered, stereotyped, disempowered and deprived of human rights for the sake of selfish economical and cultural gains. In trying to address the psychosocial aspects influencing teaching and learning practically in a classroom, several learning perspectives, for instance the psychoanalytic learning perspective and the critical cultural perspective, could be useful. Whereas the psychoanalytic perspective focuses on the inner struggle, the critical cultural perspective focuses on the struggle that is embedded in society (Fenwick 2001).

Freud's (in Stevenson 1996) theory of the id, ego and superego argues that the id represents the primitive motivational force to satisfy one's immediate needs, the ego is the stage where one learns to suppress the immediate needs, and the superego is divided into the conscience and ego ideal. The psychoanalytic perspective draws on the theories of Freud and Jung and opens up the area of the unconscious, which could cause obstacles or resistance within individuals towards themselves, towards learning and towards the outside world. It focuses on the inner struggle, negotiating between the inner and outer world (Fenwick 2001). Learning could therefore be a personal psychological experience whereby the inner and outer worlds constantly interact. In this regard Fenwick (2001:33) remarks that, for learning to take place, people have to be "deliberate experimenters in their own learning", and voluntarily engage in "traumas of the self". Exploring your own mind or imagination is a process that can enable better understanding of yourself, as well

as interactions with others. Fenwick (p. 31) goes as far as to say that learning takes place while “working through” the psychic conflicts.

Fenwick’s (2001) critical cultural perspective addresses power relations and their consequences; by resisting these power relations, people become exposed to unforeseen and unimagined possibilities for critical reflection and development. Discourses in the critical cultural perspective explore dualisms (*ibid.*) which include and exclude others. Learning starts to take place when people become aware of inferences and preconceived assumptions.

Chappell, Rhodes, Solomon, Tennant and Yates (2003:2) refer to a dualism of the individual and society, where the social processes “interpenetrate the psyche” and the “outside gets inside”. Exploring one’s own psychological scars and defining one’s own identity could be a useful for self reflection. For Tennant (2000:9) it is not for the “purpose of discovering who one is, but for creating who one might become in a strategic, tactical and political sense: a kind of entrepreneur of the self”. Kincheloe (2003) argues that “[t]here is nothing profound about asserting that the ways one teaches and the curricular purposes one pursues are tied to the ways teachers see themselves”. Reflecting on one’s own identity is the mechanism one uses to look at the world and to influence the way one acts and reacts.

This section has focused on describing the theoretical framework in which the Critical Citizenship module is positioned; the political, multicultural and aesthetic curriculum theories, as well as the psychosocial dimensions of a curriculum. In the next section, possible barriers to critical citizenship education are investigated. The specific barriers were chosen because they are the barriers that were presented while teaching the Critical Citizenship module. They were identified as the most crucial barriers to learning in the Critical Citizenship educational learning context, although other barriers might exist which have not been identified and considered yet.

2.3. BARRIERS TO CRITICAL CITIZENSHIP EDUCATION

2.3.1. Power relations and structures

Foucault (1998:93) remarks that “power is everywhere, not because it embraces everything, but because it comes from everywhere”. He argues that each discourse, at base, is structured on power relations. We cannot escape power relations. “[P]ower is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategical situation in a particular society” (Foucault 1978:93). Power often comes in a subtle form; one that is mobile and transitory and that forms a dense web with the potential to shift society, fracturing unities physically and mentally. Foucault (1998) proposes that people are regulated by socio-cultural processes that make them knowable and thus controllable, and warns that people start to regulate their behaviour to conform to pre-established ideas. Such regulated behaviour then becomes the norm.

Power relations could come in many forms. Lukes (2005), in *Power: A radical view*, describes forms of power that are visible and were mostly described in history, but recently the more hidden or invisible forms of power are brought to the surface. Lukes’s (2005) work was mainly influenced by Gramsci, Althusser and Foucault and he, like his forerunners, highlights that all political, social, cultural and economical interactions involve power structures for control of the environment. These structures are called invisible because they often are not consciously observed. It is through the work of critical theorists that attention is focused on these hidden structures, but this information or consciousness is not necessarily available to the everyday person, lecturer, student or learner.

There is visible power, for example the Visual Communication Design curriculum that often defines and frames projects; and the university or students/lecturers who represent institutional power (Donaldson & Daugherty 2011:85). But hidden or invisible power relations come in different forms. Donaldson and Daugherty (ibid.) argue that “[s]tories, images, language and other methods influence how people think about their

place in the world, and shape their beliefs, sense of self, and acceptance of their own superiority or inferiority”.

Nietzsche believes that all interactions, achievement and ambition are driven by the urge to power or to control (1968).¹⁸ He suggests that the will to expand one’s power is stronger than the struggle to survive. Other similar concepts, like the ‘will to live’ of Schopenhauer (1883), ‘will to pleasure’ of Freud (1950), or Frankl’s ‘will to meaning’ (1959), are significant, but because people will risk their lives to gain power, Nietzsche (1968) suggests it is a more important motivation. It is only in specific situations that the will to power will be overridden, for instance in the case of poverty. The will to power is the best way in which Nietzsche (*ibid.*) could describe human behaviour, and he also suggests that it could underlie all reality in life.

The identity constructions of the colonised were adjusted and manipulated by the colonisers, and the same situation manifested during apartheid. The identities of both colonised/oppressed and the coloniser/oppressor were formed in the process. Identity transformation always involves processes of power. The individual has the power to define him/herself, to form identity stereotypes of others, to contest power domination, to resist stereotypes and refuse to accept social conceptions (Ratele & Duncan 2007). However, despite the power of the individual, it is in the interest of a dominant group to keep social hierarchies in place.

Hartman refers to bell hooks¹⁹ who remarks that, “if we interpret the experiences, the narratives of oppressed people through our own lenses and biases, if we privilege our truths, we colonise the other” (in Donaldson & Daughtery 2011:85). Hegemony, as described by Gramsci (in Macey 2000:165), occurs where power and control is achieved through consensus and not force. Consent is always required from participants in research (as was done for this research project), but that does not mean that power relations did not play a role: a student or learner could have participated in this research because of the visible power of the lecturers or the institution that represents power.

¹⁸ Many scholars question the relevance of Nietzsche’s theory because of the limitations of its application to gender and cultural differences.

¹⁹ The author bell hooks writes her name in lower case on purpose.

A curriculum is planned and executed from a particular perspective that is influenced by the institutional culture, for instance Stellenbosch University, which is still, despite the post-apartheid present, predominantly Afrikaans and white.²⁰ Snyman (2008:421) remarks that what makes white identity problematic is that it is regarded as the norm and black as the Other. Dowdy, Givens, Murillo, Shenoy and Villenas (2000) point out that white western educational privilege is often disguised as the “norm”. Kumashiro (2000:32) also suggests that the “knowledge many students have about the Other is ... incomplete because of exclusion, invisibility, and silence”... What makes these partial knowledges so problematic is that they are often taught through the informal or “hidden” curriculum (Jackson, Boostrom & Hanson, 1993), which means that they carry more educational significance than the official curriculum, because they are taught indirectly, pervasively, and often unintentionally (Jackson *et al.*, 1993). By not considering the hidden curriculum, we could maintain current power structures.

Jansen (2009) emphasises the pervasive ignorance of and silence about the past, especially referring to his experience with Afrikaners as Dean of Education at the University of Pretoria. Giddens (1984) differentiates between discursive consciousness (what we can talk about) and practical consciousness (actions that are subconsciously carried out and not verbalised because they are ‘hidden’ in the subconscious). Jansen (2009:171,53) also refers to the hidden information as the “knowledge in the blood” or “indirect knowledge”. This hidden information could also be suppressed information that a person hides because of fear of the emotions that accompany this information. These sensitive issues could be volatile. This project, and specifically the community interactions, were aimed at breaking the silence on such sensitive issues by obtaining more perspectives on these issues. It would be beneficial for all people to open up sensitive issues; Freire and Shor (1987:123), for example, describe the phrase ‘culture of silence’ as “passive tolerance of domination”.

²⁰ Lecturers at Stellenbosch University are still predominantly Afrikaans, male and white. Students are predominantly Afrikaans, female and white (University Stellenbosch FactBook 2011).

A problem-posing educational approach is suggested by Freire (1975:144), in which students become active participants in creating and negotiating knowledge, and are not relegated to a position of only receiving knowledge. Freire (p. 143) refers to the negative effects of “banking education” where the student becomes the container and therefore “adapt[s] to the world of oppression”. Santas (2000:358) suggests that “real dialogue requires radical equality, a breaking down of barriers in such a way that painful truth will invariably come out”. However, truth seldom runs spontaneously in a class where a single person has the most power. Often classrooms are in such a position that “dialogue ... almost always centres on the teacher, who wields power by virtue of grades, authority and eloquence, and who is trained to keep things under control” (*ibid.*).

Giroux (1985: xv) argues that the new sociology of education challenges the claim that knowledge is objective. He states that knowledge is a “particular representation of the dominant culture, one that was constructed through a selective process of emphasis and exclusions”. In the same vein Apple (1979) argues that texts for educational purposes are shaped to be politically acceptable – for instance, in terms of meeting the demands of the economy. He states that texts have multiple interpretations, but some are more preferred or have greater influence. According to Weedon (1987), education is geared towards the requirements of a specific educational institution, informed by the values, modes and preferences of the dominant group. Weedon (1987) remarks in this respect that, at the centre of the apparatus of power, lies the education system.

2.3.2. Stereotyping and prejudice

Stereotyping can be described as a conservative, fixed, and oversimplified perception of an individual or group. In daily social interaction, our acts of cooperation, competition, helping or aggression (Trope & Gaunt, 2003:190) mainly depend on our perceptions or impressions of others. We constantly assess a person in our mind and subconsciously categorise the person in groupings with which we are familiar. Devine (1989) argues that we automatically categorise other people, but with different outcomes depending on whether we are aware of the action and whether self-reflection occurs when

categorising. Devine's (*ibid.*) research also shows how people unconsciously categorise and stereotype other people, even if they do not believe in stereotypes, and to what extent that still affects their perceptions. The categories could be of race, class, gender or language, among others. In a South African context, racial prejudice is specifically prominent because of the apartheid classification of race according to skin colour. The categories that we have in our minds, according to Trope and Gaunt (2003:191), are socially constructed and pre-existing, and the result of the categorisation could determine our actions, emotions, motivations or behaviour.

Although stereotyping is commonly perceived as negative, there are arguments for seeing stereotyping as positive. Tajfel and Forgas (1981), for instance, argue that it is a way of simplifying the overload of information that besets the contemporary world. Medin (1988), however, disagrees and argues that categorisation is the result of too little information, not too much. According to Allport (1954), stereotyping 'knowledge' could become embedded in culture and society and institutionalised in language, institutions, literature and the media.

Positive stereotyping and prejudice can be constructively used in intercultural interactions but Carver, Glass and Katz (1978) found in their study that people would also consciously distort true feelings to make socially desirable responses or responses towards the other that they think is correct at that stage. This can also be done to avoid conflict and discomfort in conversations and interactions. Although politeness is desirable under most circumstances, Byram (1997:34) argues that mutual understanding can be hindered by positive prejudice.

Categorising could be of either the *out-group* or of the *in-group*. The latter behaviour is also called self-stereotyping (Wright & Taylor 2003:433). Self-stereotyping occurs when members of a group assign categories to themselves that distinguish them from others. This is often used as justification for their particular behaviour. Apartheid, for instance, was justified because, according to their own interpretation of the Bible, the Afrikaner was seen as the chosen people (Moodie 1975:12). Actions towards other people were often justified because of religious convictions. It is therefore important to look at how

religious developments from the colonial and apartheid past currently also inform our perceptions and reactions towards the other.

A study by Clark (2001) of the relationship between racial and gender stereotypes and self-concept found that black and white students expressed an ethnocentric bias towards their own racial group. The views of the *out-group* can be adopted, but such adoption does not necessarily lead to self-rejection of the in-group. Negative stereotypes of, for example, a student's own *in-group* could be expressed when evaluating the group, but when evaluating themselves as individuals it is overlooked.

Leibowitz, Booij, Daniels, Loots, Richards and Van Deventer (2005) analysed the biographies of lecturers to explore the concept of an African university. The main argument in their study focused on the recognition of difference, and stressed the need to guard against stereotyping people according to race and gender. This exploration of lecturers' biographies forced the lecturers to reflect on their own expectations and their own stereotyping of students and of themselves.

A prejudice-reduction seminar was conducted with several university student leaders in South Africa and assessed by McCool, Du Toit, Petty and McCauley (2006). The study found that prejudice was prevalent in all the assessments, but that the objective of the seminar was not reached because no significant behaviour changes came about when the pre-seminar and post-seminar responses were compared. In contrast to the outcome of the seminar, the seminar as a whole was rated highly by the participants. This positive attitude towards the seminar could indicate a willingness to reflect on and change first impressions, but the time frame in which this change was expected to take place was too short.

The question whether institutionalised racism is still pervasive in South African schools was investigated through a research project by Vandeyar and Killen (2006). They found that this was still the case by 2006 at the schools that were studied. The findings included negative stereotyping of black students; selective empathy; devolution of authority to students on a racial basis; and aversion to African languages. According to them, a radical shift in thinking about desegregation to enable successful integration must be considered

(Vandeyar & Killen p. 382). With critical citizenship teaching and learning there are real risks of perpetuating perceptions and attitudes, for instance regarding race or the Other. Derrida (in Mautner 2005:78) refers to ingrained and skewed binary oppositions that could be maintained: woman/man, black/white, normal/abnormal where the one is dominant over the other.

Perceptions influence expectations of others and ourselves. The expectations or beliefs that lecturers have about students could influence classroom practices. If a lecturer has low expectations of a student from a certain class, race or gender it would influence the actions of both lecturers and students. Studies by Clifford and Walster (1973) and Kuh (2003) pointed out that high expectations of a student could influence the academic success of that student. Jamar and Pitts (2005) stress that lecturers' perceptions of students' abilities are not changed by merely implementing policies regarding multiculturalism and equality. It is the fundamental belief system of the lecturer that forms the basis of expectations of students, no matter what policies or regulations are in place (Jamar & Pitts p. 129). Stereotyping is often ingrained in one's mind and does not suddenly change when a government system changes. Ingrained stereotypical perceptions are often subconscious and therefore could influence teaching, learning and the constructing of a curriculum in subtle and complex ways.

2.3.3. Reflections on whiteness

Whiteness as a field of study has only recently been established explicitly in post-colonial studies. The works of Roediger (*The Wages of Whiteness*, 1991), Morrison (*Playing in the Dark: Whiteness and the Literary Imagination*, 1992) and Frankenberg (*White Women, Race Matters: The Social Construction of Whiteness*, 1993) were some of the pioneer studies in the field. Lopez (2005) refers to Fanon and Bhabha who explicitly discuss the relationship between race and white power. He also highlights the status of whiteness, the persistence and transformation in the contemporary post-colonial world – also in places such as South Africa. Lopez (2005:4) for instance asks “what happens to whiteness, ... after it loses its colonial privileges?”

In a South African context, Steyn (2005:133) reflects on whiteness as a complex hybrid identity and urges a “continuing need to build self-reflexivity amongst white people”. The influence of whiteness on the teaching and learning environment could still be prevalent in subtle ways at Stellenbosch University. Vice (2010) wrote a self-reflection on whiteness from a white perspective, urging whites in South Africa to be humble and not to perpetuate whiteness. Ramphele (2008:355) proposes that South Africa is still “struggling to find closure on many issues relating to the past; partly, it has been suggested, because the wounds are still raw and partly because of the difficulty in acknowledging the depths of the trauma”. Coming to terms with whiteness is one of the aspects that need closer consideration, specifically within the context of learning and teaching in higher education.

Snyman (2008:421) remarks that what makes white identity problematic is that it is taken as the norm and black as the Other. He also remarks that this perception will not change before whiteness is not critically analysed within whiteness itself. In many of his speeches, Thabo Mbeki emphasised the role of whiteness in our thinking; the automatic power that is connected with white and the disempowerment connected with black. Snyman (2008) also specifically remarks that whiteness needs to work through a Christian heritage because it is linked with the imperialism, conquest and colonialism that fed racism.

Leonardo (2004) advocates neo-abolitionist pedagogy, which suggests that lecturers and students work together to name, as well as to reflect on, historical and current contexts, and to dismantle supremacy discourses of whiteness. Neo-abolitionism does not entail denying whiteness (Leonardo p. 132), but lecturers and students of all races have to work together actively to unpack multiculturalism. Leonardo (*ibid.*) emphasises that global pedagogy and neo-abolitionism “are not only acts of free speech but of praxis”.

According to Santas (2000:349), many white educators fail when teaching about racism, blackness and whiteness because of their paternalistic impulses. There is a built-in assumption in whites, according to Santas (p. 349), that blacks need to be cared for and treated like children. They are “perceived as inferior, epistemically, organizationally, and even morally, to their would-be saviors” (*ibid.*). This internalised sense of superiority is

strengthened if not critically analysed and questioned by people and institutions. Teaching about racism is then “doubly prone to failure because the internalized superiority of the teacher as ‘all-knowing teacher’ is most often coupled with that of ‘well meaning white person’ (pp. 349-350).

In facilitating critical citizenship, the assumption is that the facilitator is emotionally ready and able to handle sensitive discussions of issues like whiteness. For a lecturer of any race, reflecting on and learning about the self is vital for facilitating transformative learning in students. Foucault (1986) talks about the ‘care of the self’ when referring to critical reflection on the self: to turn the eye or gaze upon oneself and to know oneself and surpass oneself. Foucault (1986) emphasises that domination occurs when people do not care for themselves because they become slaves of their desires.

During my investigation of the multifaceted nature of the barriers to critical citizenship education, it was a challenge to find useful theories regarding strategies to facilitate critical citizenship education. In the following section, theories regarding four such possible strategies are discussed. I do not claim that these are the only viable strategies or theories for these strategies; they are the ones that I found relevant in the context of the Critical Citizenship module in the Visual Communication Design curriculum.

2.4. STRATEGIES FOR CRITICAL CITIZENSHIP EDUCATION

2.4.1. Dialogue and discussion

The concept underlying dialect, dialectic and dialogue comes from ‘conversation’, which stems from the Latin *convertere*, meaning to turn around and transform. Discussion or debate was produced from the adjective *dialektikos*. Plato promoted dialectics in his writings of the Socratic dialogues. Socrates recognised truth as the highest worth, and suggested that truth can be realised through reason and logic in discussions (Rowe 2005:6). Socratic discussions are based on questions that create a space for the discussion partner/s to see the truth for themselves (Rowe 2005). Socrates is aware of

his own lack and therefore searches for others who might possess the knowledge. He is searching for essence and not examples, and uses the method of refutation where his discussions end in *aporie* (insoluble contradiction) that should encourage further philosophising (Sluiter 2007). In an educational sense it refers to “learning as searching... that there are truths out there, as it were, waiting to be discovered”, deciphered and interpreted (Rowe 2005:6).

Socrates could be considered the father of western moral philosophy, but similar methods were utilised in many other parts of the world. The Indian concept of Samvad that means dialogue or reasoning, for instance, refers to the long “argumentative and dialogic tradition transgressing gender, caste, economic, political and religious divides” (Samvad Dialogue 2011). This type of dialogue process enables many layers of complexity and richness that can function at the same time. The dialogic method can be successfully used when many voices and a variety of opinions need to be heard. Dialogues are used in negotiating boundaries but also “to resolve conflicts, to build consensus, to elevate understanding, to consolidate different perspectives, to push accepted boundaries, to interrogate, to introspect, to inquire” (Samvad Dialogue 2011).

Schuitema *et al.* (2008), in their review of various moral educational programmes, found that the Socratic method of discussing was used in most programmes/projects. Leading the students through questions to a ‘right answer’ could be considered as not very student-centred because the educator could enforce her/his own views by deciding what is right and wrong. “It is plausible that they [the students] will quickly understand what the ‘right’ and ‘wrong’ answers are, without learning to form, evaluate and discuss their own opinions” (Schuitema *et al.* 2008:77). An alternative would be to encourage diversity in answers and conclusions and use the Socratic method as scaffolding (Frick, Albertyn & Rutgers 2010). Schuitema *et al.* (2008) refer to Saye (1998) and Tredway (1995), who use an ‘indirect approach’ where one is not committed to one answer. Tredway (in Schuitema *et al.* 2008:78) argues that, by using the indirect approach, students develop critical thinking skills, but also “develop more respectful, tactful and kinder attitudes and behaviour”. Students should be enabled to do their own learning and be involved in knowledge building.

Three important stages in undoing unequal power relations and racism are suggested by Santas (2000:359), namely “de-centering dialogue, building classroom community, and institutionalizing peer accountability”. Real dialogue, according to Santas (*ibid.*), “requires radical equality, a breaking down of barriers in such a way that painful truth will invariably come out. Yet truth rarely flows freely in settings in which a single power controls the discourse”. However, even in small group discussions where the lecturer is not present, there will always be some hierarchies of, for instance, race and gender, but at least it could be more personal and students’ own voices could be heard. Building trust in these groups is crucial (Santas 2000).

Discussions in smaller groups enables active participation. Murray (1999) asked his students to work in groups of four, where two argued against and two in favour of an issue while disregarding their own perceptions on the matter. This could be a way of “putting yourself in the shoes of others” (Nussbaum 2002). This method could also be used to practise negotiation skills to resolve issues between people. Tappan (1998) argues that students should learn about morality as a cultural practice of participation, and not only learn how to reason about morality.

In discussions aimed at transformative learning, students and educators should negotiate and compromise. To compromise is not to obey and conform, but to realise that solutions need to be found for the benefit of all; this could mean giving up something that is important to yourself because you realise that it only benefits a small minority. Students and lecturers are encouraged to listen carefully to different voices and to learn how to feel empathy for others.

People participate and influence each other to form a complex system, and learning takes place when aspects of the system interact or collide. Vygotsky (1978) argues that collective meaning develops through negotiation, which leads to the development of shared knowledge. Fenwick (2001:49) remarks that “individual knowledge co-emerges with collective knowledge”. The educator helps to identify and record these shifts and create awareness, but his/her role is also to make sense of these patterns in society and encourage students to act accordingly and collectively. Consensus regarding the content

of social responsibility and citizenship might not be reached, but the aim of the conversations is to open up social issues that are normally silenced (Jansen 2009).

For discussion around sensitive social issues to take place, a safe space where participants can communicate freely without being labelled needs to be agreed on and created. A safe space for students means a space where what is said in conversations will not be held against them and will not affect their marks. Waghid (2010) refers to safe speech that does not enhance growth; a safe space should not mean safe speech. The safe space is necessary because our ability to self-reflect is vulnerable to influences such as ideology, tradition, habit, authority and institutionally imposed structures.

The risk of perpetuating issues such as power relations and skewed perceptions in these conversations is an aspect that one should be aware of all the time. Taylor (2007) stresses that, if issues such as authority, role, gender, power, influence, status and levels of collaboration are not open for discussion in class, the chance of what he calls “whole person learning” taking place is very small. The perceptions and attitudes of the colonial and apartheid past are pre-existing and often taken as the norm. Discussions of the norm are also often personal and emotional. Because of the risk of uncontained emotion, a facilitator with psychological experience could assist in discussions to help contain such emotions. Ideally, this psychologist should also be available for further discussions of issues outside the group.

The process of discussion is important because it opens the space for other voices besides that of the lecturer. If conversation with community members outside the academic institution occurs, it is even better, because a greater variety of voices is included. Discussions as such are important, but what is discussed is crucial. The aim of discussions is that the content of the discussion should be of a transformative nature; that it is internalised and can serve as a reminder when a situation similar to what was discussed, occurs. By constantly being reminded of the content of such discussions, ingrained negative perceptions and behaviour might start to change. Stereotyping, for instance, continues to be repeated, not verbally but subconsciously, if it is not made conscious. There could also be times when a conversation effects an immediate and permanent

change in people. In this respect, Kumashiro (2000) argues that “[l]earning about and hearing the Other should be done not to fill a gap in knowledge ... but to disrupt the [harmful/partial] knowledge that is already there”.

2.4.2. Community interaction

This section focuses specifically on the community interaction component, although elements of the other components are also present, namely the conversations and reflections that ensued from the interactions. ‘Community interaction’ in this research is the overall term used for interactions involving the community in general. An alternative term to community interaction suggested by Smith-Tolken (2011) is community engagement, but community interaction is the term that is used in the policy documents of Stellenbosch University (Community Interaction policy/Gemeenskapsinteraksiebeleid 2011) and therefore I use the term community interaction.

Service Learning refers to community interaction that is incorporated into the curriculum and is aimed at enriching the learning experience; meeting community needs; and fostering social responsibility. Service Learning in academic literature has been praised as “a viable pedagogy for advancing democratic citizenship in the academy” (Rhoads 2000:44). Rhoads (p. 43) continues by saying: “[t]his important intersection helps students see how social life is interwoven and how together we might arrive at jointly constructed conceptions of community”. The term ‘community interaction’ instead of ‘service learning’ is used in this article because of the latter’s connotation of ‘delivering a service’ or ‘learning while delivering a service’. I prefer the term ‘community learning’, as it implies interaction, but does not have the connotation of service or charity work.

Community interaction and service learning as a teaching methodology is associated with the philosophy of experiential learning (Dewey 1951) or learning through experience. Dewey paved the way for experiential learning with his book *Experience and education* (1951) which emphasised students’ actual experiences, and later greatly influenced the

thinking around community interaction and service learning.

I chose community interaction as the next strategy because, as mentioned above, the change in perceptions and attitudes that occurs when listening to a variety of voices is optimal, and the process facilitates the development of a critical self-reflecting attitude. Actual contact with the Other in an equal situation creates better opportunities for realising and understanding sameness and difference. Morgan and Streb (2001:167) argue that community interaction can indeed build better citizens when people have “authentic experiences that can break down barriers as opposed to artificial experiences that are often brief in duration and lack intensity and personal contact”.

Community interaction is not a mental experience only, but also a bodily experience, and attempts to deal with issues such as racism could benefit from addressing it in a mental, bodily and symbolic manner (Hook 2004:695). Dewey (1951) promotes experiential learning that will enable students to participate actively in a democracy. He refers to activities that involve the mind and the hands as reflective activities. Kolb (1984) refers to knowledge creation by integrating thinking and doing, while Schön (1987) refers to it as knowing in action and the development of a reflective practitioner. Gitterman (1988:33) makes a distinction between students “knowing that” and “knowing how”, and also emphasises encouraging students to find the fleeting connections between the abstract and the real worlds.

Bickmore (2001:159-160) stresses that “critical thinking and participatory problem solving simply cannot be learned without opportunities to practice — to critique and address meaningful problems, such as the reasons for violence and the system of justice for handling it”. Experiencing mental and bodily discomfort when dealing with sensitive issues such as racism is a good space for starting critical self-reflection and change. Leibowitz, Bozalek, Rohleder, Carolissen and Swartz (2010) argue that discomfort can serve as pedagogy for change. Although experiencing discomfort or talking about the past may be difficult and painful for some students, Swartz, Rohleder, Bozalek, Carolissen, Leibowitz and Nicholls (2009) argue that it is the responsibility of lecturers to facilitate such discussions. Zembylas (2010:703) argues that, if an ethic of discomfort is implemented in multicultural

schools, the capabilities of teachers and students to cope with diversity and social transformation are enhanced.

Because experiential learning in the form of community interaction could be a very powerful learning experience, it is crucial to do critical assessment of what is happening in the interactions. Some perceptions and attitudes could be confirmed and perpetuated in the interactions and conversations, instead of shifted. Stereotyping, for instance, mostly happens on a subconscious level and will not come into the conscious mind if not brought to the surface. Even when it becomes conscious, it does not mean that it disappears; it is constantly correcting and redirecting one's way of thinking and will slowly replace the ingrained perception of the past. Community interaction might be a good way of practising the body and mind to adjust apartheid perceptions and attitudes. But without conversations about the issues beforehand to sensitise and bring issues to the surface (briefing) and opportunities for discussion to deal with issues and feelings afterwards (debriefing) (Boud & Knights 1994), community interaction on its own will have limited positive effects.

By taking community interaction simplistically or as an action without critically reflecting on it, interactions would remain at the superficial level. Community interaction in itself might not change perceptions positively, because the objectives can vary from political engagement, critical thinking, fostering respect for social differences or fostering caring attributes (Schuitema *et al.* 2008:79). Biko (2004:23) warns against artificial integration by which the hierarchy of white as knowledgeable and black as needy is perpetuated. This type of integration can be an illusion and often provides a "vague satisfaction for the guilt-stricken whites" (Biko, *ibid.*). Biko (p. 25) urges whites to refrain from solving black people's problems and to concentrate on the evils of white racism in their own personal life and community. Morgan and Streb (2001:166) argue that there could be cases in which a community interaction or service-learning approach "does not help everyone equally; perhaps it increases the gaps in citizenship that may exist already based on race, gender, academic performance, or engagement in school". Clark, Croddy, Hayes and Philips (1997) argue that guided discussions, simulations and role-playing, interview assignments with local residents,

and presentations by students would be necessary when problem-solving skills and critical thinking are aimed for in the interactions.

Creating a space where caring is a vital component within community interaction learning situations could, according to Rhoads (2000:41), be a way to also “foster a caring sense of self”. The way knowledge is constructed within ourselves is closely related to our sense of self. Community interactions and personal interactions contribute to the “caring self because such interactions challenge students to explore ‘otherness’” (Rhoads p. 43). The way in which community interactions are structured is important: it should not be a situation that includes givers and receivers only, but should aim at a mutual exchange of giving and receiving. Rhoads (2000:42) refers to a student in his study remarking that “[t]hus mutuality promotes the caring self by situating all parties as equals and all parties as potential ‘givers’ and ‘receivers’”.

Community interaction is often connected with the ideas of helping behaviour. Helping behaviour refers to voluntary actions intended to help others with or without a reward. Different perspectives exist, according to the section perspectives on helping behaviour in Wikipedia (2012): People are more likely to help family members to secure their own genes’ survival and that is called the kin selection theory. Reciprocal altruism involves giving something now with the hope to receive something later in return. The Social exchange theory clearly identifies giving and expecting something in return. The negative-state relief model describes helping people because it reduces own personal stress, because you know what they go through. Empathy-altruism signifies feeling empathy and helping because you know what the person is experiencing. The responsibility-prosocial value orientation entails feeling a responsibility to help also when you are capable and able to help. People who live in poverty are more likely to form collective societies for helping each other to survive, whereas well-off societies tend to be more individualistic and less likely to help others. Bhattacharyya (2004) argues that helping behaviour could perpetuate relations of dependency, therefore the concept of working with and not for communities should be followed.

Morgan and Streb (2001:154) argue that students, when involved in projects where

they have a high degree of “voice and ownership, their self-concept and political engagement ... improve, and they become more tolerant toward out-groups”. Students should take ownership of the project and believe that they can make some difference within the socio-political context of a community. Civic involvement in society would be encouraged when students have a voice and feel that they are directing projects, instead of educators managing every aspect of the process and outcome. Because the learning is directly related to real-life issues, students could also start to see that they can play a role in society and that what they learn in the curriculum is useful and meaningful. David (2009:84) remarks that reading about democracy and how government functions are weak replacements for active participation in public decision-making. David further argues that service learning can indeed present opportunities for this kind of participation.

Bickmore (2001:158), in the study *Student conflict resolution, power “sharing” in schools, and citizenship education*, points out that the attention to critical reflection and problem solving is the poorest link in all the programmes that were evaluated. The author argues that “sustainable and transferrable learning” requires frequent opportunities for deep reflection (p. 159). Reaching these goals of deep reflection becomes difficult because

[i]t is a paradox of post-modernity that pluralist diversity is ubiquitous and makes conflict resolution essential, while at the same time technological and economic developments encourage individualism and fragment social relationships, thereby making community building and conflict resolution more difficult. (Bickmore 2001:144)

Gibbons (2005) similarly refers to a new type of contract between society and science where society has a voice and can speak back.

2.4.3. Reflection

In the literature that has been consulted, the terms metacognition, self-study or self-reflectiveness describe the process during which the self is taken as the object of investigation to develop an ability to look inside oneself in order to become a critical

thinker. Reflective thinking occurred in oral and early written literature. Kant (1998), with his theory on consciousness of self, and Freud (1961a), with his theory on the unconscious mind and its effect on human behaviour, were some of the first writers to verbalise and formulate this act. In the field of education, opinions differ on what is seen as self-reflection or its major advantages. Dewey (1910:13) argues that “reflective thinking is always more or less troublesome because it involves overcoming the inertia that inclines one to accept suggestions at their face value; it involves willingness to endure a condition of mental unrest and disturbances.” For Jaspers (1963), self-reflection includes self-observation, self-revelation and self-understanding and Habermas (1978) defines reflection as practicing critical self-determination. Mezirow (1998:185), on the other hand, suggests that meaningful personal and social transformation may result from self-reflection to benefit ethical and moral development and Schön (1987) maintains that reflection is a consistent process of self-involvement in what he calls “reflection in action”.

The value and function of the process of self-reflection is described extensively in literature, but the actual process that takes place in one’s mind when reflecting is still under-explored in the field of teaching and learning, although currently being explored with new technology within the field of neurology. The relationship between a person’s conscious and unconscious mind is still being researched (Schön 1987, Jarvis 2006), and has been shown to operate in a closer relationship than has been realised. Yip (2007:294) argues that “[t]he gap between the intended mindfulness and unintended unconscious is lessened by a spontaneous self-reflection”.

Dewey (in Bringle & Hatcher, 1999) points out that a place of discomfort is the point where reflection starts. Kolb (1984) believes in integrating emotional experience with reflection, and explains that experience alone does not teach. Mezirow’s (1991:29) theory of transformative learning puts critical reflection at its core, since it brings “assumptions, premises and criteria into consciousness” and Fenwick (2001) puts the focus of experiential learning on reflection and argues that individuals construct their own meaning through reflecting on their engagement with their surroundings. Kayes (2002:5,6) describes the cognitive approach to learning as leading towards simplification, but the reflective approach to learning “leads towards complicatedness”. Schön (1987)

describes two different types of reflection: reflection-in-action and reflection-on-action. Schön's (1987) interest also lies in the actual triggers for reflection, such as a surprise or an experience of discomfort.

Self-reflection is also a "self-constructed process that is influenced by social, cultural, political and organizational contexts" (Yip 2007:296). I am historically and currently classified as white and, to be more specific, a white Afrikaner. I write this thesis from this constructed perspective because I cannot get away from it and, even though I would have liked to write as a human being, I am caught in my socially constructed identity. Including my own self-reflection in the thesis could give the impression that it is fixed and final, but it, in fact, is a process of continuous reconstruction.

Szokolczai (1994) refers to two writers, Foucault and Patocka, who believed that a person's role in political life could only be constructive if the person had first reflected and come to terms with his/her own state of mind and beliefs. Foucault, in *Care of the self* (1986), identifies three important themes in his discussion of the Alcibiades of Plato: the relation between the care for itself and one's political life, the care for itself and the shortcomings of one's education, and, thirdly, the care for oneself and self-knowledge. Foucault (1986) argues that care of self/care for others manages a space of power in a non-authoritarian way. Domination comes when a person does not care for her/himself, because she/he becomes a slave of her/his desires (Foucault 1986).

Foucault (1998) goes on to refer to public confessions and looks at the Stoic's interest in self-discovery. The Stoics had to listen to the teacher for five years without asking questions or saying anything. That system enforced a lot of inner conversations, which is conducive to self-reflection. Today we share ideas all the time, with maybe too few quiet moments spent in conversation with ourselves. Caranfa (2004:211) stresses the role that silence plays in learning, where silence is used so that the "discourse does not degenerate into mere empty words... but becomes a means to self-knowledge". In the Socratic dialogue, there is an awareness of one's own lack of answers and therefore searching for and listening to other knowledges that enlighten and enrich our inner worlds become necessary.

2.4.4. Art and design as a medium for learning

Dewey (1958) highlights the critical and social function of art and argues that the process of art or creativity is found in all human actions. Human creativity is formed mostly in the subconscious. Creativity requires looking at many options and finding new combinations of options. Hofstadter (1985:237) talks about 'slippability' or the capability to be unpredictable, to make mistakes, or to identify coincidence. The unpredictable is often the source of a creative thought. Niederhelman (2001:84) argues that design as a subject offers an instrument for creating connections between concepts, information, people and objects. She (p. 83) also refers to Buchanan, who argues that we could spend more time teaching non-designers design knowledge, since, according to Buchanan (1998), design could be a joining link with many forms of knowledge.

Art triggers the imagination – a process that involves participants more actively. Nielsen's (2006) study on imaginative teaching highlights several teaching methods, such as exploration, storytelling, discussion and empathy, to encourage the imagination. Ilyenkov (2007) argues that the imagination refers not only to imagining that which does not exist, but also to seeing and recognising that which really exists. He (Ilyenkov p. 81) refers to Goethe who wrote that the imagination is the basis of our interaction between people, but that the most difficult action is to "...see with one's own eyes what lies before them [sic]". We are confined to our constructed social and personal categories and self-stereotypes. Without the imagination, according to Ilyenkov (2007), we see what we already know and not what is really there. It is necessary to examine and deconstruct that which we observe critically. The imagination is also necessary to imagine what we cannot see or experience. We could, for instance, imagine life through another person's eyes. The value of such an exercise could positively stimulate appreciation of cultural diversity.

The imagination keeps the mind active, stimulating creative and innovative thinking. The wonder of new knowledge is what makes the artist continue on a journey of discovering or combining to create novel ideas. The active participation in discovering new ideas is also important for motivation. Imaginative thinking relates to deep thinking. An active imagination stimulates self-discovery and reflection. Shannon (1990:39) points to the value

of art education to develop one's own identity and Buchanan (1998:65) encourages art and design students to present not only their successes but also their problems, because art and design is a perfect vehicle for discovery and development of the self.

The pressure to produce new ideas requires critical analysis of the social environment to enable the creation of new metaphors and analogies. Using metaphors or analogies is an indirect way of communication that involves the viewer in resolving the mystery of the message. Art that uses metaphors concretely involves participants both consciously and sub-consciously, and serves to encourage the opening up of more possibilities for a diversity of interpretation. The gestalt concept of *closure* argues that when, say, eighty percent of an image or concept is revealed, the viewers would complete the rest in their imagination, and in that way be actively involved.

Theory and practice is integrated in praxis, where praxis refers to learning by doing, reflection-in-action or reflective practice (Schön 1987). Praxis in the Critical Citizenship module includes creative practical activities such as drawings and photo documentations. The creative process of compiling data randomly and forcing new meanings by putting sensory and visual imagery together is a way of finding alternative or unexpected solutions and creating new meanings. In this creative process of making variations of meanings it is pointed out that there could be a variety of solutions, but all the variations could be valid. Students could be more emotionally involved in their assignments because activities such as drawing and acting involve them physically as well as mentally; it acts as an embodied experience, and learning involving the body and the mind has the potential to be more effective. Schuitema *et al.* (2008) refer to Estes and Vásquez-Levy (2001), who argues that, if literature with content of social issues is used, moral values and ethical issues could more effectively shift students' perceptions and attitudes. Schuitema *et al.* (2008:78) say that students can "identify with the moral agents in the story and internalise the emotional content of complex, 'real-life', moral dilemmas".

When literature is acted in a play, it could also enhance learning. There are authors such as Bouchard (2002) and Day (2002) who argue that, if students were to perform themselves in a play, it could be more effective. Imagination is an important aspect of acting or imagining

oneself convincingly in the shoes of others. The stronger the emotion experienced by the actors, the stronger the emotion is communicated. It is through practising and repeating the actions that the emotions become deeper. The body and mind can be trained to feel deeper empathy for others. There is probably truth in the belief that artists are more emotional people; they have to be able to imagine themselves in a different person's life or situation and, through that, probably learn to feel much deeper than non-artists.

Wesley (2007:13) contends that art could generate a special "sacred learning space" that is conducive to emotional growth and which creates multiple ways of learning and knowing. She adds that arts participation is an "underused way of coming to know and value the diversity in our complex, interrelated, and changing world" (*ibid.*). Gibbons (2005:8) refers to a 'boundary object' – neutral objects that serve as a temporary medium to create the conditions that open up the space for deeper emotions. In the same way that technology can be a boundary object, art practice could also be used as a boundary object, since it can serve as a medium to express feelings and in that way help a person to come to terms with real and hidden emotions.

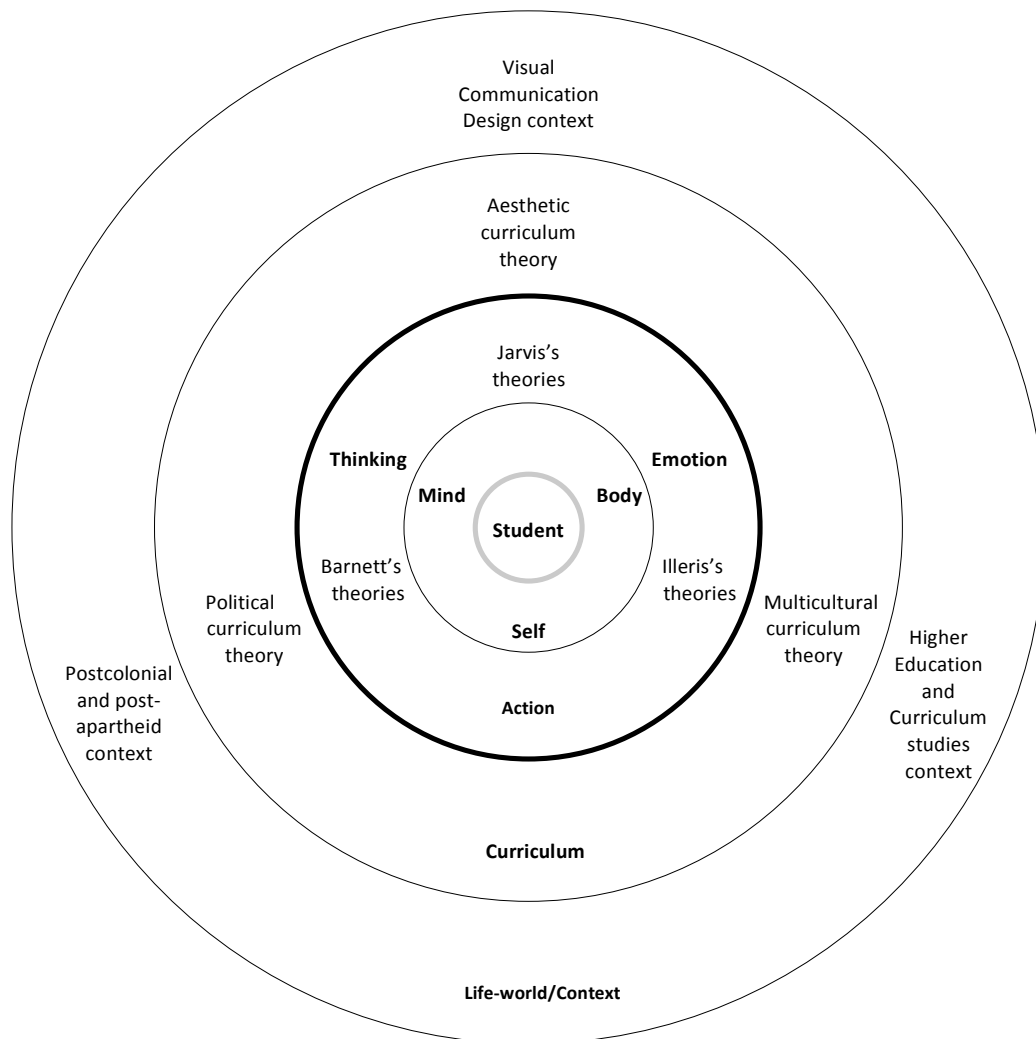
2.5 SYNTHESIS AND CONCEPTUAL FRAMEWORK FOR THIS STUDY

The consulted literature is synthesised in this section through pointing out the core and related concepts as generated from the explored literature. To follow, I explain, in a conceptual framework, what inspired my choices for the literature and how that informed my empirical research. The contextualisation of this study in the field of higher education transformation and in a previously Afrikaans-dominated university in South Africa was crucial to accommodate my investigation of a specific case within a broader postcolonial and post-apartheid societal context.

In the following diagram (Figure 2.5), I summarise the most influential authors and theories used in this chapter on theoretical perspectives. The student (also referring to a learner or lecturer) is placed in the centre, with her or his own internal world of thinking, emotions and

actions but also as influencing and being influenced by the curriculum and the students' learning context.

Figure 2.5: Synthesis of influential authors, theories and context in this study



What students think, feel and do and how those internal and emotional factors influence teaching and learning are of prime importance in exploring curricula. In this regard I specifically positioned the research within an interpretive paradigm involving the theories of three prominent authors in the field of higher education, emotional and transformative learning, namely Barnett, Illeris and Jarvis. Barnett (2009) emphasised the importance of taking into consideration the 'being' of the student in learning, while the work of Illeris

(2003b) has highlighted the emotional dimensions of learning together with the cognitive and social. Jarvis's (2006) conception of the significant role that emotion plays in the transformation of the student's learning experience also seemed of prime importance.

Parallel with the internal and emotional dimensions of student learning, is the learning environment in which the student finds her- or himself, which plays a definitive role. If one accepts that there is an explicit and implicit curriculum (Eisner 1985), the political, social and cultural contexts in which the curriculum functions should be taken into consideration. The political and multicultural curriculum theories were chosen because of the postcolonial and post-apartheid context within which the curriculum in Stellenbosch University and South Africa is situated. The curriculum as a political text receives much attention in the curriculum field because education is political by nature, as it has the ability to change perceptions and attitudes. Education systems constitute the heart of power mechanisms (Weedon 1987). The multicultural curriculum theory opens up issues of race, class, gender and sexuality within socio-political, historical and cultural contexts. It aims to facilitate equal opportunities for diverse students to compete in a fair and just educational and social system. There is an explicit formal curriculum, and an implicit curriculum that promotes values informally in interactions and class situations, but there is also the null curriculum content that is omitted from the formal curriculum. The Critical Citizenship module aims to fill some gaps in the null curriculum and open up critical issues that feature in the implicit or hidden curriculum.

The aesthetic curriculum theory was considered because of its potential value and role in addressing issues within sensitive political, social and cultural contexts. Art could extend traditional ways of knowing (Dewey 1958) and integrate cognitive learning with experiential or bodily learning. Using art as a medium to express emotions through the senses and the imagination could positively enhance self-exploration to come to terms with emotional barriers to learning.

The barriers and strategies for critical citizenship education seem highly relevant to this study as it potentially fills the gap between the curriculum theories and the learning of the student. It poses the actual issues that could prevent or possibly serve as a bridge for

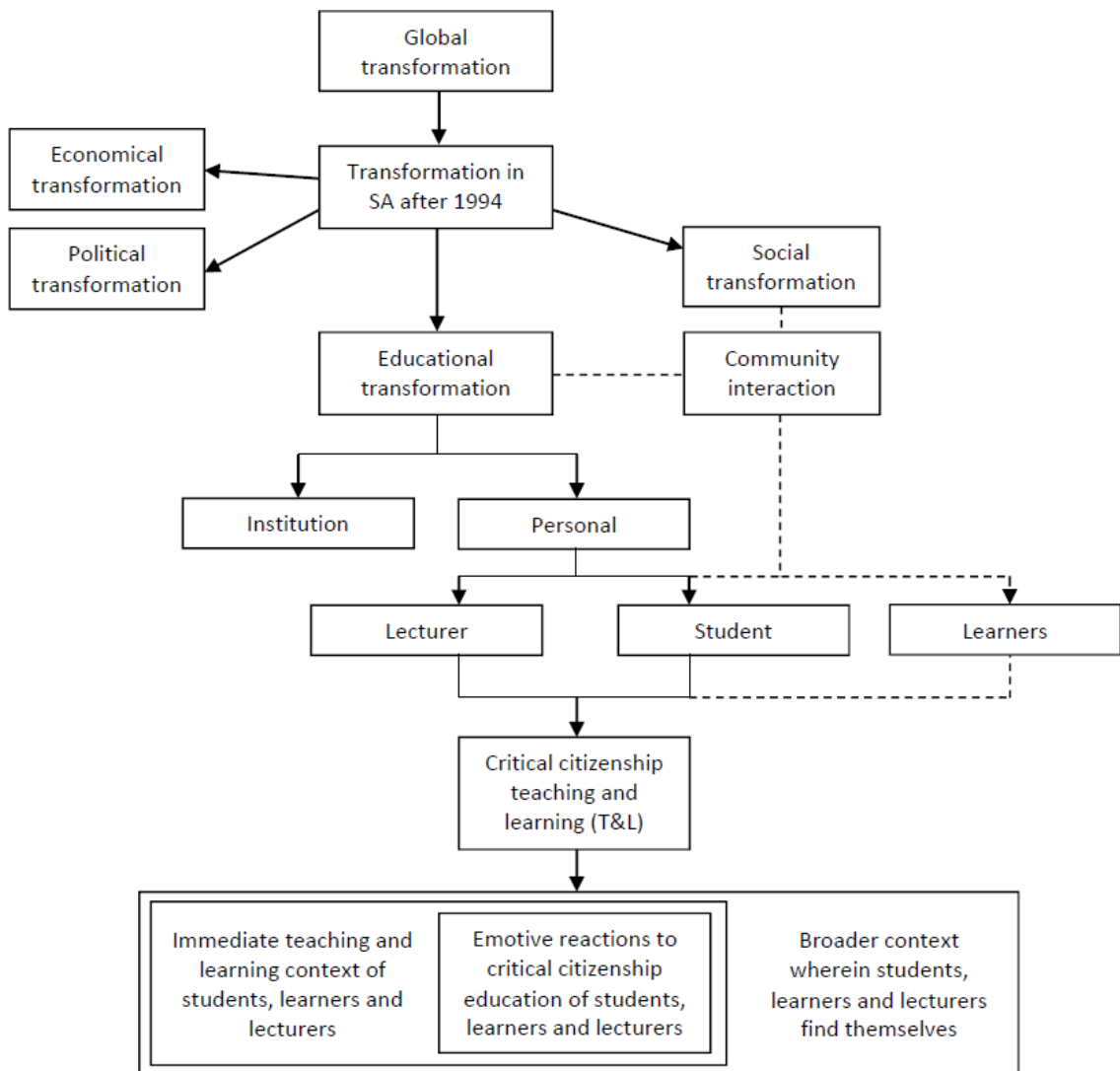
teaching and learning in critical citizenship education to enhance personal transformation. Each discourse at its core is based on power relations (Foucault 1998:93). Unequal power relations are part of human existence, but it is the misuse and exploitation of power and people that create injustice. Although stereotyping could be considered a way of making sense of the world, over-simplified categories of people create perceptions and attitudes that could be harmful and unjust. Reflecting on the postcolonial and post-apartheid past in South Africa requires consideration of whiteness and what invisible powers accompany whiteness. The Critical Citizenship module comprised an attempt to contribute in a small way to personal transformation of students, learners and lecturers by utilising strategies such as dialogue, community interactions, reflections and art as a medium for reflecting on the past and imagining a different future.

A conceptual framework explains what the theoretical thinking and intentions are for the research. Miles and Huberman (1994:18 in Vaughan 2008:4) describe a conceptual framework as a written or visual presentation that “explains either graphically, or in narrative form, the main things to be studied – the key factors, concepts or variables and the presumed relationship among them”. Leshem and Trafford refer to various authors who describe conceptual frameworks in different ways. They specifically refer to Bryman and King, and Keohane and Verba who argue that the “conceptual framework fulfil two roles: firstly, providing a theoretical clarification of what researchers intend to investigate, and, secondly, enabling readers to be clear what research seeks to achieve, and how that will be achieved” (Leshem & Trafford 2007:97).

The conceptual framework that I constructed (Figure 2.6) commences with the focus on global and local calls for social transformation, and specifically on transformation in South Africa after 1994. Apart from political, economic and social transformation, a focus on transformation within educational institutions was seen as necessary. Transformation at educational institutions does not involve institutional changes only, but also changes within the person (student and lecturer). Policy changes within any university constitute a vital step towards transformation, but the policies need to be interpreted and practised by lecturers and students in teaching and learning situations and environments. Critical Citizenship education aims to enhance changes towards personal and social transformation;

addressing perceptions and attitudes of students and lecturers in teaching and learning is therefore vital. The main research question of how personal perceptions and attitudes of students, learners and lecturers are influenced by critical citizenship education is answered by identifying the emotional reactions of participants and identifying the emotional spaces and contexts within which students, learners and lecturers teach and learn.

Figure 2.6: Conceptual framework



Supplementary to the chapter presenting the theoretical framework and to extend the understanding of my study, I discuss the immediate and broader context wherein this research took place in the following chapter. Higher education as a field of study and curriculum inquiry in higher education are discussed first and, secondly, higher education in the broader context of South Africa. The immediate context is described through the sections; Stellenbosch University as institutional context, Visual Arts Department and Visual Communication Design course and the Critical Citizenship module.

CHAPTER 3: CONTEXTUALISING THE STUDY

3.1 INTRODUCTION

A case study was chosen as the research design for this research project. One of the most important aspects of a case study design is the context in which the case being studied is situated (Denscombe 2007:37). I therefore decided to focus on contextualising my research in this chapter.

This study was undertaken within a Department of Curriculum Studies, but the programme in which the research was based is the Visual Communication Design programme at the Visual Arts Department of Stellenbosch University. In the following sections, I describe the different contexts involved in this study, namely higher education as a field of study and curriculum inquiry in higher education; Higher Education in the broader context of South Africa; Stellenbosch University as institutional context; the Visual Arts department and the Visual Communication Design course; and, finally, I describe the content of the Critical Citizenship module.

3.2 HIGHER EDUCATION AS A FIELD OF STUDY AND CURRICULUM INQUIRY IN HIGHER EDUCATION

My study is situated in the field of curriculum inquiry within the larger field of higher education. The field of curriculum study within higher education came into existence at the time when modern science gained prominence; it was a time of empirical testing and of control and measurement (Null in Connelly, He & Phillion 2008).

According to Connelly and Xu (2008:2), Dewey's (1899; 1902) books *The school and society* and *The child and the curriculum* are considered to provide the basis for curriculum studies. These works also introduced the use of the word 'curriculum'. In Ralph Tyler's *Basic principles of curriculum and instruction* (1949), the curriculum development process came to be structured, starting at the local level, with the needs,

concerns and objectives of school leaders and the communities in which they work. In the sixties, Hilda Taba (1962) extended Tyler's work as a structured formula, but, realising the complexity of curriculum development, added a philosophical and psychological perspective. Null (2008) refers to Taba, who, for instance, challenges the meaning of "good citizenship" and "living habits" that are accepted without agreeing to or questioning the meaning of the concepts. Joseph Schwab (1969) focused on the practical implementation of theories. Null (2008) describes Schwab's perspective as curriculum that is "not matters of pure theory" but "[r]ather, curriculum [that] is a social and political activity that requires judgement and action". Schwab's work was influenced by Aristotle and therefore curriculum "exists to shape society in the direction of goodness" and contains "action that serves the public good" (Null 2008). With Schwab's work, human nature for the first time was used as a central focus when curriculum writing was undertaken. With postmodernism, a radical transformation of public institutions came to be suggested and Michael Apple (1990), amongst others, emphasised the hidden curriculum, whereby the curriculum could perpetuate inequalities of race, class and gender.

Bitzer and Wilkinson (2009) discuss various international and local developments in Higher Education as a field of research and study over the last decades. Higher Education became recognised as a formal field of study around the 1930s with the work of Flexner (1930), who compared university systems in the United States. Bitzer and Wilkinson (2009) consider Flexner's book, together with the work of Dressel and Mayhew (1974), as ground breaking during that period because of the focus on the promotion of research and scholarship in the field of Higher Education. Some time later, the *Encyclopaedia of Higher Education* (EHE), edited by Clark and Neave (1992), was published. It consists of four volumes and specifically of interest is volume two, which includes analytic perspectives on higher education and society; the institutional fabric of the higher education system; governance; administration and finance; faculty and students, and disciplinary perspectives. The addition of 'education and society' as the first topic under the analytic perspectives pointed to the importance of the relation between institutions and the societal context. Clark (1973) identified sociological issues such as race, social class and gender specifically related to educational achievement and access. He (Clark

1973:2) suggested opposing the “dominant instrumental definitions of education with approaches that centre on the values, traditions, and identities - the expressive components - of educational social systems”. McDonough and Fann (2007) and Ferreira and Mendelowitz (2009) emphasise the dilemmas regarding epistemological access in Higher Education in America and South Africa. The latter authors argue that the challenges are ongoing because “diverse identities and languages have been, to a considerable degree, constructed by decades of racially segregated and oppressive educational, economic and social policies” (Ferreira & Mendelowitz 2009:78).

In my research the social and political context of the colonial and apartheid past cannot be separated from students and their learning experiences. One cannot research learning experiences within the Visual Communication Design curriculum without taking into consideration what happens outside the course. Even though the case study is focused on the specific module and programme, the context in which this exists must be taken into consideration.

The European Science Foundation’s report, *Higher education looking forward: An agenda for future research* (2008), is relevant because of its questioning of relationships between present-day social and economic changes; the changes happening in Higher Education; and the roles of academics (Bitzer & Wilkinson 2009:377). The focus of the report is on higher education and society, and it includes chapters on social change, the socio-political context, interactions, and impact of higher education on society. The authors argue that the economic influence of higher education received the main emphasis and aspects such as social equity, social cohesion and integration were mostly ignored; therefore the report’s strong focus on research on institutions and society. Higher education in this report is related to conceptual frameworks such as “human capital theories, theories of power, inequality and social exclusion” (ESF 2008:5). Because education influences society and shapes the lives of citizens, it is the responsibility of institutions and their educators to contribute to the achievement of a fair and just society. In the section on *Higher education and the achievement (or prevention) of equity and social justice*, the authors of the report argue that contributions in this field tend to fall in two categories; on the one side the ‘liberal’ or a ‘re-al-locative’ approach where a society “characterized

by high levels of social mobility” and promoting civic values and behaviour is facilitated, and on the other side where an ‘elite reproduction’ approach is followed and the stress is on “the reproduction and legitimization of existing social relations and the inequalities they represent” (ESF 2008:10). The Critical Citizenship module and this research are aimed at the first-mentioned category; working against the perpetuation of existing perceptions and attitudes that stem from a colonial and apartheid past.

During colonial and apartheid years, higher education in South Africa was mainly organised according to race and skin colour. Opportunities for further education were mainly available to white students, while coloured and black students were largely excluded. Separate development policies resulted in black and coloured universities such as Fort Hare for blacks in 1916 (Reddy 2004:9) coming into existence, but these institutions usually had lower academic standards and less access to funding opportunities. These developments had a huge impact on individuals and societies and continue having an effect today.

Higher education in South Africa has transformed considerably after the end of Apartheid with a strong focus on “student access, affordable education, the kinds of knowledge produced, curriculum design, standards, and the type of graduates exiting universities” (Reddy p. 34). In 1995 President Mandela appointed a National Commission on Higher Education (NCHE) to compile a report that was called *A Framework for Transformation* (1996). The Green Paper on Higher Education (1996) used the NCHE report as its main source, but it represented a further stage in the reconstruction and transformation of higher education in South Africa to serve a new social order (Bengu 1996). One of the deficiencies of the existing system, related to my study, was described as follows:

Higher education has not succeeded in laying the foundations of a critical civil society with a culture of tolerance, public debate and accommodation of differences and competing interests. Nor has it contributed significantly to a democratic ethos and a sense of citizenship perceived as commitment to a common good (Green Paper on Higher Education 1996, Deficiencies in the existing system, 2.1.3).

These were followed by the White Paper on Higher Education (DOE 1997) that outlined a

wide-ranging set of proposals for the transformation of higher education through the “development of a single co-ordinated system with new planning, governing and funding arrangements”. The National Plan on Higher Education (DOE 2001) outlines the framework and mechanisms for implementing and realising the policy goals of the White Paper (DOE 1997) with an emphasis on equity, quality and social development requirements.

After the initial actions towards transformation of the education system in South Africa, research themes in Higher Education and curriculum studies also changed. Rethinking the classification of themes in higher education studies and research in a South African context, Bitzer and Wilkinson (2009:377) added two categories to Teichler’s (2005) original classification, which included teaching and learning, course/curriculum design, student experience, quality, system policy, institutional management, academic work, knowledge. The two additions are higher education transformation in South Africa and higher education and socio-cultural links/relationships/responsibilities. My research strongly relates to the category or theme of teaching and learning but also to the last-mentioned category of investigating socio-cultural issues within the Visual Communication Design curriculum.

Critical citizenship education as discussed in Chapter 2 could include a variety of aspects, for instance the promotion of a common set of shared values, such as tolerance, diversity, human rights and democracy, and some departments at Higher Educational Institutions internationally and locally incorporate these critical citizenship characteristics in different forms. Critical citizenship could be intrinsic to a course itself, as in many courses in Arts and Social Sciences faculties. In the following paragraphs I discuss local examples of the educational institution incorporating critical citizenship on a bigger scale as a core curriculum or signature learning experience which is compulsory, or a separate course that is voluntary and free of charge.

The United Nations millennium goals (United Nations 2011) and the Earth Charter Initiatives (2011) influenced many countries to rethink their curricula globally but also locally. One would assume, especially after the 1994 democratic elections in South Africa, that critical citizenship education would have gained importance much faster, but the

University of Fort Hare draft curriculum framework (2011:1) suggests that “[s]urprisingly enough and despite its post-apartheid trajectory, higher education in South Africa, for most part, has circumvented debates on undergraduate core curricula”.

As a prominent example the University of Fort Hare launched its core curriculum under the title of Life, Knowledge, Action: Grounding Programme (LKA/GP) in July 2009 and this was further expanded in 2010. The aim of the programme is described as “The LKA/GP is a trans disciplinary teaching and learning experience based on a just, humanizing and collaborative pedagogy that builds on students’ social capital as a way of developing compassionate, socially-engaged, critical and responsible glocal [global and local] citizens” (Fort Hare University Draft Curriculum Framework 2011:2). Table 3.1 presents the knowledge, skills and values of the *Life, Knowledge, Action* grounding programme of the Fort Hare University’s compulsory undergraduate core curriculum (UCC).

Table 3.1: Knowledge, Skills and Values (Fort Hare University Draft Curriculum Framework 2011)

Core Notions	Knowledge Streams			Skills Streams
Society Democracy	Citizenship, Society and Democracy	Science, Technology and Environment	Economics, Education and Development	Social Inquiry, Scientific Inquiry Reading and Writing Political, electoral,
Non-discrimination Loving, Living and Learning (including HIV/AIDS)	U1: Life, Law, regulation and society	U3: Science and Technology	U5: Education and Globalization	social, cultural and environmental literacy Information and
Transdisciplinarity Social engagement	U2: Citizenship, Democracy and Human Rights	U4: Environment and Society	U6: Economics and Development	Financial literacy Building an argument Communication Cooperative learning
Humanising pedagogy/ Student Participation Life/ Knowledge/ Action/ Expression Africanisation Taking a thoughtful stand	Values and Principles Equality; Healthy Lifestyle; Commitment to self-development; Honesty; Accuracy; Hospitality; Integrity; Reliability; Trust; Vitality; Playfulness; Curiosity; Integrity; Authenticity; Compassion; Efficiency; Enthusiasm; Agency; Responsibility; Love, Optimism; Rights choices; and Respect			Emotional intelligence Critical Thinking and Dialogue

The core curriculum module of the University of the Free State (UFS), titled UFS101 (UFS 2012), aims to teach students to look at local and global challenges from various perspectives and “engage critically with the newest thinking nationally and internationally in fields such as nanotechnology, law and history... Students will also learn more about themselves and confront the boundaries in their thinking” (UFS 2012), and the curriculum aims to promote social cohesion amongst students. This revised course was launched in February 2012.

Suggestions for the UFS 101 core curriculum included questions such as: “Is Google making us stupid?” which required students to position themselves in a global world and to reflect on their role in addressing global and societal problems. Another question concerned how we deal with our violent past; it is pointed out that the South African history persistently recurs as a sensitive societal issue among South Africans. Other questions include: “What does it mean to be fair?” Here students explore the Soobramoney²¹ case as an example to facilitate a discussion on ‘what is fair’ in society. This theme exposes students to legal arguing and reflects on matters of fairness. Another example asks, “Did God really say?” which involves students being exposed to classic sets of passages from the Old Testament in the Bible relating to concepts of good and evil; asking questions on the spread and communication of knowledge; the power of written text; and the meanings that the everyday person gives to religious texts (UFS 2012).

The University of Cape Town introduced a course in ‘Global Citizenship: Leading for social justice’ (Higher and Adult Education Development Unit (HAESDU) 2012). This course is interactive, free and optional and includes modules such as Global Debates; Local Voices – in which development is debated; Africa in a globalised world; war and peace; and aspects of climate change.

Stellenbosch University is in the process of developing a Signature Learning programme (Smith 2011) for all first-year students on campus. Different options have been evaluated,

²¹ Mr Soobramoney who suffered from ischaemic heart disease and cerebro-vascular disease made a case against the Minister of Health in November 1997 when the Addington Hospital (a state hospital) informed him that he did not qualify for admission. The hospital, because of limited resources only admits patients that can be cured in a short period of time. Mr Soobramoney cannot be cured in a short period of time and needed on-going treatment that the hospital refused to provide (SAFLII 2012).

for instance an option to include citizenship modules in existing curricula (as I have done in the Critical Citizenship module) or to establish a core citizenship curriculum to be followed by all students across faculties and disciplines. Incorporating critical citizenship into curricula involves a long process of convincing other lecturers to walk the path of critical self-reflection and incorporate critical citizenship into their curricula. My own opinion on this is that it is a slower process but has the potential to have a more lasting effect. A course followed over a time period of three to four years has the potential to be more effective because it incorporates time to reflect and grow. A core curriculum could be used to show that an institution is 'doing something' about transformation. The question is whether students will take a core curriculum course seriously if it is separate from their main programme of study and whether they are able to identify the links between what they learn in the core curriculum and their own field of study. Integrating the core curriculum into students' main field of study is crucial because the issues in real life are very integrated but often kept separate as it is sometimes uncomfortable to think about them. For instance, questions such as: "What does art mean to the majority of people when it is exhibited in exclusive galleries instead of seen as public art that is accessible to different communities?" can be difficult to rationalise.

A 'top-down' approach to implementing citizenship in the curriculum, where lecturers are forced to include such material, is usually driven by individuals or groups with a specific goal in mind. The danger of such an approach is that staff members who are forced to conform might not change their own attitudes and perceptions, and they would thus teach something that they do not necessarily believe in. Introducing a core curriculum in this way would not necessarily transform the university. It could, in fact, divert attention away from internal social transformation issues within the university.

A 'bottom-up' approach, where lecturers need to buy in to the concept of their own will, usually involves a much slower process, but also usually yields more positive results. A bottom-up approach could give space for deep self-reflection and dealing with emotions of the past. This could be achieved by creating space for conversations on campus about issues of the past. It is the process of participation and possible healing that follows from this, which is essential. Apple and Beane (2007:19) strongly stress democratic

participation through which students [and lecturers] should “shed the passive role of knowledge consumers and assume the active role of ‘meaning makers’”. Hattam (2004:2) proposes that mutual vulnerability aims to “heal the effects of traumatic events that produce guilt, anxiety, resentment and injustice...”. Harrison (1985:15 in Foerst 1999:383) has remarked that it is not what we feel but rather “what do I do with what I feel?”. A bottom-up approach is usually more democratic, inclusive and holistic.

In this section, I have described the context of this research in the field of curriculum inquiry within higher education. In the next section I describe higher education as situated in the broader South African context.

3.3 HIGHER EDUCATION IN THE BROADER CONTEXT OF SOUTH AFRICA

The current research, being situated within curriculum inquiry in higher education, is in a broader sense also situated within the post-colonial and post-apartheid context. Only looking at the apartheid context in this research would give a partial view, because apartheid was a specific extension of colonial circumstances. One must realise that, even though we talk of a post-colonial and post-apartheid era, particular aspects of, for instance, racial discrimination are still present. Post-colonial is understood as the time after colonies gained political independence from the colonisers, but, more importantly, it means an analytical orientation to comprehend the relationship between the coloniser and colonised, and the “psychological, material and cultural effects of these relationships” (Ratele & Duncan 2007:110). The relationship between *the personal-subjective* and *the socio-subjective* cannot be ignored in the forming of individual identity (Ratele & Duncan 2007:111).

Post-colonial theory can be considered as a study of the effects of colonialism on the colonised countries. Post-colonial refers to the time from when colonising began until the present day. Even though it claims to include ‘all voices’ affected by imperialism, it has also been criticised for being exclusive and, in fact, re-colonising non-European voices (Ahmad 1995 in Macey 2000).

The strong colonial influences that came with the Dutch and British occupation of the Cape colony brought with it a western orientation. Black Africans, the 'other', were dominated and therefore kept separate from and remained poorly integrated into this western orientation. This was exacerbated in apartheid South Africa, where cultures were deliberately kept apart and the richness of other cultures was completely overlooked, being seen as a threat to the hegemony of western culture.

During the colonial and apartheid eras, other cultures were relegated to a position secondary to that of western culture. Students from a non-western background might still retain vestiges of that relegated concept of their culture. A lack of confidence in and undervaluing of their own culture could be consequences of the devastating historical denial of the value of African culture. The current popular struggle aims to regain the rightful place of African culture and indigenous knowledge in order to reclaim an African sense of identity (Waghid 2010) and thus encourage confidence.

The colonial expansion was not only geographical, but included what Said (1994) calls "positioned superiority" by which knowledge and culture were also influenced by colonialism. Hierarchy and typologies of more and less worthy citizens in society were formed between the coloniser and the colonised, and thus the concept of *them* and *us* developed. Smith (1999:23) emphasises that, because of the disruption of nations and cultures, colonisation brought fragmentation and often disorder to the colonised. He also argues that the fragmented postmodern world has its roots in colonisation (p. 28).

Fanon (2006:63) explains his experience of colonial education as identifying with white in a very superficial manner. He argues that the black child associated with the hero in the story, even though the hero was white, because books available in schools projected white as the colour of the hero. He saw himself as white and only later when he grew up would he realise that the bad (black) character was referring to him as a black person. Fanon (p. 89) refers to this situation as "cultural imposition" whereby, because of domination, another culture is adopted as one's own (e.g. as a "white mask"). A psychological battle developed in the minds of the colonised because the meaning of

white was attached to what is good (Ratele & Duncan, 2007:127). Traces of these types of psychological scars could still be visible today.

When the history of the colonised was recorded, it excluded the voice of the colonised. Universities in South Africa were established with the notion of the European as the knowledgeable and supreme power (The Indigenous Knowledge Systems (IKS) Policy 2004). A universal and fixed concept was formed of what legitimate knowledge entails. The University of Stellenbosch currently endorses critical thinking and deconstruction of ideas, but often within the Western framework of knowledge production. The legitimacy of the Western knowledge system as the norm often is not examined (The Indigenous Knowledge Systems (IKS Policy 2004). The reality is that a knowledge system does not come into being through the efforts of one group – it is a conglomeration of many ideas that form a system over many years.

The discourse around post-colonial theory is a reaction to the past. Bhabha (1995) highlights how the discourse continues to stereotype the colonised as separate, as the 'Other'. Spivak (1993) urges an awareness of the limits of expression in language and in culture when it comes to colonial discourse. Writers like Said (1994), Bhabha (1994) and Spivak (1993) initiated dialogue that led to an alternative to post-colonial discourse; highlighting the view from the colonised subject's perspective, thus creating space for the colonised voice. Tarc (2005:846) refers to Derrida and Spivak, who advocate "rethinking education in response to the Other and in encountering the Other in 'Others'". Haddour (2006: xxiv) refers to Bhabha, who also criticises post-colonial studies that have failed to acknowledge the threat of the power of globalisation and neo-liberal capitalism for post-colonial nations.

The economic effects of colonialism and its expansion during apartheid were twofold: the disadvantages of separate development meant that many people could not easily access the education system and government spending on so-called Bantu education was minimal (Hyslop 1999). Learners were also not taught in their mother tongue, but in either English or Afrikaans. A generic lack of confidence in and an undervaluing of black culture were compounded in the Eurocentric focus of programme content. The

snowballing effect of all these factors was that African culture was relegated to a secondary position. The harm caused by those circumstances is still present in society. Giroux (1985:xxiv), in his introduction to Freire's book, *The Politics of Education: Culture, Power and Liberation* (1985), said, "to understand the present, in both institutional and social terms, educators must place all educational context in a historical context, in order to see clearly their genesis and development".

During apartheid, language was used as a tool of oppression. At present, indigenous African languages still have to bow to the domination of English as the dominating global language, and to Afrikaans as a remnant of the previous regime's language policies (Maake 1992). Afrikaans was, and still is, associated with domination because black African learners were previously forced to learn Afrikaans at school, a grievance that gave rise to the major uprising in Soweto in 1976.

During apartheid, a white skin, and languages such as Afrikaans and English, had a certain status which is not the case in all spheres of life in SA any more. Andre P Brink, a famous South African writer, addressed this issue in his book *Die jogger* (1997), in which the main character (a white man) is disillusioned with his loss of power and status. Related to loss of political power is the anger, fear and silence that could still be prominent in an Afrikaans environment (Jansen 2009). In his book, *Knowledge in the blood* (2009), Jansen, writing from his own experience as Dean of the Faculty of Education at Pretoria University, emphasises the effects and dangers of silencing feelings and emotions.

Because of the strong influence of Western capitalism, the dominant economical group still consists of those who are financially well off. Politicians often use the example of the black elite class that has developed in South Africa over the last few years as an example for the poor – something they can strive for. The small percentage of black and white economic elite is still living in a first-world environment alongside a struggling third-world majority. The divide is not based on colour, but on economic factors. MacDonald (2006:160) describes the current domination of global capitalism as global colonialism

(neo-colonialism) with new rules. Apartheid had no legitimacy, but, ironically, global apartheid in a different form is regarded as legitimate (MacDonald 2006).

Stellenbosch University has been associated mostly with Afrikaans-speaking people and also with the Apartheid regime, because political leaders studied and lectured on its campus. Dr Hendrik F. Verwoerd, for instance, obtained a doctorate at Stellenbosch University, then studied in Germany but returned in 1927 to become Professor of Applied Psychology and, in 1933, chair of Sociology and Social Work at Stellenbosch University. The context of Stellenbosch University, with the Critical Citizenship module and this research being situated within it, is challenging because of the university's historical association with apartheid, and its mostly white Afrikaans lecturer and student population. For non-Afrikaans lecturers and students attending Stellenbosch University, this information could still exist in the memory, and that could influence perceptions and attitudes towards the institution, but it could also subconsciously influence learning.

I have presented the broader setting of this research, namely the postcolonial and post-apartheid context in this section; in the next section I focus on the Stellenbosch University institutional context.

3.4 Stellenbosch University as Institutional Context

The *raison d'être* of the University of Stellenbosch is “to create and sustain, in commitment to the academic ideal of excellent scholarly and scientific practice, an environment within which knowledge can be discovered, can be shared, and can be applied to the benefit of the community”.²² The mission statement includes that “Stellenbosch University commits itself to an outward-oriented role within South Africa, in Africa, and globally”, Stellenbosch University is an “active role-player in the development of the South African society” and has a “campus culture that welcomes a diversity of people and ideas”.²³

²² <http://www.sun.ac.za/university/StratPlan/stratdocs.htm#mission>

²³ <http://www.sun.ac.za/university/StratPlan/stratdocs.htm#mission>

Stellenbosch University also describes the institution's values²⁴ that include, for instance, equity in terms of students; academic and administrative staff that is demographically more representative of South African society; and readiness to serve the best interest of immediate and regional communities, our country and of the world in general. It also includes tolerance and mutual respect for differences between personal and cultural beliefs, perceptions and attitudes. Responsibility in the form of seriously considering implications of actions, as well as being responsive to the needs of the broader community, the country and the world in general are also included among Stellenbosch university's values.

The Stellenbosch university yearbook (2013:11), under the heading 'non-racism', specifically states that Stellenbosch University admits students of any nationality, race, colour or ethnic group to all programmes, privileges, activities and rights" and continues by stating that the University does not discriminate on the basis of nationality, race, colour, or ethnic group regarding educational policies, scholarship, loan programmes or in sport.

This research has not investigated social transformation with regard to policies, commitments or institutional structures within Stellenbosch University; it specifically looked at the Critical Citizenship module that is aimed at changing perceptions and attitudes of students, learners and lecturers in the Visual Communication Design programme. All of the above-mentioned – mission statement, values and commitments – indicate that the university is taking social transformation seriously. The implementation of the policies, values and commitments, so that it becomes real in the actual classroom, outside the classroom, in fact in everything students, lecturers and communities do, is a difficult task. It requires a change of thinking and of actions. What is often so ingrained in our minds as 'normal' should be questioned. Illeris (2003a, 2003b) refers to the cognitive, social and emotional dimensions of learning and when reading the vision statements, values and commitments, all of it makes cognitive sense and one might agree with it without any hesitation, but it is in the subtle actions in our everyday teaching and

²⁴ <http://www.sun.ac.za/university/StratPlan/stratdocs.htm#mission>

learning that we fail when it comes to tolerance, mutual respect, non-racialism and the redress of inequalities.

In the Critical Citizenship module, I have aimed to address these subtle issues so that all the participants in the module may become aware of our potential everyday failures to hold up these visions, values and commitments. The module is aimed at taking the policies, vision and value statement of the university further in teaching and learning; something to be personally explored, otherwise it may remain something at a distance which can easily be ignored or brushed away. In the next section, I discuss the Visual Arts department and Visual Communication Design course in which the Critical Citizenship module is situated. The Critical Citizenship module is discussed in more detail in the subsequent section.

3.5 VISUAL ARTS DEPARTMENT AND VISUAL COMMUNICATION DESIGN COURSE

The vision statement of the Visual Arts department declares that

...our vision is to pursue our aspirations as a leading centre of excellence where we strive to encourage a unique and creative interface between art and design that can make a significant contribution to the generation of knowledge in contemporary visual culture both nationally and internationally. We hope to achieve this by stimulating self-discovery through theoretical and creative enquiry. Through an integrated approach to teaching, research and community interaction, we strive to inculcate in students self-reflection, commitment and respect for the diversity of South African culture.²⁵

The last sentence refers directly to the commitment of the department to citizenship and social responsibility in the education of artists and designers.

The Visual Arts Department offers three streams of study, namely Fine Arts, Jewellery Design and Visual Communication Design. The first-year Visual Communication Design programme consists of one practical subject; *Investigation of Visual Art Concepts 188*,

²⁵ <http://sun025.sun.ac.za/portal/page/portal/Arts/Departments/visual-arts#vision>

which includes graphic design, Interdisciplinary Visual Studies and Drawing. In the second to fourth year, the programme is divided into two practical modules, namely Graphic Design and Interdisciplinary Visual Studies. Graphic Design is divided into eight practical projects per year. The Critical Citizenship module is incorporated into the Graphic Design subject within the Visual Communication Design programme.

In my research, I investigated four graphic design projects undertaken with students; three projects in 2010 and one project in 2011. The four projects differed from other projects in that I incorporated critical citizenship into these. For the purpose of this research, I differentiate between the types of projects by referring to the Critical Citizenship module to identify the projects that included critical citizenship and the other parts of the module that did not include critical citizenship.

Visual Communication Design involves what Buchanan (2001:9) describes as follows: design is the human ability of imagining, intending, and producing artefacts that “serve human beings in the accomplishment of their individual and collective purposes”. But apart from what Buchanan (2001) describes, there has been a pertinent focus on Socially Responsible Design as an important part of Visual Communication Design in many countries in the world. Parker (2011) refers to the use of different terms that encompass Socially Responsible Design, namely ‘Service Design’ in the USA, ‘Transformation Design’ in the UK and ‘Concept Design’ in Europe.

M’Rithaa (2006) refers to the diagram ‘Eight tenets of socially responsible design’ (see Figure 3.1) adapted from Davey, Wootton, Thomas, Cooper and Press (2005) from a paper (*Design for the surreal world? A new model of socially responsible design*) which illustrates the versatile connections that design (Visual communication Design included) could realise with social, political, economic and environmental issues to contribute and play a role in social transformations.

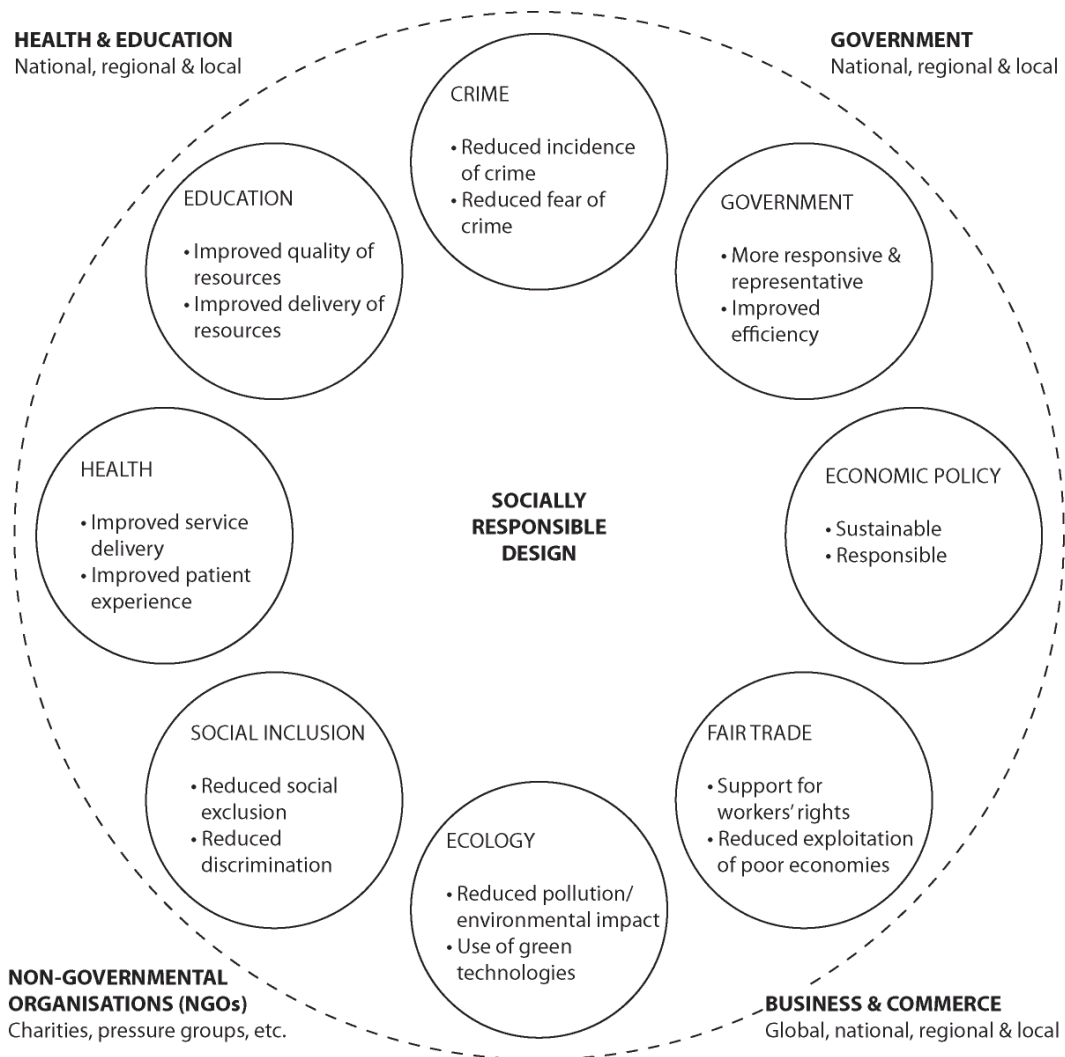


Figure 3.1: Tenets of socially responsible design (Adapted from Davey *et al.* 2005).

'Design activism' is another term used in the design world; according to Fuad-Luke (2009:27) it can be described as "design thinking, imagination and practice applied knowingly or unknowingly to create a counter-narrative aimed at generating and balancing positive social, institutional, environmental and/or economic change". Thorpe (2011) uses the definition of "taking intentional action to instigate change on behalf of a neglected group" (Thorpe in Fuad-Luke 2009:79). Terms such as co-design, social design, slow design and meta-design are used in association with the term design activism (Thorpe 2011).

Heller and Vienne (2003) specifically address social responsibility in a book *Citizen designer: Perspectives on design responsibility*. McCoy's (2003) contribution in the book discusses good citizenship and design as a social and political force and calls designers to political activism so that they can develop their own voices to inspire others. Behrens (2003), in an article called *Teaching as a subversive inactivity: The responsible design teacher*, encourages teachers to allow space for own development in students and he refers to Hudson (in Behrens 2003:215) who calls it 'elbowroom' for developing an own voice. Vienne (2003:244) remarks that, in the future, there will be no other option for designers but to "take cradle-to-grave responsibility" for the designs that they produce. She concludes by saying that "our consciousness will demand it and clients will insist on it".

Frascara (2002:33), in the book *Design and the social sciences: Making connections*, differentiates between various areas of practice in design, viz. "design that works to make life possible, to make life easier and make life better". With making life better he refers to the capacity to attain high degrees of consciousness in our lives and our acts, and he continues by saying the purpose is to reach cultural compassion to build nations and interact positively with others.

On the local front, Sauthoff (2004:35) remarks that there has been progress in South Africa regarding a 'new design order' but the real need, she argues, is for an improved balance and incorporation of the economic and social scopes of design, and she also mentions that critical introspection supported by rigorous research is necessary. Sauthoff also refers to the only academic design journal in South Africa, *Image&Text*, first published at the University of Pretoria in 1992, which promotes a critical approach towards design (*ibid.*). Sutherland (2004:52) refers to the dismantling of apartheid and the changes that followed the democratic elections, remarking that "[i]t represents a paradigm shift in which a separatist and isolationist view has been overthrown in favor of a policy that espouses an integrated and expansive worldview".

Recent conferences and actions that promote socially responsible design include: (a) *Design action, leadership and the future* (Brisbane 22-24 July, 2011) at which it was argued that design practice is at a crossroads. It was suggested that, even though

sustainability was introduced into design education, design mainly serves the unsustainable (*Design action, leadership and the future* 2011:1), (b) The conference *Design activism and social change* (Barcelona. 8-10 September 2011) detached itself from commercial or mainstream, public, policy-driven approaches but recognised non-profit or politically engaged design theories, expressions and actions. Here it was argued that design activism is a reaction to contemporary circumstances of geo-political change, social conditions, economic practices and environmental challenges (Barcelona. 8-10 September 2011).

The board of the largest professional organisation of designers in the US, the American Institute of Graphic Arts (AIGA), has also amended their *Standards of Professional Practice* to include social responsible design: “A professional designer is encouraged to contribute five percent of his or her time to projects in the public good—projects that serve society and improve the human experience” (7.2). And paragraph 7.3 states, “A professional designer shall consider environmental, economic, social and cultural implications of his or her work and minimize the adverse impacts” (AIGA 2012).

The *First Things First manifesto 2000*, an updated version of a 1964 version, was published in, for instance, *Adbusters*, the AIGA journal, *Blueprint*, *Emigre* and *Eye magazine*, in 1999-2000. It was signed by 33 influential visual communication designers in Europe (and has been signed by hundreds more since then) in reaction to misusing their talent for selling products instead of focusing on improving communication and being socially responsible (Eye Magazine 1999). An excerpt from the manifesto reads:

We, the undersigned, are graphic designers, art directors and visual communicators who have been raised in a world in which the techniques and apparatus of advertising have persistently been presented to us as the most lucrative, effective and desirable use of our talents. Many design teachers and mentors promote this belief; the market rewards it; a tide of books and publications reinforces it. ... There are pursuits more worthy of our problem-solving skills. Unprecedented environmental, social and cultural crises demand our attention. Many cultural interventions, social marketing campaigns, books, magazines, exhibitions, educational tools, television programs,

films, charitable causes and other information design projects urgently require our expertise and help. We propose a reversal of priorities in favor of more useful, lasting and democratic forms of communication - a mind shift away from product marketing and toward the exploration and production of a new kind of meaning.

In response to the *First Things First manifesto 2000*, Poyner (2009:177) remarked that the division drawn by the manifesto placed design as communication by giving necessary information on the one hand, and on the other hand, design as persuasion by trying to convince people to buy things. He continued to comment that, if responsible and thinking individuals have a “responsibility to withstand the proliferating technologies of persuasion, then the designer, as a skilled professional manipulator of those technologies, carries a double responsibility” (*ibid.*). Poyner (p. 179) also encourages designers to aspire to a different future by encouraging them, even in this late stage and “culture of rampant commodification, with all its blind spots, distortions, pressures, obsessions, and craziness”, to find alternative ways of operating.

The focus on social responsibility, activism and human-centredness in design has gained prominence, but the focus on the person, client or consumer research methodologies was criticised. Parker (2011:26) remarks that the normal but outdated graphic design method of research has defects such as the lack of in-depth, accurate and verifiable audience knowledge, which makes it unsuitable for projects involving society. He also remarks that, in a traditional approach the designer’s understanding of the target audience relies “heavily on assumption and intuition”. He refers to the fact that actual information about a specific target market is not collected by doing theoretical research. Most books and studies on target markets in Graphic Design are from the USA and Europe, and limited studies on different target markets have been undertaken in a Southern African context. Evenson (2006:231) asserts that intuition can be valuable, but without personal practical experience, “intuition cannot be grounded”. If we aim to create communications that resonate past our own limited experiences, methods and tools which will help us to “understand what is meaningful” are required and even crucial.

I have focused specifically on socially responsible design and design activism in describing the general context of design because this is also the case in the Visual Communication Design course at the Visual Arts Department of Stellenbosch University. There also are courses that do not put a strong emphasis on these issues. The Visual Communication Design course²⁶ at Stellenbosch University focuses on the social responsibility of the student and it also sees design activism as a very important aspect whereby design is not about designing for others only, but also about how one acts as a responsible designer. The role of the designer in the social, cultural, political, environmental, economic and technological fields is emphasised. The way in which a designer participates in this complex system to make a constructive and responsible contribution to local and global visual communication and society as a whole is given priority. The Department of Visual Arts and the Visual Communication Design course encourage situations and class environments for critical thinking and critical discussions and encourage students to take control of their own learning process and growth.

The aim in this section was to give a compiled impression of the Design field in general as a context for this study. The outcomes, methodology and four projects in the Critical Citizenship module that were used as research data for this research are described in the next section.

3.6 CRITICAL CITIZENSHIP MODULE CONTEXT

I describe the outcomes, methodology, community interactions and the four projects in the Critical Citizenship module that were used in this research in what follows. Describing all the details and nuances of such a project is not possible because facilitating a project entails much more than the brief; it lies in one's tone of voice when a brief is discussed, the body language and the way one interacts with students.

²⁶ See Appendix A for the extract of the Visual Communication Design 3rd year course guide (Compiled by MJ Kaden).

5.2.1 Outcomes

The main aim of the Critical Citizenship module is to focus on changing perceptions and attitudes to enhance personal transformation on a deep level, and ultimately contribute to the overall transformation of the post-1994 South African society. Other outcomes also mentioned in the general course guide for Visual Communication Design students²⁷ were, for instance, to gain an understanding of the unique role of the designer within the broad cultural and economic context of Southern African society, as well as an understanding of the students' own roles as designers; to achieve competence in the development of research skills; and to acquire the ability to act and think critically and innovatively. More specific outcomes depending on the project included, for instance, a practical understanding, at an advanced level, of the social and cultural role of a designer; interpreting written language into visual language using typography (to also create images); and finding an appropriate visual solution through lateral thinking, process and visual problem-solving.

Students wrote reflections after the first community interaction and at the end of the project on how they experienced the interactions and the project as a whole. Through these reflections it was possible to gather data and try to understand the changes that took place within students regarding their perceptions and attitudes towards the Critical Citizenship module. Structural reflection writing was applied (Eyler 2002) and the Affective-Cognitive Model (Du Plessis & Smith-Tolken 2009) which describes emotions within a theoretical context was used. The reflections were not assessed for marks because I did not want to discourage students, who, in their opinion, wrote good and sincere reflections, by allocating an average mark. The assessment criteria for the practical parts of the projects, for instance, included: Did the student pay attention to typographical principles and to the spatial structure of the page (e.g. grid, proportions, shape, scale, arrangement)? and, Is the work an appropriate graphic interpretation and translation of the chosen theme and did it succeed in structuring symbolic language (connotative language) in such a way as to inspire and create awareness of situations related to the chosen theme?

²⁷ See Visual Communication Design course guidelines Appendix A

5.2.2 Methodology used for projects

The Action Learning and Action Research (ALAR) method (Zuber-Skerritt 2001) relates to physical involvement in community interactions, therefore this was the methodology that the students followed in the Critical Citizenship module. The theoretical framework or lens that guides the ALAR process, according to Zuber-Skerritt, is grounded theory (raw data and contextual knowledge), personal construct theory (active constructors of knowledge), critical theory (self-critical attitudes) and systems theory (holistic resolutions to complex problems). Learning takes place from action or concrete experience, and action is taken because of learning. In the ALAR method one should recognise that human beings, communities or organisations are difficult to predict; their characteristics, ideas, strategies and behaviours are complex. The aim was not to arrive at generalisations, but to know, understand, improve or change a particular social situation to the benefit of all participants.

5.2.3 Community interactions

Formal community interactions between learners and students took place on Tuesday afternoons from 3 to 6 p.m., but the learners and students could also interact informally outside these times to work on their projects. Because learners were at school and busy with other activities outside the times when learners and students met formally, it meant that they could not participate to the same degree as the students who could work on the project exclusively during the three weeks.

5.2.4 Project 1

The first project was for second-year students. Each student and learner pair had to identify critical issues in Kayamandi. The project was originally called Mapping Kayamandi, but the students renamed it 'See Kayamandi, See Yourself'. The project started with a reading of the Giddens (1999) lectures titled *Runaway world: How globalization is reshaping our lives*, in which issues like globalisation, risk, tradition, family and democracy are discussed.

The requirements of the project were for high school learners and university students to decide together on a social issue that they wanted to address in Kayamandi, relating to the theory in the Giddens (1999) readings. The project brief read: Each student should design five pages for a book that will be bound together in one book;²⁸ Page one should describe the social issue that you decided on; Page two should use a schema in the form of mapping, modelling, timelines, graphs and diagrams to visually illustrate the chosen issue; Page three must present your own abstract visual interpretation of the chosen issue. Page four should include your reflection on the project and interaction in Kayamandi and Page five should be a drawing done during the walk-about in Kayamandi, related to your chosen topic. Examples of topics given to students and learners were: mapping foot paths, customs, garbage, trees, electric lines, water taps/points, soil types, houses, household listings, cars and parking, road/street names, land occupation, religious/spiritual groups/places, technology, education levels, children or population or timelines of change, chronological record of events/fire, migration or history. The size of the book was specified as 300 x 420 mm, printed in one colour and on recycled paper.

Students wrote a reflection after their first visit to Kayamandi and at the end of the project (the one that was used for the book layout.) The requirements for the reflections written by students were that it had to comprise between 600 and 700 words; they had to discuss their own experience and emotions but also refer to the Giddens (1999) reading and their own references. Learners wrote a reflection at the end of the project. The reflections, together with interviews and observations, were used as research data. See examples of the work done in this project in Appendix B.

5.2.7 Project 2

The third-year project was based on the question of what skill students would need most to survive in Kayamandi. They had to find out more about life in Kayamandi and, to use Nussbaum's words, put themselves in the shoes of others. They started by documenting what one day in the life of a learner looks like, and then they had to decide, together with

²⁸ The book *See Kayamandi – See yourself* is published by Sun Media, Stellenbosch.

the learners, what the most valuable skill would be to survive in Kayamandi. Some of the skills differ from what you would need in central Stellenbosch, but there were also many similarities. Examples of skills identified were the importance of eye-contact, frankness, and social networks. The reading that went with this project was from Jansen's *Black Dean: Race, Reconciliation, and the Emotions of Deanship* (2005) and references to his book *Knowledge in the blood: Confronting race and the apartheid past* (2009). A guest lecturer from the Psychology department was invited to facilitate the discussion of the readings and create a space for students to reflect on sensitive issues without feeling that the person who would give them marks (the researcher) might discriminate against them because of what they said. The results of the conversations were compiled in a collaborative book.²⁹ The students decided to call the book *Action Research: Learning life skills in Kayamandi*. See examples of the work from this project in Appendix C.

5.2.8 Project 3

The first-year project was based on design elements and principles. The students and the Kayamandi learners had to link these elements and principles of art (line, space, shape, texture and size and balance, emphasis, unity and rhythm) to a social issue in the participants' own world. Line could, for instance, relate to racial or economic divisions, and space could refer to the mental or physical space of a society. The elements and principles related to their own lives were then acted out in a theatre play. Drawings of the acts, a typographic collage or photos of the acts were then used to explain the concepts visually. The theatre play (5-8 minutes) highlighted an issue or posited a possible solution for the issue. It was suggested to take into consideration the space and the furniture in the studio and to think of how these elements could be used in helping to express their messages. During the next interaction they used the principles of design, like balance, emphasis, unity and rhythm, and connected these with a social issue to compose a song. They also had to write an 800-word summary about the issue, and decide on a heading and subheading to use for their final page layouts. The project

²⁹ The book *Action Research: Learning life skills in Kayamandi* is published by Sun Media, Stellenbosch.

resulted in twelve small one-day exercises and a final A3-page layout. See examples of the work done in this project in Appendix D.

5.2.9 Project 4

The fourth project was done with third-year students at the beginning of 2011. These were the students who had participated in Project 1. This project was named 'Design as healing'. The aim of the project was to explore the idea of design therapy (as in art therapy) to assist students and learners to use design as a medium to express themselves and assist them in dealing with issues in their lives. Originally, students were hesitant to share their distressing moments with each other, therefore the project was changed so that they did not have to share such distressing moments. They simply used the design process as a medium to deal with their emotions. A guest lecturer from educational psychology facilitated the interactions by using music and working with clay and string to express emotion. The project resulted in a collaborative book for which each student designed five pages of text and images, and learners contributed by showing their clay, string and cloth sculptures. See examples of the work from this project in Appendices E and F.

In this chapter I have discussed the contexts of higher education as a field of study and curriculum inquiry in higher education; higher education in the broader context of South Africa; Stellenbosch University as institutional context; Visual Arts Department and Visual Communication Design course; and the Critical Citizenship module. The research methodology used in this study is discussed in the next chapter. This includes the design of the study, sample selection, data collection and analysis, and a discussion of ethical considerations.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 INTRODUCTION

The main aim of the study was to explore perceptions and attitudes through teaching and learning in the Critical Citizenship module. The research question was formulated as: How are personal perceptions and attitudes of students, learners and lecturers influenced by critical citizenship education in a Visual Communication Design curriculum? The objectives of this study were: (a) To identify learning and teaching issues related to emotional reactions of students, learners and lecturers; (b) To establish how the Critical Citizenship module affects the emotional space in which students, learners and lecturers learn and teach; (c) To establish what the emotional reactions revealed about the teaching and learning context in which students, learners and lecturers find themselves. The approach and design, sampling, data collection methods, capturing and editing data, and procedures for data analysis are discussed in the following sections.

4.2 DESIGN OF THE STUDY

The following sections present a discussion of the research approach, research paradigm and research design.

3.2.1 Research approach and research paradigm

For this study I worked within an interpretive approach. The interpretive approach was historically developed in reaction to the constraints of positivism and the paradigm stems from the tradition of hermeneutics and the concept of *Verstehen*.³⁰ A researcher who takes an interpretive approach is concerned with investigating the “complexity, authenticity, contextualization, shared subjectivity of the researcher and the researched,

³⁰ *Verstehen* is the German term for to understand, perceive, know, and comprehend the nature and significance of an occurrence. Max Weber, for instance, used the term to refer to the social scientist's attempt to comprehend the intention and the context of human action (Elwell 1996).

and minimization of illusion” (Matveev 2002:62, referring to Fryer 1991). Perspectives, which are normally socially constructed, proved to be valuable in sensitising one to contradictions, interpretations, distortions and biases of the narratives generated (Klein & Meyers 1999). In an interpretative approach the researcher aims not to impose previous understandings on new research data as it enables an improved understanding of the context and qualities of the collected data.

The aim of an interpretative approach is to understand the context and qualities of a specific phenomenon. The concept of ‘interpretative’ means that the researcher makes an interpretation of the data; describing the person/s and setting, analysing data for themes and “drawing conclusions about its meaning personally and theoretically” (Creswell 2003:182). Creswell (*ibid.*) also states that the data go through the personal lens of the researcher who is situated in a certain socio-political and historical context. Because of the personal nature of the interpretation process, reflection on what and how one goes about doing the research is crucial. Alvesson and Skoldberg (2000:8-9) refer to “reflective empirical research” where “serious attention is paid to the way different kinds of linguistic, social, political and theoretical elements are woven together in the process of knowledge development, during which empirical material is constructed, interpreted and written”. Reflection in the context of empirical research can be defined as the “interpretation of interpretation”, meaning a critical exploration of one’s own interpretations (Alvesson & Skoldberg 2000:9).

4.2.2 Research design

A case study research design was used for the empirical part of the study. Hancock and Algozzine (2006:11) describe case studies as “intensive analyses and descriptions of a single unit or system bounded by space and time”. Stake (1995:xi) describes it as “the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances”. Stake (1995) argues that a case study could have commonalities with others but also has to be unique in many ways, depending on the context. As aptly stated by Stake (p. 1) “We may have reservations about some things

[they] tell us, just as they will question some of the things we will tell about them". Part of this research was therefore done in a spirit of sincerely trying to understand and being aware of how different participants experienced the curriculum and the Critical Citizenship module and its activities in particular.

A case study as a research design was also employed to gain an in-depth understanding of a particular phenomenon. The strength of using a case study for my research was that rapport could be established with those involved in the research to gain deeper understanding of the complexities and context of multiple realities. Using a case study with a purposive sample of 98 university students, 32 high school learners and one university lecturer besides me implies that generalisation is not the intention of this study. Researcher bias is possible, especially in cross-cultural research. Apple (2010:661) encourages serious examination of one's own "structural location" to come to grips with complex tensions in the personal and political spheres. A study by Milner (2007:388) encourages researchers to enter "into a process of racial and cultural awareness, consciousness and positionality" when conducting cross-cultural research. As a curriculum researcher, I constantly had to remind myself that bias is very possible, especially in cross-cultural research, and I had to be aware of the complexities as well as the dangers of my own prejudices and personal convictions. A focus of Milner's (2007:397) work is not the outcome of the research only, but also knowledge of the way in which the research is conducted, and who the persons are who conduct the research, their knowledge of critical racial perspectives and their own views, perceptions and biases.

The aim of my research was to investigate students', learners' and lecturers' perceptions and attitudes with regard to the Critical Citizenship module. Calls for social and educational transformation globally and locally motivated me to introduce critical citizenship into the Visual Communication Design curriculum and a case study approach was used to investigate the effect of the module on students, learners and lecturers. The components of the research, the researcher (I), the sampling, the data and the context when analysed in detail, contributed to the vast number of factors yielded by the research. As an example of the complexity involved, I offer the following elements: Who was the researcher? (White and Afrikaans-speaking); Who constituted the purposive

sampling? (62% white Afrikaans and 83% female students); How were the data generated? (71% of reflections were written in English and all interviews were conducted mainly in English but students were free to answer in Afrikaans); What was the context? (A historically white, predominantly Afrikaans university).

The context of the case study was taken into account by looking at the design field, Higher Education and curriculum studies and the postcolonial and post-apartheid systems in which the case study was embedded. Denscombe (2007:37) identifies different possible locations, namely physical, historical, social and institutional. These were taken as a guideline for analysing the context in this particular case. The case was situated in two physical locations reflecting extreme opposites of the South African socio-economic reality: an affluent area (the campus of Stellenbosch University) and an economically deprived area (Kayamandi Township, a suburb of Stellenbosch). The two locations are separated physically and geographically, but they are also socially and culturally estranged from each other. Students growing up in Kayamandi Township, three kilometres from Stellenbosch University, might feel socially and culturally excluded when studying at the University.

4.3 SAMPLE SELECTION AND DATA COLLECTION

I used students' reflections as the main source of data in the case study, but also conducted participant observations and individual and group interviews with students, learners and a lecturer who participated in the project. I also included my own experience of the citizenship project.

A group of six Black students, nine Coloured students, one Indian student, eighty-one White students, thirty-two Black³¹ learners and one lecturer, besides me, participated in this case study. The students were not specifically selected because the participants consisted of the first- to third-year groups whom I taught in 2010 and 2011. The learners

³¹ For the purpose of understanding the composition of the students and lecturers in the class in the context of a post-apartheid era, I differentiate between racial groups and do not use the official groupings of black that include black and coloured.

were also not specifically selected, as it is the group that the NGO VisionAfrika selected from Grade 10 learners in Kayamandi High School.

We were two lecturers working on the programme, although there also was a Coloured lecturer who was instrumental in the forming of my ideas for the Critical Citizenship module, and two external lecturers (one White and one Coloured) who participated for short periods of time. As these three lecturers were involved for short periods of time, their ability to comment on the module was consequently limited, therefore they were not included in the research group. Some students and learners were interviewed twice to collect further information or get clarity on what exactly was meant by certain comments. Qualitative data were collected by using group and individual interviews, observations of the interactions of students and learners and written reflections from students and learners on their interactions. Data were collected from October 2009 to February 2012, with the use of an observation and interview guide (see Appendices G and H). Observations also took place while students worked on their practical typographical layouts. The typographical layouts were not analysed but served as an excellent medium for enhancing and encouraging conversations regarding their chosen topics during practical classes. Table 4.1 summarises the different data collection methods, time slots, number of students and racial groups that were involved.

Data were also collected before the introduction of the Critical Citizenship module to enable some form of pre- and post-implementation comparison. The last three group interviews with third- and fourth-year students were the only interviews that I did not conduct myself. The reason for this was that I wanted to see whether students would give different answers if another lecturer did the interview.

The four methods used for data collection were group interviews, individual interviews, reflective writings and observations. About 80% of the data were derived from the reflective writings of students and learners and the rest from the individual and group interviews. The data collected from the observations of the Critical Citizenship module comprised a small percentage of the total data collected.

Table 4.1 provides an overview of the techniques, the time they took place and the duration of the interviews or observations. The table is chronologically organised in row numbers 1-13 from the end of 2009 to the beginning of 2012 with all interviews, reflections and observations according to the time that it took place. The coding included in the table indicates certain parameters and the reader can therefore easily reference these parameters when encountering the codes in the manuscript. For example, the code 3B5 refers to an individual interview which lasted 45 minutes - 1.5 hours and was conducted in October 2011 after the Critical Citizenship module was completed.

Table 4.1 Data collection techniques, participants, time and duration.

	Technique	Participants	Time / slot	Duration	ID Coding
1	4 Individual interviews	3 black (2 nd and 4 th year) 1 coloured (4 th year)	Oct – November 2009 Before introducing the Critical Citizenship module	4 sessions of 1-1.5 hours	2B2 (2 nd -year black student number 2) 4B3 (4 th -year black student number 3) 4C1 (4 th -year coloured student number 1)
2	3 group interviews (Group 1: 10 students, group 2: 8 students and group 3: 10 students)	3 rd -year students 1 black 1 coloured 26 white	Oct 2009. Before introducing the Critical Citizenship module.	1 hour each	3B2 (3 rd -year black student number 2) 3C2 (3 rd -year coloured student number 2) 3W1-26 (3 rd -year white students numbers 1-26)
3	Written reflections	2 nd -year students: 2 black 19 white	January – February 2010. During the Critical Citizenship module		2B5-6 2W48-66
4	Written reflections	3 rd -year students: 4 coloured 16 white	February – March 2010. During the Critical Citizenship module.		3C5-8 3W67-81
5	Written reflections	High School learners: 22 black	March 2010. During the Critical Citizenship module		BL1-22 (Black learners 1-22)
6	Written reflections	1 st -year students: 1 black 3 coloured 1 Indian	April 2010. During the Critical Citizenship module		1B4 1C3-5 1I1 1W27-47

		20 white			
7	Written reflections	3 rd -year students: 2 black 19 white	March – April 2011. During the Critical Citizenship module		3B5-6 (3 rd year black students). 3W49-67 (third year white students 49-67)
8	Written reflections	High School learners: 19 black	January - November 2010. During the Critical Citizenship module		L1-22 (same learners, except learners 7, 13, 14 and 17 that did not write reflections)
9	3 Observation sessions	1 st , 2 nd and 3 rd -year students interacting with learners.	January - November 2010. During the Critical Citizenship module	4.5 hours in total	O1 (observation 1 st - year students) O2 O3
10	1 individual Interview and written report	1 white lecturer	August and November 2011. After the Critical Citizenship module was completed	1 hour, 4 pages	WLE1 (White lecturer 1)
11	6 individual Interviews (conducted by external person)	3 rd -and 4 th -year students 2 black 3 coloured 1 white	October 2011. After the Critical Citizenship module was completed	45 min - 1hour each	3B5 (3 ^r - year black student number 5) 3B6 4C6 4C7 4C9 4W73
12	2 group interviews (group A: 9 students, group B: 10 students) (conducted by WLE1)	4 th -year students 4 coloured 15 white	November 2011. After the Critical Citizenship module was completed	1 hour each	4C6-9 4W67-81
13	1 group interview (conducted by external person)	3 rd - and 4 th -year students 2 black 5 white	February 2012. After the Critical Citizenship module was completed	1 hour	3B4 4B5 4W53 4W57 4W58 4W59 4W66
14	Written reflections	High School learners: 10 black	February 2012. After the Critical Citizenship module was completed	1 hour	BL 23-32

I explained the coding used in the table in brackets at the beginning of each changing of codes. I did not include the explanation after each code in the table because of limitations of space but, by taking note of the first examples of explanations, the rest could be completed. For instance, an example from row two, code 3W1-26 means it is a third-year white student with a number between 1-26. The first number in the row, indicating student's year of study, changes because some students wrote reflections but were also part of interviews in 2010, 2011 and 2012. B, C, I and W indicate the race of the respondent. The last number in the row is the student or learner's number and is always constant. This makes it possible to trace what a student said in 2010, 2011 and 2012. The coding is further explained and made clear in Appendix I. On this form there is also an indication of how many times each student's comments were used.

4.4 CAPTURING DATA AND ETHICAL CONSIDERATIONS

Written notes and electronic voice recorders were used to capture data. The information was copied to a computer and an additional copy was stored on CD as a backup. The information was kept in my office in a drawer which was locked and I was the only person who had access to the keys for the drawer. Any participant could request to look at the notes or listen to the voice recordings at any stage. Participants could ask to review or edit any information mentioned in interviews or observation sessions. As per the requirement of the University of Stellenbosch ethics Committee for the Humanoria, the information will be erased five years after the submission date of the study.

All interviews took place in the Visual Arts building, either in my office or in a seminar room. Observations of the participants took place while students were in class. All students were informed of the situation and were free to withdraw from the classroom during those times, without any personal consequences regarding their course, relationship with a lecturer, the Visual Arts Department or Stellenbosch University.

The students, learners and lecturers who contributed to the research were briefed and their participation was voluntary. To protect the identities of students and colleagues, I

have not revealed the names of the participants. The information provided by my colleagues and the students was kept confidential. Personal confessions could be made in the interviews. Confessions that could harm the reputation of any of the students were not shared with other lecturers.

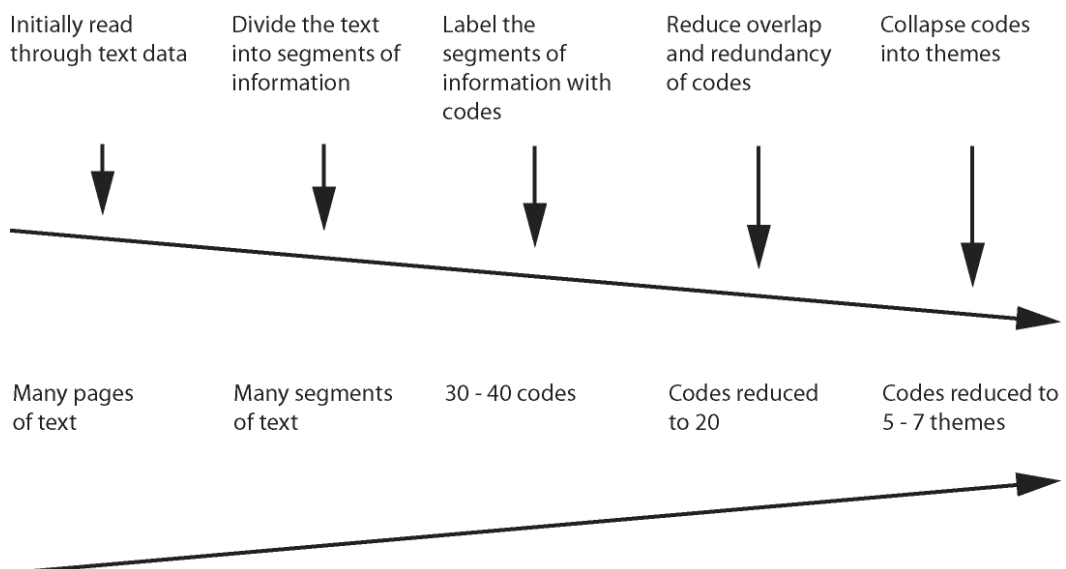
Because the Citizenship project was incorporated into the Visual Communication Design curriculum, students had no choice whether to participate in the project or not, but they did have a choice whether to participate in the research components of the project, such as the interviews and observation sessions. No student or learner objected and everyone participated in the research components of the projects. However, one has to take into consideration the fact that students are apt to comply with whatever the lecturer requires from them within the framework of a course. I therefore decided to do fourth-year interviews because students at that stage were already more self-motivated and able to reflect better due to the previous year's experience of participating in the Critical Citizenship project.

Ethical clearance for this research was obtained from the Research Ethics Committee: Human Research (*Humaniora*) of Stellenbosch University. All students who participated in the Citizenship project signed a consent form. Because of the sensitivity of the issues, consent had to be obtained from all the students and learners involved, as well from the learners' parents, who were assured of confidentiality (see Appendix J). When sensitive issues were discussed during the Citizenship project, there was some risk of uncontained emotions. I used a facilitator with a psychology background to assist me in class discussions, to debrief the sessions and contain emotions. Students could request follow-up sessions with a psychologist, if required. These requests were organised with the psychologist by the student him/herself, and I did not take any part in organising or conducting these sessions. High school learners also had the opportunity of receiving counselling from the Non Governmental Organisation (NGO), Vision-K and Vision-V (now Vision Afrika). The consent form (Appendix J) states that each participant could request private counselling, if needed, during the project and for three weeks after the project came to an end and that counselling was free of charge.

4.5 DATA ANALYSIS

Inductive qualitative content analysis was used to guide the analysis (Creswell 2005). The purpose of inductive content analysis is to arrive at features of meaning by scrutinising the data qualitatively, to look at how the participants see and understand certain issues. The interviews, observations and reflections were examined to identify key concepts (or categories). Inductive qualitative content analysis was used in processing and organising data into emerging themes, where no theoretical framework was applied to the data. I conducted a close reading of the data twice and then started the process of identifying various concepts, sub-themes (or subunits) and themes (or units). Creswell describes the coding process in inductive qualitative content analysis (See Table 4.2) as starting with an initial reading of text, dividing into segments related to the objectives and starting to create codes, then reducing or combining codes into themes.

Table 4.2: The coding process in qualitative research (from Creswell 2005:238)



In this research, codes were created after the reading of the text, then related sub-themes were identified and combined to end up with five final themes (See Chapter 5). The codes were created according to the theoretical perspectives (Chapter 2) and

contextualising of the study (Chapter 3). Various sub-themes were initially identified but only certain relevant sub-themes were kept and then grouped under five main themes.

The observations took place during the community interactions between learners and students and during the students' practical classes. I originally started with an observation schedule but at the end permanently kept an observation/idea book with me, and when I noticed or realised something in a class situation, I wrote it down. I also started to connect information from literature that I came across then to some of the observations in my observation book. The observations/idea/literature book was a valuable source when I started to create sub-themes. I had already read through all reflections of students and learners once before I started the formal analysis process because I used that to inform future project content and approaches. During that time, I already formed some ideas of what students and learners experienced. When I started the formal analysis process the observation book was valuable because it reminded me of what I thought in 2010 and 2011 and I could compare it with what I was thinking in the beginning of 2012.

In the formal analysis process, all observations, transcribed interviews and students' and learners' written reflections, from end 2009 up to the beginning of 2012 were read again. After I had read through all observations, interviews and reflections I started to identify codes. With the second reading of the observations, interviews and reflections I started to create sub-themes. I initially ended up with ten themes but when I started to write up the themes I realised that there was much overlapping and then created the final five themes.

The following guidelines were followed for analysing the data generated in this research:

- Interrelated meanings instead of individual meanings: Meanings emerging from data were not seen as independent, but observed in relation to other meanings (Åkerlind 2005:6). Even though data were collected from group and individual interviewees, the data were looked at as a collective whole, and a holistic

approach was followed to portray the whole as well as the parts simultaneously “in a single outcome space of variation” (Åkerlind 2005:8).

- Contextualise themes: The context of the experience in a previously Afrikaans dominant university was taken into account. The relationship between individuals in the context of their given material and historical conditions was considered (LeCompte & Preissle 1993:25).

4.6 VALIDITY AND TRUSTWORTHINESS

Qualitative data is often criticised for a lack of objectivity and therefore not regarded as trustworthy. Lincoln and Guba (1985:294-301) describe four criteria that should guide the validity and trustworthiness of qualitative data, namely credibility, transferability, dependability and conformability. Taking these four criteria as a guideline, I will briefly describe what is meant by the criteria and explain how they were applied in this research.

Credibility was enhanced by triangulation whereby data was collected from students and learners that expressed different emotional perspectives in the Critical Citizenship module. Students and learners were briefed about the research and consent was obtained to record interviews. Where possible, the data from the interviews were given to students and learners to verify, except for the last interviews with 4th-year students at the end of 2011; by the time it was transcribed they had already graduated and had left the campus. All interviews and observations were conducted by me, except for rows number 11, 12 and 13, for which I decided to get an external person to conduct the interviews so that the difference in responses from students and learners could be compared.

Triangulation and transferability were achieved by thick descriptions (Lincoln & Guba 1985) specifically from the reflective writings from students, learners and lecturers in the module. The data gathered from students, learners and lecturers, and their experience of

the module, varied considerably, but I believe that this shows that the data originated from, and was considered from various viewpoints.

Dependability was achieved by using multiple sources of data, namely students, learners and one other lecturer, apart from me, who were involved in the module. Individual and group interviews were used together with observations and reflections which students and learners wrote after each project. It is possible for a reader to trace the data collection process as presented in Table 4.1, which indicates the technique, participants, time, stage and duration of interviews/observations.

Recording interviews and transcribing them verbatim to reflect the accurate views of interviewees established conformity. The nature of the research within a teaching and learning environment means that the students and learners were subordinate to the lecturer. The power position of the lecturer regarding the student/learner is a reality that cannot be denied at any educational institution; it is important, however, that the lecturer/researcher should be aware of the power asymmetry and refrain from abusing that position. I was cautious to ensure that what the students said in the interviews did not affect their Visual Communication Design marks. I believe that it is very important to create a safe space for participants in which to speak their minds because of the reflection benefits of verbalising thoughts. However, such information should be used in research for the benefit of the student.

To compensate for the limitation of being a white person doing cross-cultural research, I asked a black educator to act as an independent reviewer of the data and to conduct a peer review of my own analysis. A study by Milner (2007:388) aims to guide researchers “into a process of racial and cultural awareness, consciousness and positionality” when conducting cross-cultural research. Milner makes researchers aware of the seen, unseen and unforeseen that can emerge when doing research in multicultural education. Researching the other interpretations and representations of one’s own views and those of the participants should be done with self-reflection and objectivity. A focus of Milner’s (p. 397) work is not only on the outcome of the research but also *the way in which* the research is conducted, who the persons are who conduct the research, their knowledge

of critical racial perspectives and their own views, perceptions and biases (*ibid.*). I was therefore forced to ask how my own perceptions and expectations would influence the outcome of the research.

I have discussed the methodology used for this research in this chapter: a case study research design was chosen for this qualitative study and I used an inductive content analysis process whereby data are organised into emerging themes without a prior theoretical framework being applied to the data. In the next chapter I present the data gathered from the interviews, reflections and observations from the end of 2009 up to the beginning of 2012.

CHAPTER 5: FINDINGS AND DISCUSSION OF THE EMPIRICAL INVESTIGATION

5.1 INTRODUCTION

I followed the theories developed by Illeris (2003a, 2003b), Barnett (2009) and Jarvis (2006) for this study. I used the three poles proposed by Illeris (2003a:399-400) by which he distinguishes between the cognitive, social and emotional dimensions of learning. While I do not dismiss Illeris's (2003b) social and cognitive poles, because the social pole plays a role and it is in the cognitive pole where meaning is made, I have focused more on the emotional aspects of the student, learner and lecturer experience of the Critical Citizenship module in the teaching and learning environment for the purpose of this study. Barnett and Coate (2005:59-64) use the three aspects of knowing, acting and being as building blocks for a curriculum. The concept of the self, being or becoming, is emphasised and relates to self-realisation, self-confidence and self-understanding. Similarly, Jarvis (2006:14) argues that understanding the person is connected to our understanding of learning when we accept that human beings are thinking, feeling and acting beings.

In this section I present and discuss the data collected from the Critical Citizenship module, aiming to answer the question: How are the perceptions and attitudes of students, learners and lecturers influenced by critical citizenship education in the Visual Communication Design curriculum? The objectives of the study were: to identify emotional reactions to critical citizenship education of students, learners and lecturers related to teaching and learning; to establish what the emotional reactions reveal about the immediate teaching and learning context in which students, learners and lecturers learn and teach; to establish what the emotional reactions reveal about the broader context in which students, learners and lecturers find themselves; to identify implications of this research for the enhancement of transformative teaching and learning in the Visual Communication Design curriculum.

I discuss themes identified in the data which stimulated positive and negative perceptions and attitudes from students, learners and lecturers towards the Critical Citizenship

module. The themes are sometimes interlinked and the same aspect is often looked at from various perspectives. This is brought in for the purpose of thoroughness. Some themes are relevant to students, learners and lecturers, but others will only pertain to students and learners. The undesirable aspects are covered in more depth because they represent the areas that needed more reflection. Where necessary, I distinguish between black, coloured and white students because a particular comment by a black, coloured or white person could, in certain cases, change the meaning and interpretation positively or negatively.

All data were collected just before and during the teaching and learning of the Critical Citizenship module for first- to third-year Visual Communication Design students at the end of 2009 and during 2010 (three projects), during 2011 (one project) and at the beginning of 2012. The first step in the data analysis process was to identify key concepts. Inductive content analysis was used to organise data into themes instead of using an analytical framework and applying it to the data. I chose the themes that were the most prominent and which I considered relevant to the teaching of critical citizenship education in the curriculum. Because of the type of data used – mostly reflective writing – the content was of an emotional nature and fitted the profile of data which I wanted to collect: data showing how perceptions and attitudes of students, learners and lecturers were influenced by the critical citizenship module. Student's reflections mainly focused on their interactions with learners and not much on the other aspects of the module, probably because the interactions presented something that they had not experienced before.

I am including my own reflections, together with the data collected from students, learners and the one lecturer, apart from myself, because all participants were influenced by the module in an interconnected manner. Even though one could argue that the process of interpreting data from others and reflecting on one's own reactions represent two different processes, these, at the same time, are also very connected. The role of lecturer in this process is crucial and integrating my own perspectives with the data will give a more realistic picture of what happened, or what could happen in the teaching and learning processes of a Critical Citizenship module.

The understanding and the selection of the quotes comprised a constructivist action. While I was busy doing it, I realised that I was constructing a 'reality' which could be different from someone else's reality. It is the nature of interpretative studies that the researcher's ontology and epistemology play a crucial role in the interpretation of the data (Henning 2004:6-7), but it is also a concern from which I cannot escape. I am constantly reminded that I constructed this from my perspective and that I may, in fact, be wrong in my interpretations. I am emotionally involved in this study and it often makes me uncomfortable. It is also my own journey and I could possibly be exposing my own subjectivity and naivety in this process. Engaging with a curriculum, according to McIlrath and MacLabhrainn (2007:84-5) is "full of potential, promise, risk and uncertainty, often because it entails a willingness to change ... and preparedness to be transformed in the process". In the following discussions I deconstruct and reconstruct the world of the students, learners and lecturers in the Critical Citizenship module from my perspective, but with the possibility of also being transformed.

5.2 PRESENTATION AND DISCUSSION OF FINDINGS

One of the first things that crossed my mind when I read through the data was the ability of some students and learners to deeply self-reflect whereas the reflections of others were less personal, or indicated that they simply decided to keep their emotions or reflections to themselves. The reflections that I identify in the following paragraphs focus mainly on reactions of students and learners to not being prepared, guilt and shame, resistance, asymmetry and assimilation, and hope. Other responses, such as feelings of empathy, being privileged, humility, re-evaluation of priorities and values, sameness and difference, feeling out of comfort zones and reflecting on blackness and whiteness are also interweaved into the main themes. The different themes sometimes relate to one another and partially overlap in some areas.

The following structure is used for the purpose of presenting and discussing the data: I firstly, briefly, introduce the theme with the sub-themes related to that theme. Secondly, I present the evidence relating to that theme. Thirdly, I discuss the themes and what they

revealed about the immediate teaching and learning context as well as the broader context in which the student, learner and lecturers investigated, learned and taught.

I am using the coding presented in Table 4.1 to enable the reader to put comments regarding the technique, the number of participants and time when it took place in context. The quotes are left in their original form and only corrected where the meaning or fluency of the words or sentences was affected. The description of the four different projects in the Critical Citizenship module presented in Chapter 3 should be used as a background for data presented in the following sections and I also refer back to the four projects where necessary.

5.2.1 PREPAREDNESS

The word prepare comes from the Latin *praeparare*; *prae-* pre- + *parare* to procure or obtain, acquire or secure (Merriam-Webster 2012). To be unprepared would be to feel insecure, ill-equipped or unready. In this section I want to focus on students feeling like foreigners; experiencing discomfort or being out of their comfort zone; fearing the unknown; intruding into personal boundaries; and not feeling psychologically and academically prepared for the content of the Critical Citizenship module. Most comments focused on the interactions but the aforementioned reactions are also discussed later in this section.

5.2.1.1 Feelings of being a foreigner or tourist

The first emotional reaction or sub-theme under the main theme of preparedness was that some university students experienced feelings of being a foreigner or tourist when visiting Kayamandi. Student 2W64³² remarked, "*We arrived and played soccer against the*

³² As a reminder, the ID coding is again explained: '2' indicates the student's year of study, 'W' indicates the race (B for black, C for coloured and I for Indian) and '64' indicates the number of the student (number 64 of 82 white students).

foreign people".³³ Student 2W49 said, "It felt as if we were tourists exploring a foreign country on our first touring of the Kayamandi area. I found that the conditions within which they live are so different to my own, although I live a mere 10 kilometres away." Student 1W43 remarked, "I had visited these types of areas all over the world, but had never bothered to do so in my own country." Student 3W68 commented,

In all honesty I can say that I was very sceptical when we received our design brief at first. But I was pleasantly surprised by our visit to the Kayamandi Township. This helped me break down my own preconceived idea of the township and its way of functioning. I had the courage to ask [the learner], if they do not feel offended or treated in a condescending manner when all these people come to 'look' and 'prod' at them as if they are mere exhibition items. ... She said that they've become so accustomed to visitors in their home, they've grown up with it, so it is nothing new to them.

There were also students who did not feel like tourists because they were from a township or similar community themselves. Student 2B6 mentioned that

It was a bit difficult for me to spot things in Kayamandi that some people might find strange, because I grew up in the township. Once in a while I had to try to step outside myself, and view Kayamandi like a tourist or someone who grew up in suburbs. I started appreciating the little things about the place like how the people built their shacks, because it shows creativity and it is only they that can build shacks in a small piece of land...

and student 3C7 commented that "When we visited the school I realized that Khayamandi was quite similar to where I come from and People would quickly notice if you are not from the area."

5.2.1.2 Feelings of discomfort

The second sub-theme concerned university students' feelings of discomfort. In individual interviews with three students before the introduction of the Critical Citizenship module,

³³ The very first project with the second years started with a soccer game between the students and learners. Both students teams lost their games against the learner teams, but for the students to realise that the learners could be more knowledgeable about soccer was a good start to the project.

student 4B1 remarked, *“Western society do not go to the township - do not know what you are talking about”* and *“My classmates are too scared to go to the township”*. Student 4B1 also remarked, *“I have not found that students are interested in my [Xhosa] culture”*. During the Critical Citizenship project, student 3C6 remarked, *“A reason for visiting this area has never revealed itself to me and to be honest my own internal fears and stereotypical attitude towards Kayamandi are to blame.”* She also said,

I have lived in Stellenbosch my entire life, but I have never been to Kayamandi. We would drive by often – more often than I could count, but we would never drive through this area. From my bedroom window at night, I would see the sparkling lights in the distance. This sparks my imagination as I drift into thought wondering what the people and atmosphere is like.

Another student, 2W55, said, *“It occurred to me that everyone seems to be boxed into their own communities and have a fear in getting involved with others.”*

Student 3W71 also remarked, *“When I heard that we will be going to Kayamandi I was struggling with mixed emotions. Maybe I still am, maybe I think I am”* and student 3C9 commented *“What was shocking is that when I would walk past one the shacks, at one glance, one is able to see everything inside that shack. Another shocking event was the fact that the majority of the people seemed quite welcoming.”* Student 3W58 said,

As soon as they get off the bus I saw difference. They have different cultural values and issues we might not necessarily understand. How must they feel[... with a bunch of white students who just want to ask them questions? Though these school children handle themselves with pride. I find sometimes we [students] handle ourselves with ignorance just assuming that we dominate them but they are the one who help us in the end. Sharing experiences, talking and laughing shows me that once that barrier is broken, issues are put aside.

5.2.1.3 Leaving the comfort zone

The idea of getting out of their comfort zone was prominent in some comments from university students. 2W66 mentioned, *“I was only able to attend one visit to Kayamandi,*

but I can truly say that the visit was worth it. By visiting Kayamandi it takes you out of your comfort zone and opens your eyes to the world out there". Student 1W32 said,

I think that this experience can help so many people, not just the learners from Kayamandi. Anyone can benefit from interacting with them and learn so much more than what they would have expected. We should all give people from other circumstances and lifestyles a chance and the benefit of the doubt. There are some spectacular people one can meet and befriend. Not only in Kayamandi, but in places that are out of our comfort zones.

Student 1W39 said,

I have found the trips we have made to Kayamandi very eye opening and humbling. I am not someone who ventures out of their comfort zone very often and by choice, yet I was excited and interested when I found out this was part of our layout project.

Student 3W60 wrote,

I think that a project like this is a very good thing, and I hope that more and more people will be willing to step out of their comfort zones and meet people from different races. I believe that learning the truth about people you don't know that much about, is key in leaving assumptions and stereotypes behind and looking forward to a friendlier future for everybody in South Africa.

Another student, 2W56, reflected on his experience and said,

Hierdie projek het veroorsaak dat grense verskuif word. Ek het letterlik 'n grens verskuif deur in Kayamandi in te gaan. Ek het my eie leefruimte vergroot. Ek het ook psigies grense verskuif deurdat ek nie normaalweg in my alledaagse lewe met swart skoolkinders in aanraking sou kom nie en ook nie kennis sou maak met hulle lewenstyl nie. Die eerste keer wat ons Kayamandi besoek het was dit vir my ongemaklik, veral om met die kinders te werk. Dit was veral vir my moeilik omdat ek tot in 'n sekere mate skaam gekry het en hulle jammer gekry dat my maandelikse sakgeld omtrent gelyk is aan hulle ouers se maandelikse inkomste. Ek was skepties of hulle met ons sal wil saamwerk. Dit was heeltemal uit my gemak sone. Later het ek begin uitsien na ons Kayamandi uitstappies.³⁴

³⁴ This project has caused boundaries to be shifted. I literally moved a boundary by entering Kayamandi. I enlarged my own living space. I also moved psychic boundaries due to the fact that I don't normally, during my everyday life, come into contact with black school children or get to know their lifestyle. The first time we

5.2.1.4 Fear of the unknown

The feeling of unpreparedness is linked with the fear of the unknown and this was picked up from comments by black, coloured and white students. Student 3C7 said,

At first when I heard that we were going to go to Khayamandi I suddenly felt kind of intimidated. Well firstly I did not know what to expect nor did I know how the learners would receive us. I did not want to go there with a preconception that yes, now that I am going to a so called black community that I would feel left out. In a weird kind of way I felt scared for the fact that I could only imagine how my experience would be like there, seeing that it's so different from Mannenberg.

Student 2B5 remarked, *"Thus although I cannot control how the Kayamandi scholars spend their time, being around them made me overcome my fear of going to the township of Kayamandi."* Student 2W52 questioned whether they could trust lecturers to go into Kayamandi and said *"Were we to leave our student cards behind, just in case? How would we manage to come out again with only our lecturers to guide us?"*

School learner BL23, who was part of the interactions mentioned above, commented that students are not prepared for these interactions because *"they are not exposed to many things"*. BL31 said they could help students by *"showing them how other people live their lives"*. BL28 commented that, *"at the beginning we were all different people coming from different backgrounds until we got used to each other"*. BL31 said that they were not afraid to interact *"because they were people just like me and they had smiles on their faces"* and learner BL32 remarked that he was not scared *"because we were the same race[,] both black"*.

visited Kayamandi was uncomfortable for me especially working with the children. It was especially difficult for me because to a certain extent I felt ashamed and also sorry for them because my monthly allowance is approximately equal to their parent's monthly income. I was sceptical whether they would cooperate with us. I was completely out of my comfort zone. Later I began looking forward to our Kayamandi outings.

5.2.1.5 Feelings of overstepping personal boundaries

The next sub-theme was that students felt that they were overstepping personal boundaries by asking learners about their life in Kayamandi. Student 3C7 remarked “*I was intruding in her personal life with [all] those personal questions*”. Student 3W76 said,

There was definitely still some awkwardness from my part. This awkwardness was there right from the start of the project. It did not make me feel comfortable when we were told we had to go into this community and use these Vision K students as research material for a project that would not really benefit them in any way,

and student 3W81 remarked that “*the chall[e]nges we faced was very annoying. The first chall[e]nge I faced was questioning the youth. It felt like I was draining them from information. And it [f]elt very cold*”. Student 3W77 also said, “*The nature of information that we were collecting is extremely personal and simply cannot be asked to a complete stranger [referring to the Life skills project number 2]. Also, it is impossible to build an honest and sincere friendship/trust relation in 1 hour*”. Student 2W58 commented,

Upon arriving at the school for the first time I felt very aware of myself and a bit ridiculous going into a school to get information to use for my own advantage. To me it felt like quite an unnatural atmosphere and I was scared the Kayamandi children were going to be somewhat wary of us and what we were doing. However when we started talking to them I realized how absurd those thoughts had been and they really did welcome us into their lives with open arms.

I asked the school learners to comment in the reflections on whether they felt that the questions asked by students were too personal because students were commenting on that issue. Five learners from the first learner’s written feedback answered negatively by saying, “*Some*”, “*Some of them*”, “*Sometimes*” or “*Some, but some were also good*” (BL2 and BL20, BL7, BL8, BL6, BL11) and fourteen answered, “*Not really*”, “*No*” or “*Not at all*” (Rest of BL1-22), but learner BL11 added that “*What can change to them is that they don’t have to feel offended when we don’t tell them everything about our culture because there are other secrets about our culture*”. From the second written feedback from learners, two learners confirmed that it was too personal, by writing: “*it made me feel uncomfortable to talk about something that I didn’t want to talk about*” (BL26) and “*yes[,]*

but I liked it because it showed that they care about us” (BL23) and eight learners answered negatively and said “no” or “not at all” (BL24-25 and BL27-31).

To the question whether the school learners felt ‘used’ by getting information from them for the benefit of students, learner BL21 remarked, *“The feeling of knowing that you’re helping someone was a great feeling. I had a good time with the students. Helping them is helping me.”* Another learner (BL1) said he felt good *“that I can help someone even if I’m not educated”* and L22 remarked that *“it shows that I’m more than I think I am – that other people [students] can learn from, when I didn’t even notice”*. BL12 also commented that *“... even though we come from different background[s], but want good things in life, [and] that we want unity in Stellenbosch”*.

5.2.1.6 Psychologically unprepared

The feeling among university students of not being psychologically prepared for the interactions surfaced in the data. Student 2W49 said that *“It was as if we were looking in from the outside, observing and judging their lifestyle, without the adequate knowledge to do so”* and student 3W74 commented that

It was disconcerting to meet with [external lecturer] after our first visit to Kayamandi, and realising that we actually needed what seemed like at least a week’s psychological preparation for the project. It dawned on us as a group that we were not working with a usual source like Google for our research, but with human beings, who have feelings, perceptions, and sensitive histories of their own.

Student 3W8 also said,

I do not think we have the skills quite yet to enter a situation/relationship like the one between us and Vision K, and I think this is where problems arise. For example, we go into Kayamandi assuming to find certain things, therefore approach discussions in a certain manner and somehow often end up perpetuating stereotypes and manipulating the truth in order to mould what it is we find to our original assumptions.

Student 3W76 commented,

I certainly believe that the intentions of this project and others like it are good, but the greater issue of 'us' and 'them' seems to me to be too sensitive for us as graphics students, with no psychological sort of training – to attempt to bridge the gap. Maybe a little more guidance as to how to approach a situation like this one we find ourselves in would be beneficial?

Student 3W80 remarked that *"I don't know, I just, ja...I think there is just way too big a psychological skill you need in dealing with kids and especially teenagers and things that we just didn't have the skills to go in ..."*. 3W63 said, *"Aan die begin was ek skepties, en eerlikwaar is ek nog steeds. Hierdie projek was baie anders as wat ek gewoon is in ons kursus"*³⁵

There was a feeling of being unprepared regarding how to handle situations concerning students or learners wanting to make contact outside the project times, as well. Student 3W77:

After the previous project [learner L12] often sms/called me – I found it very difficult to know how to handle it. I never smsed him but sometimes answered when he called. Conversation was always light but never about work, always just chatting. Perhaps if [the learner] were a girl I wouldn't have been so cautious. He eventually just stopped, but I was worried about how it would be when we went back.

Student 3W77 continued, saying,

It is hard to navigate my way through a relationship that is 'work' and 'academic', but wanting to be sincere about my enquiries and wanting to be his friend. At the same time I am uncertain about w[h]ether it is appropriate for him to sms/call me, and that makes me feel like I AM not really his friend, I am actually just a strange, white student who doesn't want to get too close???

Interacting with learners of the same age as the students was problematic for some students. Student 1W28 remarked,

³⁵ I was sceptical in the beginning, and I still am. This project was very different from what I was used to in our course.

I am not a stranger to going into places where bridges need to be gapped, going into 'poverty', so to speak, and living and talking to the people there – getting to know them and getting to know what they have to live with and how they do it. Yet, one of the biggest obstacles I had to overcome was gaining courage to talk to the teenagers in these situations. For when I go and 'be' in these spaces, I only talk to older generations or I play with little children – because this is easy. I am so incredibly glad and relieved that I was forced to converse with the grade 11 learners and talk about things which way [weigh] a lot. We don't want to talk to people that we might possibly relate to because if we do we might experience an uncomfortable kind of responsibility towards them. I am truly glad that I am experiencing this kind of responsibility and that I got to talk to [my 3 learning partners].

5.2.1.7 Discussion

The Critical Citizenship projects required students to use action learning (Zuber-Skerritt 2001) to collect data from school learners in Kayamandi. The projects were structured so that the students would have discussions with learners about certain topics such as power relations, stereotyping and gender, or discussions about their lives, such as in the *See Kayamandi*, *See yourself*, and Action Research: *Learning life skills in Kayamandi* – projects to enable students to put “themselves in the shoes of others” (Nussbaum’s “narrative imagination” (2002)).

The reactions of different students and learners varied drastically, in that one felt positive and another negative about the same experience. Because of limited space, the variety of voices in between the negative and positive poles was not always brought into the discussion. Emotions are not only constructed internally and psychologically (a micro level), but also on a structural cultural (macro) level (Thoits 1989:319). The contexts in which students, learners and lecturers found themselves also contribute to constructing emotions. Even though the contexts were taken into account, they were not specifically researched in this study, but the emotional reactions of students, learners and lecturers could reveal characteristics of these contexts.

The feelings of unpreparedness are understandable to a certain extent, because most students up to that point had not been exposed to working with communities other than their immediate student communities. In every previous project, they were given some research to do in the library before they started their projects. Discussions between students were not new, but the type of topics that they discussed was new and more direct, such as discussions on power relations, stereotyping or gender. It was new for the students to have discussions with the learners – people whom they did not know and who were from a community with which most students do not normally have contact.³⁶ For instance, if white students have discussions with groups of people in central Stellenbosch, it might result in different emotional reactions than with people in Kayamandi. Because of our problematic colonial and apartheid past, emotional reactions might be stronger for some students, especially if groups that were separated before are involved. Eighty-four percent of the students in this study were white (Afrikaans- and English-speaking) and the Kayamandi learners were all black (mostly Xhosa-speaking). In relation to the South African colonial history, Ratele & Duncan (2007:110) emphasise the importance of comprehending the relationship between the coloniser and colonised, and the “psychological, material and cultural effects of these relationships”.

The learners did not express much discomfort, or feelings of unpreparedness, regarding the interactions because they were to some extent used to interactions with various people running the NGOs or volunteers from abroad who offer various opportunities to people in Kayamandi. The students often commented on their surprise at how self-assured and relaxed the learners were. Visiting the university was a new experience for learners, though, and they clearly felt uncomfortable in the new space, but interacting with the students was less of a problem for learners than for students.

The feeling of being a tourist or foreigner and the curiosity which was evoked when visiting a new place can be understood because of our divided past and the current status quo, which has not changed much. However, it could border on the concept of the

³⁶ Currently, various communities around Stellenbosch are included in the Critical Citizenship module, but when the data was collected the community interactions only involved Grade 11 Kayamandi learners.

'exotic tourist' or the 'exotic gaze' (Urry 2001). Fanon (1967) also refers to the 'white gaze' and the 'fascination with the poor or exotic'. If the interaction remains on the level of fascination, actual reflective learning could be hampered. The hope is that, after three years of participating in the Critical Citizenship project, students would be able to go beyond voyeurism and start to interact and communicate unpretentiously and more spontaneously.

These historical issues that were triggered in the interactions created feelings of discomfort for some students, but the interactions were also chosen for that reason. Of the participants in this study, only two black students grew up in townships. Other black, coloured and Indian students grew up in various communities, some disadvantaged and some not in a disadvantaged or deprived situation. The interactions put students who grew up in a township in a different position of insider and outsider. Student 2B6, for instance, said *"Once in a while I had to try to step outside myself, and view Kayamandi like ... someone who grew up in suburbs."* The interactions also provided a new experience for some black, coloured and Indian students. A coloured student, 3C6, for instance, said, *"I have lived in Stellenbosch my entire life, but I have never been to Kayamandi."* My own stereotypical view of who it would benefit was adjusted when a black student 1B4 remarked, *"I was greatly moved by them [the Kayamandi learners] and grateful to have spent the time with them because what I have learned there no university or lecturer could have taught me."* One could argue that a class project only involving students in which they, between themselves, exchange individual and cultural traditions and values, could have been an option, but being exposed to experiences outside their own comfort zone certainly encouraged different learning opportunities for most of the students.

Regarding the feelings of student's discomfort, fear and un-preparedness, Lecturer WLE1 commented:

I think that to an extent complete preparedness is impossible, as working in a social context will always carry an element of the unknown. There are many other disciplines which send students out into more challenging and complex situations (medical, psychology even agricultural students).

She also said that *“a certain amount of discomfort is necessary to be aware that the division and inequality we see is deathly and MUST be acknowledged and changed”*.

Lecturer WLE1 also commented on the context in which the teaching and learning takes place:

I think that acknowledging that Stellenbosch is a very racially and culturally closed and exclusive space is important, not to place the 'blame' on the context, but to realise that things could be different, they are not inevitably so, and that students and learners are active agents shaping their own reality.... I think that students living and studying at this university develop an imbalanced (and consequently over-sensitive) notion of what is 'normal' and what South African society consists of and feels like. I would stress that the very fact of over-dominant representation of a particular racial and cultural group (i.e. White Afrikaans), both in the classes, the VAD [Visual Arts Department], the campus and Stellenbosch town itself, contributes significantly to the apparently 'emotional' stumbling blocks encountered in the running of the projects.

This experience of community interactions and exposures was not a pleasant one for some students, and it certainly made them feel uncomfortable. Maybe their perceptions and attitudes did not change because of this brief interaction, and it might have made it worse, but it will hopefully be something that they will remember and hopefully return to some time later in their lives. Without this trigger, they may never explore these issues later, because one's emotions often remain submerged in the subconscious and are only brought to the surface by a specific trigger. If one is made aware of something through a trigger and it comes to the conscious mind, it will somehow link with other things that one experiences later and create an opportunity to reflect on it again. Dewey (1910:13) argues that moments of discomfort could trigger transformative learning and argues that reflective thinking is always troublesome because it engages and involves “overcoming the inertia that inclines one to accept suggestions at their face value; it involves willingness to endure a condition of mental unrest and disturbances.” Mezirow (1998:185) suggests that meaningful personal and social transformation may result from self-reflection and benefit ethical and moral development. For learning to take place,

students, learners and lecturers have to be “deliberate experimenters in their own learning and willingly engaging in traumas of the self” (Fenwick 2001:33).

The psychoanalytic learning perspective inspired by theories of Freud focuses on the inner struggle of the ego negotiating between the inner and outer world. It opens up the area of the unconscious, which causes discomfort inside the individual towards himself, towards learning and towards the outside world. This tension generates anxiety, which causes resistance. Freud argues that the mind is continually in conflict with itself, and he states that this largely causes anxiety and unhappiness in humans. Freud (1961b) developed a theory of the id, ego and superego. The id represents the primitive, motivational force which works to satisfy one’s immediate needs. The ego is in the service of the id but it serves to suppress, delay or adjust the immediate need. The superego is divided into the conscience and the ego ideal. The conscience polices our minds, telling us what might be pleasurable and what might not be moral (Freud in Stevenson 1996:1). I should like to argue that avoiding unpleasant experiences within the context of critical citizenship education could be immoral. Not addressing critical citizenship issues could be morally wrong and to the disadvantage of society.

Lecturer WLE1 also commented that there should maybe be less emphasis on the students’ emotional responses and asked, *“Is the response so problematized because we are making a point of asking students to elaborate [in their reflective writing] on this (and other disciplines do not), or are these students particularly sensitive to engaging with something unfamiliar?”* The reflective writing that students and learners undertook followed the Affective-Cognitive model (Du Plessis & Smith-Tolken 2009), a model that was developed and used at the Sociology Department of Stellenbosch University. It involves describing emotions within a theoretical context (connected to library research). Reflecting on one’s emotions is a crucial component for learning, and this type of focus is not unusual in a teaching and learning environment. Critical thinking is connected with critical reflection and without connecting the experience with the inner world of the person, reflective and transformative learning is unlikely (Mezirow 1995). Eyler (2002:530) emphasises the importance of linking theories that are studied with the experience, but also suggests that reflective writing can be improved by discussing the

reflections with each other in class and also with community members. Additional to what Eyler suggests, the lecturer can also write reflections and share it with students and community members.

It is certainly not a pleasant experience for students, learners and lecturers to reflect and become aware of one's own biased views. For me, being directly involved with these projects, it is not always pleasant, either. One realises one's own limitations but one also reflects on things such as, "Maybe I can teach Visual Communication Design without these uncomfortable moments" and "Should I put myself through this?" Lecturers play a vital role in facilitating critical citizenship education and therefore the learning of lecturers is of utmost importance. A course on critical citizenship for lecturers which includes community engagement would be an option to explore, although convincing lecturers to participate in this type of course might be difficult because lecturers might feel that they already possess all the capabilities needed for teaching their subjects.

I want to pause at the reflection of whether I, myself, am sufficiently prepared and capable of teaching this type of module if I am still in a process of coming to terms with the past. One could argue that the fact that I have implemented the module demonstrates a will to come to terms with the past, but this does not mean that I am capable. I am a product of an unequal and divided past and a carrier of "troubled knowledge" (Jansen 2009:258). However, one could also ask who can be considered to be without troubled knowledge, since we all have psychological scars due to our troubled past, and this is undeniably transferred to students. Apple (2010:661) argues that a critical examination is required of one's own unspoken political commitments, and one's own embodied actions "in all its complexities and contradictions".

I implemented the Critical Citizenship module not only because I believe it is a necessary process for myself, but, equally important, that these experiences and capabilities are crucial for a design student who graduates from this course. If we consider the way research is done at the Visual Arts department, focusing mainly on theoretical research – meaning reading books and articles – we realise that personal interactions with communities in empirical studies were not incorporated into the courses. It is only recently with Government and Higher Education focusing on incorporating Community

Interaction in teaching, learning and research that more empirical research is being done at the Visual Arts department.

Empirical research approaches are not taught, and even though students are often encouraged to interact with communities, they are not academically and emotionally equipped to conduct empirical research projects. The traditional way in which projects were conducted at the Visual Arts department, i.e. by doing literature studies, created a certain environment where the focus is on the cognitive but not on the emotional understanding of problems or learning from actual, physical experiences. By teaching empirical research methods, one prepares students to also become emotionally involved in problems in society and, through that, to realise that learning not only takes place cognitively but also physically or emotional. The reading of an article and a three-hour discussion on action research methodology that took place before the interactions, was not enough to prepare students for these Critical Citizenship projects.

Lecturer WLE1 furthermore remarked that the process of action research should be explored further;

Walkabouts should be structured with particular aims – information which needs to be gathered, pictures which need to be taken etc. They could either be structured by more formal 'educational' aims, or more fun (and educational) and task based aims. This is so that the students may have more of a sense of group-investigation/field work rather than voyeuristic exploiters (on the part of the SU students) or uncomfortable accomplices (on the part of Vision K). In this way, 'community engagement' is not something that the students do 'to' the 'community', but rather is a mode of investigation, of listening and talking, which both groups conduct as a team, benefitting from one another's knowledge (speaking, geographical, written, observational).

The community interactions comprised an actual and active exposure for students, learners and lecturers, compared to studying in the library, which does not necessarily produce the same emotional response. Student 2W49 said, *"It dawned on us as a group that we were not working with a usual source like Google for our research, but with human beings, who have feelings, perceptions, and sensitive histories of their own."* One's

reactions are rather different when one reads an article on stereotyping in one's own home or in the library and agrees with all that is said about the damaging effects of stereotyping, from realising in an actual interaction that you are, in fact, stereotyping in that situation. We automatically categorise other people, even if we do not believe in stereotypes, but with different outcomes depending on whether we are aware of the action and whether self-reflection happens when categorising (Devine 1989). This situation created discomfort with some students and resistance was therefore understandable.

Knowledge is gained through our experiences and our ability to think rationally. One could have a stereotypical belief about another person, while it is more probable that, by interacting with the person instead of reading about such a person, one's belief could change. Our beliefs, perceptions and attitudes could therefore be more effectively adjusted by empirical research experiences. Irwin (2003:63-64) argues that we "actively create knowledge through sensing, feeling and thinking" and that theory and practice are both equally valued. Although, if the one should have an advantage over the other, it would be practice over theory, because practice without theory is dynamic and applicable, while theory without practice is abstract, lacking meaning and implication (Irwin p. 63).

In the art and design world, the interconnection of the mind and body has been emphasised for a long time. Because of this interconnectedness in the process of art and design making, that experience is also promoted in education to enhance learning (art as a medium for learning will be discussed as a sub-theme under the theme, hope). Jarvis (2006:22-23) created a model (see Figure 2.4) that illustrates that mind and body is simultaneously incorporated in the transforming learning process. Following a research methodology in art which excludes the physical and empirical experience and only focuses on theoretical research is limiting. Creating art generally focuses very much on the inner world of the artist and the artist then shows the artworks to the public. The public could even, for instance, have been researched and taken as inspiration for the artist's creations, which means it is artist-centred and not public-centred. This mode of thinking has, in the past, also influenced the design world where the inner world of the

designer was utilised to come up with creative and innovative designs without referencing the users to find design solutions.

In a South African context with a history of apartheid and segregation, there is an even more urgent need for designers to understand society and cultures around them. An advertising agency in Cape Town organises soccer games for children in townships and then afterwards asks them a few questions to gather data about the target market. One could call it community interaction with an added benefit to the agency, but it could also point to the lack of proper research methodologies utilised in the design field where, for instance, aspects such as consent and ethics possibly are not considered. Advertising agencies also make use of industrial psychologists to assist in doing research. My point is that designers themselves should actively participate in research to enable learning on various levels; cognitive, emotional and social, which could enhance and encourage creativity. Such emotional and social learning is also crucial for enhancing critical citizenship education and reflection. Doing my own research within Curriculum Studies also meant that I had to become familiar with empirical research, which was something I had not practised before and of which I only now start to understand the importance.

The aim of the Critical Citizenship module was not only to influence what designers produce, but also how designers think. Our perceptions and attitudes should change before we can produce designs that are socially responsible. Changing perceptions and attitudes to enable personal transformation requires deep and direct learning approaches, and fundamental cognitive shifts. We also cannot assume that critical citizenship learning will automatically take place in a design teaching and learning environment. The Critical Citizenship module is not only about addressing social issues through design; it is mostly about addressing issues in ourselves to enable us to understand and address design issues in society. Empirical research methods are therefore crucial in enabling design students to understand social issues to enable them to design for society.

If one returns to the definition of critical citizenship that was mentioned before (see 1.3.1), it does not state clearly what is involved in the everyday teaching and learning of critical citizenship, but describes it rather broadly. What is written down and what is

actually happening inside people's minds when facilitating learning is one of the dilemmas of writing a curriculum. Apple (2004:32-3) also remarks that government may pass legislation to change curricula, assessment and community interaction policies, but it is impossible to control how those changes and policies are implemented. It is only when lecturers in themselves are convinced that those changes are necessary, that change will, in fact, take place. Educator development after the implementation of the new policies in South Africa was and currently is hugely neglected not only because of financial constraints, but also because of resistance to change, especially change that is emotionally loaded because of the problematic past. One cannot assume that transformation will take place in lecturers' minds if it is written in a policy. Policies can be interpreted in various ways to fit a lecturer's own internal convictions. Barnett and Coate (2008) refer to a curriculum within a curriculum, where theory differs from the way it is presented in practice. Parts of the curriculum could consciously or unconsciously be kept hidden. Most of the resistance to change and new learning could be happening subconsciously and, when disrupted, could cause much discomfort. This refers to what Barnett (2009) stresses when he writes that the human 'being', with all its resistances to change and difficulties in adjusting to new situations is not sufficiently taken into consideration. We rather want confirmation that we are good people and not reveal the subtle and often deep-seated, harmful perceptions and attitudes (The themes resistance and affirmation are discussed later).

Changing ingrained knowledge is a difficult task because of the strong emotion that accompanies these discussions. Sensitising students before interactions would improve the situation, but it might not change deeply ingrained perceptions and attitudes. The emotional reactions reveal the gaps and barriers that still exist between some people 17 years after the first democratic elections, when apartheid was abolished. However, it may have been abolished on paper, but altering of perceptions and attitudes in our minds presumably is more complicated. The students' feelings of un-preparedness, fear and hesitation could be seen as an indication that divisions between people have not been diminished, in spite of a new constitution and policies. What is happening on the ground in everyday life and in people's minds has not changed at the same tempo as transformation of policies on paper.

In an environment where the majority of students are white, the changes in perceptions and attitudes inherited from the apartheid past might take much longer to be realised. Why would one change perceptions and attitudes if one is not confronted with a situation that forces you to adapt and adjust to new circumstances? The power of the apartheid mentality could still have a strong influence on perceptions and attitudes. Perceptions and attitudes are deeply ingrained, because the message has been repeated many times; we may not even be conscious of it any more. The knowledge that we have, if not disrupted, could be taken as the 'norm'. Our ability to change or reflect on our current situation, according to Lisle (2010:51), in referring to Parker (1997:54), is vulnerable to "ideology, custom, habit, tradition, coercion, authority and institutionally imposed and maintained expectations...".

The knowledge that we have about the Other could be incomplete because of "exclusion, invisibility, and silence" (Kumashiro 2000:32). This partial knowledge could be problematic if taught outside the formal curriculum or in the 'hidden' curriculum. It could carry more educational significance if it is taught indirectly, pervasively, and often unintentionally (Jackson, Boostrom & Hanson 1993). By not addressing and discussing critical citizenship issues, we are also guilty of a null curriculum (Eisner 1985:97) in which we are omitting information that could enhance personal and social transformation from the formal curriculum. It is therefore not only what and how we teach and learn but what is left out of the teaching and learning that might be problematic. It is also not only what and how we act in society but also what we neglect to do that counts.

The feelings of emotional unpreparedness and discomfort could probably not be fully addressed in one three-week project per year, because it involves an adjustment by the department and the university environment on a bigger scale. However, what has emerged clearly in this section is that students could be more psychologically and effectively sensitised and better academically equipped and prepared for what they will experience. This means that thorough research methodologies should be taught and more effective sensitising strategies implemented through increased time spent in dialogue and discussions with students. Through this research, I have realised that the

need for extended and intense dialogue as a teaching and learning strategy is one of the most crucial aspects of teaching critical citizenship.

Socrates regarded truth as the greatest value, and truth can be realised through reason and logic in discussions. Socratic learning therefore searches for truths “waiting to be discovered, deciphered and interpreted” (Rowe 2005:6). Such increased depth and length of conversations would require lecturers who have patience and are willing to get involved in more sensitive types of conversations while creating a safe and caring space. This is a challenge; in my own case, it also involved my own learning journey. Apart from the increased conversations, the need to interact with various communities is crucial and, in the context of Stellenbosch University, with limited opportunities for exposure, it is even more important for designers to be exposed to differences. Such exposure enables students to gain capabilities that deal with “real-life, controversial issues” (Kerr 1999:10) and to function in a variety of circumstances in a country such as South Africa, but also in the world.

Emotions such as guilt and shame could accompany exposure to difference. The next theme that is presented and discussed deals with the data collected from students, learners and lecturers regarding guilt and shame.

5.2.2 GUILT AND SHAME

The word guilt, already in use before the 12th century, comes from the old English *gylt*, which originally referred to the concept of delinquency or misdemeanour (Merriam-Webster 2012). In this section, the focus is on feelings of guilt or shame, but also on feelings of being humbled by experiences. Guilt in relation to religion and charitable behaviour is also included. Some students experienced strong feelings of shame because of having been advantaged in the past and still benefitting from that advantage. Issues related to race and politics also surfaced. Other students felt humbled and thankful for what they have, when they saw the different and often very difficult circumstances in which learners found themselves. Some students, for instance, also mentioned that they

see these types of projects as community work and they do it because it is expected from a Christian. The notion of guilt which emerged when serving and helping, surfaced especially in relation to community interactions. The Critical Citizenship module does not promote any specific religion and steers away from such connotations, thereby separating religious and citizenship issues. Even though this aspect was not brought into the module, it appeared repeatedly in some of the students' reflections and comments.

5.2.2.1 Guilt feelings

Student 3W67, after interaction with the learners, wrote in her reflection,

I experienced a lot of guilt throughout the program as there seems to be much more suffering in their community than my own. I felt guilty being more privileged than them and conforming to stereotypes which was discussed and which affected these learners negatively.

Student 3W71 said,

As we drove through, I tried to imagine myself living there, in a shack, or just between all the dirt & dust...and I couldn't. I was placed at birth in my comfort zone, & it's scary to think yourself being taken out of it. I just kept thinking "thank goodness I don't have to live here" & then at the same time, I sympathized so deeply for those who doesn't have a choice that for them, the dirt & dust are their comfort zones. We really take too much, without thinking of giving even 10% of that which we receive.

Student 2W40 admitted,

Throughout the conversations we had with the learners it was evident that they have a desire to change their living conditions and futures, which made my compassion for them much greater as being from a white community, we often assume that black communities have become used to their living conditions. Yet in reality, they face challenges everyday as a result of their social status. Assumptions are made about the lives of others in order to clear our conscious.

Student 1W33 also comment that

[i]t was refreshing and awe inspiring to meet someone like [the learner], she genuinely saw us all as one group of people, undivided by race. It made me feel like I could see us as one group too, that as a white person; I shouldn't feel bad about the past, because she doesn't blame me for it.

Some students also commented on feeling guilty when confronted with political or racial issues related to the past. Student 2W63, for instance, said,

This begg[a]r came up to me and asked me for money (like many other times) and I clearly replied saying that I had none. The [beggar] then harassed me and started shouting racist comments on how white people always get everything so easily and they never want to help the poor. I immediately felt ... guilty being a white person as [it] comes across as being the priv[i]leged race.

Student 1W47 observed, when writing about black and white nationalism, that

It[']s about how the white race took over and demeaned that black race, by making themselves more superior. Whites got the better of everything, while blacks were left with the leftovers and the hand-me-downs. Now, the black race is under-privileged and the whites that weren't part of the era that caused this are left feeling guilty.

Student 1W31 asked, "Furthermore, social inequality is also an important factor, why does one feel one needs to help those in a 'lower' class to you?"

Student 1W33 wrote

A while ago I had to watch a film called "Die Voortrekkers" about the Afrikaners who travelled up North from a British ruled Cape in South Africa. On their journey they encountered the Zulu's in Natal. It went on about The Battle of the Blood River - a very bloody battle between the white Afrikaners and Black Zulu's. This happened in the 1800's. It made me realise that, actually, racism has been going on for many more years than just since Apartheid, and it made me wonder if being racist is built into us? Is it instinct? If so, why would it be? It made me question the origin of racism. Then on my way to write this essay, there was a class of pre-primary pupils getting toured around campus. I noticed that each pupil was holding another pupil's hand - and there was a pattern. In each pair there was a boy and a girl, and each of a different race. Each person looked

completely comfortable and at ease holding someone's hand of another race. So clearly, racism is not built into us, because children, whose minds are as natural as they come, do not even realise it exists. Somewhere along the line we are taught to be racist. When, how and why are still the questions I ask, and so should we all, because only when we find the cause of racism will we be able to solve the problem.

The concept of guilt came up very seldom with learners, but learner BL29 said, *"I kind of did because we were telling them about untold stories"* and BL29 said that he sometimes felt guilty because he *"didn't know what's good or what is not accepted in one's culture/beliefs"* and he did not want to offend students. As a lecturer I often share with students what drives me to initiate the Critical Citizenship projects and I talk about my own feelings of guilt and social justice due to the wrongs of the apartheid past. Student 1W35 remarked in his reflection: *"Something that greatly interested me was our group discussion ..., where [the lecturer] informed us that part of the reason she takes part in the Kayamandi project – and projects alike – is because of the guilt she feels that surrounds our countr[y's] past.*

5.2.2.2 Privilege

The community interactions made some students realise how privileged they were and how much they took for granted. Student 2W48 said,

I am a lot more conscious about the environmental issues and try to recycle all the materials I use. I also thank God everyday for giving me everything I need and for how lucky I am for all the opportunities. I was so used to take everything for granted, but Kayamandi opened up my eyes.

Student 2W54 added, *"I experienced a lot of guilt throughout the program...I felt guilty being more privileged"*. Student 3W76 commented:

This fairly short conversation with [learner's name] was such an eye opener. My frame of mind when I walked into the room had changed so drastically when our conversation came to an end. My stresses and need for sleep and so on seemed so unbelievably insignificant compared with the daily struggles [learner's name]

handles, and she seems to handle them with such confidence. She was quite aware that her life had been very hard, but did not once complain or make as if she was hard done by; she was inspiring.

Student 1W45 also said, *"I grew up with knowing there are conflicts in the world, however I was [naive] to not realise how close to home these problems truly are. I met [the learner], and she strongly inspired me to become a better person".*

5.2.2.3 Humility

Student 2W39 wrote:

I'll use the cliché[d] phrase of being humbled, because there is no better way to describe it. To think of the trivialities which my days revolve around in comparison to the issues which they handle with a smile; I realize just how much I have to be grateful for and how important it is that I help improve the issues in less fortunate places in whichever way I can.

Student 2W62 remarked, *"I have learned a lot, gained appreciation for my circumstances and it filled my heart with a sense of wanting to do something for change in the greater Stellenbosch area".* Student 3C6 commented, *"The whole trip is very emotional and it shows one that we can be a lot more grateful for our lives, home's and education"* and student 1W45 mentioned, *"I am guilty of living in a bubble. A bubble of safeness against the harsh reality of the world."*

5.2.2.4 Helping behaviour

The notion of helping behaviour surfaced in students' reflections and student 2W51, for instance, mentioned, *"I saw an opportunity to go back to Kayamandi and try to make a difference. A difference through caring and helping them. Helping those students with their issues."* Student 2W52 said, *"[the project] allows us not only to learn of the diversity in our country but also open our worlds to possibilities of assisting those less fortunate than ourselves."* Student 2W65 wrote:

In the Christian society there is a “high degree of social conformity and acceptance of Christian family values as being the basis on which social norms operate” (Osborne & Van Loon 2004:144). Therefore religion places pressure on followers to abide to the norms for instance helping others.

Student 1W40 reflected on helping behaviour and said that *“Helping is a deed, which we need to do, whether it be for religion, self benefit or from empathy. We just need to question our motives and try to understand others before we glorify ourselves through a[n] honourable act”*, while student 3W71 wrote about how they “

all went in with community workers or social work mind frames, because, like we were going to do them a favour but actually we need a favour from them. It was just the most funny relationship and it was really, really tricky to do.

Helping behaviour was a topic given to students because I realised that it was an issue that surfaced in previous reflections. Student 1W32 remarked, *“...the topic of helping behaviour was a[n] eye opener to me in that every theory wrung [rang] true with me and I began to think of charity in a way I’d never thought of it before”*. Student 1W44 wrote: *“Different theories refer to different reasons of why we help others and the majority concludes that we help to get something in return, whether it is something superficial or self-reward.”*

Student 1W28 wrote:

... my classmates and I were slightly unsure ... how to approach the current situation. ... I even purposefully gave [the learner] my high chair and got myself a tiny little plastic chair, just so she may be elevated above me – in fear of anyone assuming that I think I’m better than anyone who lives in Kayamandi. This kind of helping behaviour - the simple act of giving her my chair – echoes the Negative State Relief Model. I just wanted to make myself feel less guilty of being wealthy and keeping that wealth to myself. Our insecurity quickly evaporated when we started seeing that [the learner] helps other people solely because she cares for them and knows the pain that they’re going through – generally known as the Empathy-altruism Theory. [The learner] wants to be a social worker. Her ultimate dream is to start her own orphanage and adopt a child (laughing joyfully as she

mentions this), but at first she'll just join one after school. [The learner] is of the opinion that there are so many children who aren't loved the way they could be. Upon asking her why she wants to help these children she says, "I know what they're going through" – reminding us of her late mother and her absent father. She explains that all she wants to do is give them the mother's love they deserve. She feels that loving the children will change a part of Kayamandi, as fewer children will use drugs at schools if they are cared about intensively. [The learner's] attitude epitomizes the kind of helping behaviour that does not seek any kind of reward. She has today become one of the people I profoundly admire.

Regarding helping behaviour, student 1W40 commented that

[The learner] mentioned that she often thinks that she should help someone so that she can go to heaven. They all believe that God wants society to help others but they believe he won't judge by the difference we make but rather that we tried. For example they will help anyway they can even if it is just offering emotional support to a friend in need.

Student 1W29 commented on learners' notion of helping behaviour and said:

I think that they are more open because they're more community orientated than we are. Thus sharing is not giving a part of yourself away and is nothing to be ashamed of, as we somehow deem it to be. It is only due to the absence of this sentiment that I realized how often in the society I live in, helping is merely to improve one's own self-image.

A quote from learner BL21 that has been mentioned before and is also relevant here illustrates the reaction when the learner had the opportunity of being in the position of giving by helping students with their projects: *"The feeling of knowing that you're helping someone was a great feeling. I had a good time with the students. Helping them is helping myself."* Another learner, BL11, said, *"I learned that you don't have to be autocratic."*

5.2.2.5 Faith

The notion of helping behaviour also surfaced in students' reflections in relation to their faith. Student 3W22, referring to the projects, remarked:

[Ek] [w]il 'n verskil maak want ek is geseën met so baie, en daar is ander mense wat minder as ek het en deur nie my talent en geleerdheid en geleenthede met hul te deel nie sal selfsugtig wees. Ek is ook 'n Christen en wil ander help omdat ek God se liefde aan ander wil oordra. As ek 'n verskil kan maak, hoekom sal ek nie dit dan doen nie ... Gaan oor ander nie myself nie.³⁷

Student 3W3 wrote:

I feel like my biggest motivation is because I feel like I have a lot to give (coming from a middle-class background) and I don't see why I shouldn't do something if I can/am able to help in a certain way. I believe also that coz [because] Jesus sacrificed His life for me, I can also sacrifice certain things for other people (my time, my skills, etc.).

Student 3W8 mentioned: *"Weet dit is beter om te gee as om te verwag om te ontvang. Ons is as dienaars geskep, moet net uitstap en dit begin doen!"³⁸* and student 3W19 said, *"I follow Jesus – and thus have a strong motivation to reach out to people and take care of nature."* Student 2W50 remarked that

Doing this project in partnership with the members of the Kayamandi-community has changed my perspective about the town, as well as reaching out to it. In future... I won't waltz in there with an inflated savior-mentality, but rather with the intention of sharing: culture knowledge, respect and humanit".

In the students' reflections they also commented on issues of faith in their conversations with the learners. Student 3W68 said:

³⁷ I want to make a difference because I am blessed with so much and there are people who have less than I and by not sharing my talents and education and opportunities with them would be selfish. I am also a Christian and I want to help others because I want to share God's love with them. If I can make a difference, why should I not do it? It's about others, not about me.

³⁸ Know it is better to give than to expect to receive. We have been created as servants, must just walk out and start doing it!

The thing that surprised me the most was that [the learner] is a Christian. She is the only Christian in her family, and a faithful one too. She reads her Bible every day and prays. She goes to church every Sunday on her own. Most of her friends are not from school, but from youth group. After repeatedly behaving badly she just came to the conclusion that this isn't working for her. She turned to the Bible for answers and was saved.

Student 3W44 wrote:

[The learner] turned to her church and Christianity about a year ago and has a group of friends from her youth group. Although her family is not very religious, [the learner] has become a devout Christian and many of her traditional Mhulbi traditions have been replaced by religious practice. This is a very interesting aspect to look at because one has to wonder what kind of impact the acceptance of another religion has on cultural diversity. Perhaps certain traditional aspects are lost whilst new religious ones are gained and perhaps these new practices will merely become a part of her culture.

She continued:

Another tradition of the Mhulbi is to cut open the flesh near the place of irritation when one is ill. For example, [the learner's] mother had an eye infection and therefore they cut open her cheek. The cut is to let out all the bad spirits.

Student 2W57 remarked; *"We also spoke of religion. She [the learner] says she chose to be a Christian and she says she didn't have it forced on her"*

5.2.2.6 Discussion

Feelings of guilt surfaced because of the contrasting and unequal contexts that the students, learners and lecturers found themselves in. Guilt in this sense is used not because students, learners and lecturers did something wrong but because they may have felt guilty because of the wrongs of the past committed by their forefathers. Their guilt and shame is therefore due to their reflections and the actions they are omitting to do. Niehaus (2000) remarked in a newspaper article, "[y]ou are white in this country with its particular history, and it is an undeniable fact that each one of us, myself included,

benefited from apartheid. No one of us can escape the guilt of that reality". Even though students and learners are of another generation, the knowledge of the colonial and, specifically, the apartheid past has been transferred through generations. Some students reflected on being more privileged and experienced the interactions as humbling.

A certain amount of guilt could be productive in that it makes one reflect on the past and take action to work for a more just society. However, implementing a critical citizenship module could also be seen as a superficial means to soothe guilty feelings because of a past of white advantage. This type of integration can be an illusion and often provides "vague satisfaction for the guilt-stricken whites" (Biko 2004:23). Kaufmann (2010) refers to Bruckner's book *The tyranny of guilt: An essay on western masochism*, and points to his important message of "remain[ing] prisoners of a white guilt whose victim is its supposed beneficiary" and that guilt is actually a means for whites to retain superiority over the non-white world. It clearly is important to admit the wrongs of the past and, as Niehaus (2000) remarks, we cannot escape that guilt. The situation is more complicated than that, however, because guilt could become a means in its own end. One could delve into all the aspects of guilt and how important it is, but this will not necessarily make the world a more equal and just society; it should be a first step towards going over to action. The guilty feelings of students, learners and lecturers should be elaborated on during discussions and then used as a stepping stone to decide what actions to take.

The current process that is followed in the Visual Communication Design course is that lecturers decide on projects at the beginning of the year, for example the action research project of collecting data from Kayamandi learners regarding life skills. Deciding in advance what the project will entail might not leave sufficient space for a process during which emotions (such as guilt) can be identified within themselves by the participants and for enabling them to decide what action they will take because of this feeling. If not incorporated into the learning process the feeling of guilt remains static and on the outside. In adjusting this, a project could start with students and learners playing a game of soccer and afterwards having conversations about their emotional experiences (where, for instance, an opportunity may arise for guilt to surface). This could be the starting point for projects reflecting on the implications of their guilty feelings and how to change such feelings into actions that would contribute (even on a small scale) towards a

transformed society. From this problem-based approach to learning, students could then direct their own learning process better. The danger is that such a project may revert to a charity mode or end up solving the learner's problems, instead of providing an opportunity of learning. Biko (2004:25) urges whites to refrain from solving black people's problems and to concentrate on the evils of white racism in their own personal life and community. My view is that he is not suggesting that we should not interact with one another, but that we leave our superior attitude towards solving other people's problems behind and be prepared to learn.

Some students commented on learners who were unaware of the implications of the apartheid system in their current situation. The students who commented on this aspect probably experienced some feelings of guilt themselves due to the colonial and apartheid past. Some expected learners to reveal a lot of anger and blame and when this did not happen, they were relieved. This aspect will also be discussed further under the theme asymmetry and assimilation. A reaction such as this could portray an honest reflection by the learners in that they do not make connections between their current situation and the apartheid past. There are students who do not make these connections, however; they were born after the abolition of the apartheid laws. These students and learners may have grown up with a feeling of empowerment because we now have a government that is democratically elected. Learners could possibly also feel some confidence because of the assurance of having a black government, but these learners may have very little economical or social confidence.

An uninformed society may be of benefit to the small number of advantaged people (black, coloured, Indian and white) and the government because it would follow that there will be less disruption and unrest. Unequal educational opportunities remain a reality 17 years after apartheid came to an end and the disadvantaged population is not voicing their grievances loudly, but mostly accepts circumstances. The advantaged group may not want to see a change in the status quo because it would mean that their own children may have fewer opportunities when more people compete for good schools. The current capitalist system cannot provide equal opportunities because, inherent in the system of improvement for all, is also the exploitation of labour of others (Przeworski

1985). The emotions, such as guilt and shame, that students experienced did not surface because of the Critical Citizenship module only, but were intrinsic to the broader context in which they found themselves. The Critical Citizenship module only served as a trigger for these types of emotions. Even though students are able to make connections between the past and its current effects, the emotional link to apartheid probably prevents them from wanting to make that connection and to take action.

The concept of hegemony (Gramsci 1971:54) is also relevant in this case, with society being persuaded that the dominant ideology – the ideology that protects the dominant class – is the only system that speaks to the common sense, and is a natural and normal way of thinking (Gramsci 1971; Sim & Van Loon 2005). The current domination by global capitalism can be described as global colonialism (neo-colonialism) disguised under a new hegemonic veil (MacDonald 2006:160). Understanding the effects of hegemonic power relations on society is complex and this information is not necessarily available to most in society. Furthermore, society in general might not be interested in complex emotional information – to know that capitalism is a democratic system of one person one vote, might be enough. Freud (in Lock 2007:17) argues that the masses “[want] to be dominated by an unlimited power, it grasps for authority, it is hunger for subservience...” Freud’s (1975 in Lock 2007:16) theories of group psychology propose that people react differently when in groups and the mass, when following and identifying with the leader, “loses much of its cognitive and moral capacity”. The masses rely on the leader/s to make moral decisions on their behalf.³⁹ As long as one pays tax to the state and tithes to the church, one could be free from moral obligations. Maturana and Varela (1998:199 in Horn 2008) argue that these types of social structures create individuals that cannot, or do not want to, think for themselves or take responsibility. Jansen (2012) argues that university students “have long been socialised into social and educational dogmas”. Even though one would expect university students and lecturers to think for themselves and take

³⁹ As an example where politicians emotionally manipulated supporters, Robins commented in regards to the reactions on Brett Murray’s artwork *The Spear* that the “events leading up to the march on the Goodman Gallery revealed how the ANC is still able to channel “raw emotions for party political purposes” and Du Preez remarks that “ANC leaders in the Zuma camp seized on *The Spear* to whip up emotions” (Cape Times: June 5, 2012).

responsibility, they cannot entirely remove themselves from their context that already perpetuates hegemonic power relations.

Social responsibility awareness, community engagement and opportunities to perform volunteer work have increased drastically at Stellenbosch University. However, if community interaction is undertaken because of guilt and charitable motives, it could be problematic. Teaching a skill to a community member, for instance, is not necessarily an opportunity for critical citizenship education or personal transformation. When a student teaches a learner a skill, for instance to do art, the hierarchy of the knowledgeable and the needy (Biko 2004) remains, in the first instance, and the conversations between them, secondly, might not reach a point where the student and learner are challenged to reflect on their own perceptions and attitudes because their actions are dominated by the feeling of doing good.

As seen in the previous section, some students found that the conversations mainly benefited themselves but not the learners and this concerned them due to the strong association of community interaction with transferring skills and helping behaviour. A student who was teaching a learner to do art was doing good in the sense that she or he was sharing skills and giving of their time, but that does not necessarily mean that they were engaged in a transformative learning experience and that she or he became a critical citizen who contributes to a transformed and just society. In the Australian study by Warburton and Smith (2003:784), various programmes that were aimed at changing the behaviour of young Australians found that, even though volunteers could be viewed as good citizens and therefore assumed that “enforced volunteer-type behaviours will create good citizens among the young”, the data reported that it may not be the case.

Student 1W40 felt that helping others is necessary but cautioned: “*We just need to question our motives and try to understand others before we glorify ourselves through a[n] honourable act*”. The notion of helping or giving to the poor in a materialistic manner is more common and easier than giving time to or sharing knowledge with someone else. In material giving and receiving the one giving feels good about her-/himself and the one receiving is thankful, whereas in sharing knowledge, both parties could benefit in more

equal measure. Many good projects are carried out according to the 'giving and receiving' framework, but in a learning situation where the aim is to enhance equality in society and enable transformation, this unequal situation could be problematic. In such an unequal situation the receiver is constantly kept in a position of 'needing the giver' and is not given a chance to also become a giver of, for instance, own indigenous knowledge. The receiver in the needy position is also not a threat to the giver and cannot confront the giver on an equal basis. The reason why community members could give consent for research could also relate to the hope of material gain and they, for that reason, are in a position of inequality before an interaction starts.

The social and economic inequality existing between groups facilitates the dominance of a problematic 'giving and receiving' paradigm. This paradigm affirms white superiority because it veils "complicity with racism, homophobia, and other forms of oppression" (Britzman in Kumashiro 2000:43). Student 2W50 reflected on this tendency when saying she would not in future "*waltz in there with an inflated savior-mentality, but rather with the intention of sharing: culture knowledge, respect and humanity*". The Critical Citizenship module aimed to adjust the hierarchy of giving and receiving by structuring the projects so that students also needed information from learners. The learners were in a position to give and the student received. This created discomfort with some students because it reversed what students in the past experienced as the 'norm'. To assuage the feelings of guilt and shame one often falls back on actions of helping and charitable behaviour.

Various perspectives on helping behaviour exist, but all refer to voluntary actions intended to help others with or without receiving a reward. Some students showed a strong tendency towards the responsibility-prosocial value orientation whereby they felt a responsibility to help because they were in an advantaged position. It is much easier to keep things on a level where 'I simply give you some of my time to soothe my guilt feelings'. In this way, a seemingly uncomplicated relationship is maintained. It has been found in a happiness study that altruism and unselfish acts are the most common things that make people happy (Frank 2010). However, one has to realise that this behaviour could, in reality, perpetuate a power structure such as dependency. Bhattacharyya (2004)

argues for resisting relationships of dependency and he emphasises the concept of working with and not for communities.

Communities should not be moulded into passive receivers by well-meaning providers because continuing in this fashion would not allow space for communities to develop their own agency. If this 'normal' hierarchy that also stems from colonial and apartheid history is disrupted, it causes discomfort. Freire (in Bhattacharyya 2004:13) refers to a 'critical consciousness' which means "not accepting an undesirable condition as fate or unchangeable, understanding the structure of causes that brought it about, and then evolving strategies to mitigate them". This 'critical consciousness' must be developed in students and in communities outside the university (Freire 1975). Building agency in all participants in critical citizenship education is crucial. In critical citizenship education, helping behaviour tendencies could be used positively in the sense of feeling empathy for others in a way that allows the others' agency to flourish. It also allows critical thinking and critical reflection to flourish in conversations between students and learners, so that negative aspects of helping behaviour, such as the perpetuation of power relations, can surface.

A student, 1W29, in referring to learners' helping behaviour, said that they were more community orientated, and sharing for them came more naturally. This could refer to the concept of communal living or Ubuntu, which Mbiti (1970:14) describes as "I am because we are and, since we are, therefore I am". One could argue that a communal existence is more likely when people live in more poverty stricken communities. Prosperous societies tend to be more individualistic and less likely to help others. The structures in modern society create individuals who disregard one another due to a false sense of security, which, for instance, is obtained through insurance policies (Barbalet 2001:174).

Helping behaviour and the 'giving and receiving' paradigm also has its roots in religions such as Christianity and Islam. The interactions of students with learners who mostly were from deprived families and communities might have triggered the feelings of charity in relation to Christian beliefs. In the Critical Citizenship module, religion and critical citizenship is separated. One can be a critical citizen without being a Christian or

belonging to any particular religion. You can be ethical and responsible without adhering to a particular religion. Granados (2009) goes as far as concluding that the moral is not that Apartheid was evil; it is that religion poisons debate. Apartheid was justified by the Christian religion and the Bible was used and interpreted to fit the apartheid ideals. Jansen (2009:62) points out that it was seen as “God’s chosen people on a civilizing mission”. The classification of pagan was introduced in order to uplift (Snyman 2008). Snyman (*ibid.*) also remarks that whiteness needs to work through a Christian heritage because it is linked with imperialism, conquest and colonialism, which fed racism. The historical sentiment of charity and ‘chosen people who uplift others’ is something from which the Critical Citizenship module wants to distance itself. At the University of the Free State, for instance, discussions on passages from the Old Testament of the Bible have been incorporated into the core curriculum to open up the debate on the relationship between Christianity, power and knowledge. Having conversations about religion might be a relevant topic in critical citizenship education because values and norms are often interlinked with religious convictions.

Religion also surfaced in the data because the NGO VisionAfrika is a Christian organisation; this also emerged in the conversations between students and learners. If the Critical Citizenship module distances itself from religion while the organisation and people with whom it works are driven by their Christian beliefs, it complicates the situation. The reality is also that most NGOs and organisations working in Kayamandi are connected to some or other religious doctrine. Even though it did not surface in the conversations between myself and the manager of the NGO when planning the interactions of the year, it surfaces in learners’ conversations with students. Student 2W57 wrote: *“We also spoke of religion. She [the learner] says she chose to be a Christian and she says she didn’t have it forced on her.”*

Differences in traditions and beliefs surfaced in the conversations between students and learners. What are we doing practically with difference, are we accepting each other’s differences? Or are we trying to find a place where we can agree on basic values and norms? Okin (in Gouws 2012) argues that, if a belief discriminates against others, for instance against women, one should criticise or even condemn it. In the Critical

Citizenship module, the concepts of tolerance, diversity, democracy, human rights and social justice are emphasised, but what does tolerance of diversity mean in practice? How do we handle issues such as in the case of the student (3W58) who referred to the learner who told about her mother's face being cut open to release bad spirits. In the fourth Critical Citizenship project (Design for Healing) a learner felt that building a 3D module of clay of his distressing moment could violate the ancestors. Reconciling some Christian beliefs with critical thinking becomes just as problematic. Does one accept this as a difference or question it critically in the form of research. Are evil spirits or miracles not testable in research and could this simply be the perspective of an uninformed person? If considered as pre-modern, it could suggest that it is primitive. This could then be seen as discriminatory towards people who practice such beliefs. Becoming aware of these sensitivities in critical citizenship education is crucial for lecturers. Separating beliefs from critical citizenship education would not always be possible and this is an area that I believe requires further in-depth research within a critical citizenship educational environment.

Because of the sensitivity of issues such as belief, discussing it critically is often avoided and therefore hardly ever shared in conversations between students and learners. My black colleague who assisted me in analysing the data mentioned that learners could feel guilty because, even though many of them convert to Christianity, they often go back to their ancestral beliefs when in need. Learners could, for instance, feel that they reveal their differences when talking about their cultural beliefs. Stellenbosch University describes the institution's values as having respect for "differences between personal beliefs, between points of view, and between cultural forms of expression". It continues by saying that respect and tolerance for differences would create a suitable environment for teaching, learning and research (Stellenbosch University 2012). One realises that facilitating the Critical Citizenship module in practice and treating differences amongst participants equally could be complex because of one's own limited knowledge and experience of other cultural beliefs. In an art and design environment, difference is crucial for creativity and for that reason I will always encourage various cultures and ideas to interact. However, there is also an emotional aspect to difference which stems from the segregated and unequal past that interferes with spontaneous creative interaction.

In apartheid Afrikaner politics, religion and education were intertwined and the educational system was used as a medium for successfully spreading Afrikaner Nationalism. Critical citizenship education is also looking critically at nationalism. The Critical Citizenship module reminded me of the huge responsibility and power that a lecturer has, and how conscious and careful one has to be not to abuse this power. My own guilt or feelings of shame also became more prominent through the Critical Citizenship module. I asked myself why I was presenting this module, as it took a huge amount of emotional energy. I am not sure what the main impetus was that drove my actions; I am acting in this way because I believe it is the right thing to do. The right thing to do could have been influenced by many experiences during my life. One wonders whether one's Christian background or white guilt, individually or collectively, play a role. Even though I would like to believe that I present the Critical Citizenship module purely because I believe it to be ethically correct, I cannot ignore the fact that the motivation is undoubtedly more complex and layered.

I personally believe that suppressing the voice of the conscience, which reminds one of the past, could be dangerous, because suppressed emotions might also manifest in other ways. Through the Citizenship module, I became more interested in what my subconscious mind could hide from my conscious mind in facing the challenge to try and unpack and understand my feelings and actions. As Niehaus (2000) has said, one cannot escape guilt feelings but one can take action to deal with it and channel that emotion into a productive action. Santas (2000:349-350) reminds us of the dangers by saying that teaching anti-racism, therefore, is doubly prone to failure because the internalised superiority of the teacher as "all-knowing teacher" is most often coupled with that of "well-meaning white person". Through the Critical Citizenship module, I learned to be very cautious and to reflect critically on concepts such as charity or kinds of helping behaviour that perpetuate the hierarchies of "white as knowledgeable and black as needy" (Biko 2004:23) and 'giving and receiving' attitudes. Experiencing guilt could positively motivate, or lead to deeds that negatively perpetuate issues of the past. It can also result in resistance to situations in which feelings of guilt are triggered. Aspects of resistance are focused on as next theme.

5.2.3 RESISTANCE

The word resistance comes from the Latin word *resistere*, from *re-* + *sistere*, and refers to taking a stand. In this instance it refers to the concept of taking a stand but also to concepts such as oppose, repel and a refusal to accept, or persistence in existing perceptions and attitudes. It was a theme that surfaced especially with fourth-year students, a year after they had done the module. Some students felt that the module opened up issues that were not necessary to open because it had not previously been an issue for them. Others felt that concepts such as tolerance, diversity and democracy are concepts that belong in the past and are not relevant, because of being too aspirational and not possible to reach. In the following sections, student, learner and lecturer quotes on sub-themes such as resistance to conversations about the past; resistance to particular terminology; feelings of being targeted; resistance to unreachable goals; and self-affirmation are presented and discussed.

5.2.3.1 Resistance to conversations about the past

During the interviews conducted in 2009, before the introduction of the Critical Citizenship module, students reflected on their community interaction with learners and reacted as follows: Student 3W25: *"I do not want to know anything about the apartheid past, we are a new generation."* A black student (3B2) in the group looked at him but did not say anything. I then asked the first student: *"Do you think it still affects black people?"* and his answer, after a brief silence, was, *"Hmm ... I did not think about it in that way"*. Another student (3W11) said: *"If feel it should stop, it [apartheid] happened and started a long time ago and the youth of today is not interested in it. We're all happy with each other and so should the elders also start being."*

During the interviews in 2011, after students had completed the Critical Citizenship module, student 3W56 wrote:

Ek het geleer dat ek self en my klasmaats dieselfde voel in opsigte daarvan dat ons nie meer projekte oor rassisme wil doen nie. Ek is moeg en geïriteerd

*daarmee dat alles daarom moet handel, en laat my soms wonder of die behoefte om rassisme net te laat gaan regtig daar is. Tans voel dit asof dit vanuit alle aspekte aan die gang gehou word, of tenminste die herhinnering daarvan. Ek verstaan dit nie, want dit was tog 'n vreeslike ding, en niemand wil daaraan herinner word nie.*⁴⁰ She continued to state: *“Die groter ding wat huidiglik 'n probleem is met ons en komende generasies is nie rassisme nie, maar klassisme. Dit het dieselfde implikasies as rassisme wat diskriminasie betrek, maar strek verder as bloot net jou ras. Mense veroordeel en diskrimineer op grond van 'n ander se huishoudelike agtergrond, inkomste, beroep, opleiding ens. Ek dink dit is definitief iets wat 'n realiteit in ons samelewing is, maar waaroor mense nog versigtig is om te praat.*⁴¹

Student 4W57 also commented on this issue: *“These projects opened up the racial issues while we were perfectly fine with each other in class ... before that ... the older generation should not make their problems ours”*. Student 4B5, who was a participant in one of the group interview with student 4W57, spoke to me a few days later, while discussing her year project on displacement, and said:

I am not sure sometimes if white students [probably also including lecturers] are acting or ... are they really so friendly to me” and “a white student asked me if she could touch my skin and hair ... I realise more than ever ... here in Stellenbosch, that I am different.

Little resistance surfaced in learners' reflections, but that, I assume, was also because of the hierarchy in which they are learners and the students are older and at university. BL30 remarked: *“I didn't wanna hurt anyone so decided ... to take gentl[y] even when I'm*

⁴⁰ I learnt that I and my classmates feel the same about not wanting to do any further projects about racism. I am tired and irritated with everything having to deal with it and am sometimes led to wonder whether there really is a need to let go of racism. It currently seems as if it is being kept going in all aspects, or at least the memory of it. I do not understand this. Because it really was an awful thing. And no one wants to be reminded of it.

⁴¹ The bigger thing that is a current problem for our (own) and future generations is not racism but classism. It has the same implications as racism with regard to discrimination, but reaches further than your race only. People judge and discriminate on the basis of other people's home background, income, career, training, etc. I think it definitely is something that is a reality in our society, which people still hesitate to discuss.

not agreeing” and learner BL32 said: *“We always agreed on one thing.”* The issue of hierarchy is further discussed under the theme asymmetry.

5.2.3.2 Resistance to certain terminology

The final group interview with students was conducted by an external interviewer. I asked WLE1 to give the students the definition that we used in this research, namely: Critical citizenship is based on the promotion of a common set of shared values such as tolerance, diversity, human rights and democracy. As an educational pedagogy, it encourages critical reflection on the past and the imagining of a possible future shaped by social justice, in order to prepare people to live together in harmony in diverse societies. Some students’ reactions to the definition were strong: Student 4W76 for instance remarked,

With all those glamorous words ... those terms ... Such as tolerance, human rights ... that is townships. That is my association. That is where you would go and deal with terms like that. You would not go into a big business or ... I don't know, some other situation. You would go to [the] previously disadvantaged and that is the sort of projects that we do.

Student 4W71 also responded, saying:

Because that is the typical definition of something that is associated with community work and social work and charity. That does not have any connection to a more commercial sort of I don't know what the opposite of that is but, ja, I don't think that that is.

5.2.3.3 Feelings of being targeted

Student 4W80 said:

I think that means that you will be a good example of like rainbow nation type of, which really doesn't have especially for us as the 'privileged ones' in this whole situation here, it is still like we need that [tolerance], in order to be good citizens -

which is I suppose the case - but why is this now going to be taught now on the opposite end of the scale, where ... in the communities, or these previously disadvantaged or whatever, in those situations - are they going to be taught the same skills and also learn tolerance? Because why are we being taught this? I don't know, I just think there is such a break-down in why these set of skills so that we, as these graduates will go out and be more considerate. But, is it just us that are going to be considerate, why do we need to be considerate? What have we done that...?

This student, 4W80, continued to say;

That is why I think it should be taught at school, where everyone knows children are, obviously ... like everyone needs to be in Grade 9 or whatever ... so before that you need to learn that ... some of these ideas need to be communicated to you. Because not the ... I mean the percentage of actual people that attend university and graduate from university is not ... it is too small a number of people of the citizens to really ... make an impact.

Student 4W71 agreed:

But are these things being taught in previously disadvantaged communities and things? Because often they say we go out with this set of skill, or critical thinking ... but how are we going to survive in a space where there are going to be people without that? You know, if it is not as graduated, we now are supposed to be more tolerant and respectful of all those things. But, I just ... I don't think it is ... I think it is a project targeted at graduates, but I don't think we should be the focus groups at all, I think it needs to be much earlier.

Student 4W80 also commented:

It's been how many years since democracy - I can't do maths - those people, like everyone has been through a schooling system that's fair or more fair than it has been. So we should be on more of a level playing ground, yet there are all these equalities. But still we, as the privileged of the two, are still expected to gain an extra set of skills because we are still in this position.

Student 2W55 voiced another frustration:

My experience with this is when I see under-privileged people in the street with no place to stay, no clothes to keep them warm and no education to try and get a

proper job and make it in the big world. They can probably never come out of that hole. And then when I, as a white person cannot help them, get told hurtful comments about how we did this to him and took away his chance in life. Yet I was not even around when this era was taking place.

5.2.3.4 Unreachable goals

In student 4W76's opinion,

They are all very important things. But giving them [terms such as tolerance and diversity] that ... It's like putting them on a bit of a pedestal and it is making them ... it is sort of putting them at a level where we can't reach them by saying this is what we need to be one day, but what are we now? Are we the opposite of all these terms?

Student 4W75 commented on the 'loaded terms' and said:

And just ... because I think then we can just really start relaxing and just interacting in a way. There won't be all these 'I need to be tolerant, I need to be tolerant, I need to be democratic'. All that just creates a lot of tension. And you're just stressed, because you need to be so peacy [sic] and everything, so . . . feel unattainable.

Student 4W71 added: *"But the goal of this is to focus on the baggage but also try to get rid of the baggage. How on earth is that an attainable goal?"*

The following is an excerpt from the data regarding the terms diversity, human rights, democracy (students 4W80, 4W76, 4W71 and interviewer WLE1) ('R' = respondent and 'Int' = interviewer):

R: "Ja all those things are just so . . . ja, . . . I don't read anything."

Int.: *Those terms are empty.*

R: "Ja".

R: "Ek dink dit is loaded."⁴²

⁴² I think it is loaded.

R: "Ja, but loaded in, I don't think a good way. It is not a set . . . it is not a space I think we're going to reach. It is completely ideal. I don't think there is any society that exists in complete tolerance, diversity and this and that ..."

R: "... democracy ..."

R: "That is this whole . . . ja . . . we need to bring things down to the ground".

Student 4W75 remarked:

Take out words like tolerance, and human rights, and all those things which have old South-Africa connotations. And we are 17 years on now, and we have to look for new words to describe what we actually trying to move towards. We are not actually trying to move towards tolerance and . . . we get.

Student 4W81 continued to say:

No, no, no, but we are not . . . that can't always be trying to get to a more tolerant place. We need to say, Ok, we've reached this stage, now there is a new set of goals. But for so long we have had the same benchmark but we must be moving forward.

Student 4W75's comment was:

So, we have re-looked at it this year, but ja, I think it is just the way, ja ... I think South-Africa is just generally in a space where they still are pushing these tolerance and all these terms, but, are still so reliant on having the opposing disadvantaged and the privilege. They're intent in having those differences, so that they can say, we need to be more tolerant of the one or the other.

Student 4W76 stated;

We need to keep the opposite, so that those terms are still relevant. Because as soon as we actually start to move towards a more democratic space, whatever that would look like, now what? Because this is keeping us safe, these little things.

Another student (4W71) remarked: "Ja. Like these words like kind of keep these boundaries and barriers in place. So I think that's why it's sort of ... just stripping it down and losing all these difficult ... baggage", while student 3W76 remarked:

I mean a lot of privileged people just laugh it off. They don't care about tolerance and diversity because they have their money and that is all they are actually

caring about. That does not bother them, because they have their white picket fence and whatever they can hide behind, so. I mean that is not or they do not see it as relevant to them.

5.2.3.5 Self affirmation

Student 4W71 remarked:

... we need to be given some sort of positive feedback that we are not all these ignorant, intolerant, awful people, which is what we have been bombarded with for the last 17 years. Or from both, you know, whoever previously disadvantaged, advantaged, whoever you are. You have been put in that space where you ... but we can't just keep on saying as the previously disadvantaged you need to be more forgiving and as the advantaged you are now going to be more tolerant.

Another student's (2W59) response was: *"It made me want to be a better person, like herself [the learner], because she didn't see me as a bad person for being white".*

5.2.3.6 Critical thinking

Some students focused more on the term critical or critical thinking:

I think they need to look for more things. Like critical thinking, that sort of skill and quality in a person is far more - it's bit of an umbrella term for all those things I suppose - but instead of saying I need to be more tolerant, I need to be more aware of . . . whatever those other things were, but . . . ja" (Student 4W71).

Student 4W80 echoed this:

Ja, ... we should just strip down to just a simple thing. Instead of like, trying, like to going for tolerance, democracy all that . . . You should just start with critical thinking. Just start with something that just like . . . from that will flow in some direction. But you can't start with all these key words in front of you and try to reach that, because it is so unattainable to see it like that. And it's ... you just feel

drained because you don't ... you just feel like you're never going to get to that goal. Just start with like step by step ... ja, simple steps, small victories.

Student 4W80 said, “Everyone, doesn't matter what age, situation, social whatever, everyone should be able to be critical. That skill for me is far more important than tolerance. Because with critical thinking comes tolerance...”, and student 4W78 remarked “En dit is 'n skill [critical thinking] wat 'n mens vir ander mense, nog wyer as universiteit kan leer. Want universiteits studente kry dit, uhhmm . . .”⁴³.

The following paragraph, related to the previous paragraph, is an extract from data gathered from the conversation about critical thinking and how to teach critical thinking (students 4W76, 4W73 and 4W71) ('R' = respondent):

R: “. . . you need to have conversation. You can't just, like, ... it cannot be this one way conversation where you just see slides or you get notes. You need to engage with things to really be ... ja ... because this is a skill - critical thinking is more of a skill that you need to apply than just knowledge that you can acquire and just not use. There needs to be ...”

R: “Maar hoe leer jy dit? In 'n praktiese manier. Letterlik, 'critical thinking'.”⁴⁴

R: “... other than Khayamandi ...”

R: “Ja, maar hoe . . . ek dink ook nie eers . . . hoe leer jy dit in Khayamandi? Hoe het ons daai skill enigsins in Khayamandi gebruik?”⁴⁵

R: “Ja, well I mean ... wel ... not critical thinking ...”

R: “Critical thinking is net 'n teorie ding.”⁴⁶

5.2.3.7 Discussion

I sometimes feel sceptical if students only have positive experiences of community interactions, because exposing, for instance, one's own stereotypical perceptions and attitudes is much bigger in actual interaction. Because of the bodily experience, there could be more resistance to actual interaction. For students who are not used to these

⁴³ And it [critical thinking] is a skill that one can teach to other people, beyond the university. Because university students receive it, uhhmm...

⁴⁴ But how do you learn it? In a practical way. Literally, critical thinking.

⁴⁵ Yes, but how . . . I do not even think . . . how do you learn it in Khayamandi? How have we used that skill in any way in Khayamandi?

⁴⁶ Critical thinking is a theory thing merely

exposures, community interactions should be disruptive, emotionally draining and unsettling and the resistance that these students expressed does not come as a surprise. But it did make me think seriously about the Critical Citizenship module; more details concerning this are discussed later.

Ninety percent of the responses recorded under this theme, resistance, come from two interviews that were conducted with fourth-year students in 2011. When I read these transcripts from the group interview, I was persuaded to include resistance as a theme. Earlier resistance expressed in this way did not feature regularly. I was strangely glad that students expressed very strong emotions about the module because it shook me out of my comfortable impression that the Critical Citizenship module was following a good path. On the other hand, I started to question why much resistance was expressed during these interviews specifically. The interview, firstly, was conducted with fourth years; having reached the end of their course, they could have felt free say what they wanted to say. The interview, secondly, was conducted by lecturer WLE1 and not myself. Thirdly, only eleven students (most comments coming from six students) from two groups of nine and ten students respectively in each group responded, which may not have been representative of the views of all the students in the two groups. Fourthly, the interview was conducted just after a critique session involving lecturers and an outside person from the design industry. Critique sessions usually take place just before the final examinations and the external person and the lecturers assess the work produced during the year. This normally is a hugely stressful occasion and students usually do not sleep the night before. I decided to organise the interview after the critique because they would all be together as a group. Despite the circumstances and even though it represented a small percentage of the data collected, I believed it to be important to include this because it expressed emotions that are present in some students. It might have surfaced because of external factors, such as feeling more free to express themselves at the end of their course, or being extremely tired and stressed after the critique. When interviews take place, the state of mind of students therefore possibly play a crucial role in determining the content of the collected data. The combination of interviews conducted in different situations produced different data. In my view, the data that surfaced here are valuable data, because it might not have surfaced if the particular circumstances did not prevail.

When I read the transcripts I regretted that I had not been able to speak to the students one more time. I only did one project with these fourth-year students when they were in their third year (Action Research: Learning life skills in Kayamandi) and there was no time to come back to issues in their next project, as was the case with students in other years who currently follow the Critical Citizenship module. First-year students have accepted it as part of their course. For third-year students it may have come as a shock, not having done this type of project during their course (as discussed under the previous theme, preparedness).

I should have liked to have a conversation with the two groups before they left, because I believe that many of the things they said are valid, but other things could be unpacked further to open up further views on the issues. Two students from the group interviews are currently doing master's studies, student MC6 ('M' refers to Master's instead of '4' for 4th year) and MW76. Student MC6 is doing the Master's degree in Art education that focuses on Critical Citizenship and art education and the other student is involved in my own research project of Critical Citizenship in Africa and is currently working on the research project in Dar es Salaam. Student MW76 was the best-performing design student, has a very strong personality and expressed strong views about the Critical Citizenship module. I realised that involving her in a research group on critical citizenship education could provide a chance, if possible, to change her perceived opposition to tolerance of these types of projects. Learning in the form of research could be more effective because it is experienced from a different perspective, and the status of lecturer and student is more equal when both are researchers.

Resistance surfaced in different ways and the issues and expectations of black, coloured and white students were different. Some students (all white Afrikaans and English) felt that they did not want to return to the past in conversations and projects because it was part of a history that is in the past. It is easier for white students to argue like this because the apartheid past does not currently affect them in concrete ways; white students, in fact, are still benefitting from the past, especially in an environment such as Stellenbosch University where most students are white and culturally dominated by

western traditions. Students could, however, be affected psychologically through feelings of shame and guilt, as discussed in the previous section. These feelings might be present in the subconscious and, being triggered by this kind of project, some students therefore showed resistance. Black, coloured and Indian students did not show resistance to such conversations, but also did not indicate that they differed in opinion from the white students. It only happened after the interview, during class times or in the corridor, that black, coloured and Indian students would mention things that made you suspect that they do not necessarily agree about ignoring what happened in the past and how they are currently affected. (The sub-theme assimilation is also discussed in more detail later, see 5.2.4).

For some students, the interactions and conversations were confrontational and disruptive; for others they were informative and challenging. Guarding against overstepping the students' ability to absorb information and creating barriers is a crucial point that needs to be taken into consideration in future projects. I did not include racism as a topic before the last Critical Citizenship project. I hesitated to do this, on the one hand because we are trying to move away from racial categories and, on the other hand, apartheid, even though abolished on paper, is still very visible in many aspects of daily life. Realising that what has been accepted as the truth for one's whole life is now not so clear anymore, could create resistance to learning. It is not blatant insults or threats, but the subtle frustrations and humiliations in critical citizenship education that could result in resistance. Kumashiro (2000:34) states that racially affected education requires "disruptive knowledge, not simply more knowledge". Including racism was disruptive, but necessary to be faced and discussed. Mutual vulnerability is also proposed by Hattam (in Keet *et al.* 2009:109), referring to the aim to "heal the effects of traumatic events that produce [emotions such as] guilt, anxiety, resentment...".

In addressing the issue of some students voicing a strong position and others being hesitant to argue against it, Murray (1999:662), for instance, introduced a project in which four students worked together, with one group arguing for and the other group against a position. This provided students with an opportunity to voice their differences of opinion without feeling that they were making an issue of something that was not an

issue for others. Schuitema *et al.* (2008:75) argue that working in this type of group also practices negotiation skills when there is disagreement on issues.

Some students expressed opinions indicating that the older generation should not impose their problem on them and that the focus should not be on race, as in the apartheid past, but on class. Classism is, and surely has been, an issue both locally and globally, but that does not mean that racism has disappeared and should be ignored. Replacing the one with the other is too simplistic. The fact that race and not class still has to be filled in on a form when registering at a university means it is still relevant. Class, because it does not have the baggage of the term race, becomes invisible in current society; it is acceptable as long as the rich and poor are not divided by race, even though the situation for most disadvantaged and poor has not improved much since the democratic elections. I also relates to the invisible hegemonic practices used in social structures, as discussed under the previous theme.

Terminology, such as tolerance, triggered resistance because some students felt that such terminology belongs to the past, and to when you engage in community interactions with previously disadvantaged people. Tolerance surely is something that everyone in a class situation and also in a work situation practices, but it is the connection with the past and the disadvantaged that triggered resistance. One student also argued that they, the students at university level, already have those skills. Two students felt that those skills need to be taught to learners as well, and that this should start at school level. I agree with the concept that a common set of shared values (tolerance, diversity, human rights and democracy) should be decided on, and should involve the participation of everyone. The immediate context in which teaching and learning take place, as well as the broader context of students, learners and lecturers, also affect feelings towards terminology such as tolerance, diversity, human rights and democracy. According to Thoits (1989:319), social and economic structures (macro-level) influence the way we express our emotions.

Some students agreed when the interviewer prompted them by saying that the words tolerance, human rights, and democracy were 'empty'. Some students also felt that these terms or aspects were unattainable. In a certain sense, the lecturer and students were

right; social structures such as capitalism do not necessarily encourage tolerance and human rights because the system results in the rich getting richer and the poor poorer. The Vienna Declaration (1993) articulates that “democracy is based on the freely expressed will of the people to determine their own political, economic, social and cultural systems and their full participation in all aspects of their lives”. Human rights issues are a strong focus of the South Africa constitution. These issues are resolved on paper and it is reassuring, but what does it really mean in everyday life? Democracy works on the basis of majority rule. Human rights are not subject to a majority ruling; minority and majority have the same rights. Democracy in practice could be exclusive. Democracy without human rights means that the majority could oppress the minority. Minority and majority play out in different ways, western culture, for instance, is in a ‘majority’ position, not because of numbers in the world, but because of its methods of persuasion and dominance in the mass media. Reilly (1997) argues that “social rights have been marginalised within human rights” and Mayerfeld (2003) reasons that socio-economic rights should be incorporated with civil and political rights in the human rights catalogue. Human rights are inclusive; democracy tends to be exclusive. Even though one has the right to vote, we have very little power to change social structures. Lock (2007) refers to Rousseau, who argues that we only have power at the moment when we vote, but then we, after we have drawn our crosses, go back to be slaves of a social system that one feels is almost impossible to change because of the system of representative government. These social structures that could cause resistance might influence students when they remark that terms such as tolerance, difference, human rights and democracy refer to states that are unattainable.

A student (4W80) commented that we, since the democratic elections in 1994, are all on equal terms and on a level playing field. For all people to have equal opportunities and compete on a ‘level playing field’ is an aspiration of a democratic system, but not a guarantee. However, the role of academic institutions, lecturers and students is to critically reflect and act on injustice. Even if one was not personally part of the injustices of the past, one has a responsibility to reflect on what its current effects may be. Reflecting critically is something that is encouraged at university level, but the difficult part, and the part that causes most resistance, is what to do when one realises, after the

critical reflection, that one has an ability do something about it. Are we then ignoring or suppressing that voice?

People do not want to be reminded that they might be lacking in some skills or should develop a capability that could be used in many different circumstances. Festinger's (1957) cognitive dissonance theory holds that one constantly seeks stability among one's beliefs, attitudes, and behaviours and will therefore resist changes in perceptions and attitudes. Dissonance could be eliminated by reducing the significance of the 'incompatible' belief, or by obtaining new beliefs as replacement, or by ignoring the 'incompatible' belief, attitude or behaviour. Acknowledgement of prejudice might be a compromising activity for those in positions of authority, for instance lecturers. Britzman (1998 in Kumashiro 2000:43) suggests that we subconsciously desire learning that confirms what we already know. We might also subconsciously wish to learn only what confirms that we are good people, and resist learning anything that reveals our "complicity with racism, homophobia, and other forms of oppression". This refers to what student 4W71 said: ". . . we need to be given some sort of positive feedback that we are not all these ignorant, intolerant, awful people, which is what we have been bombarded with for the last 17 years".

The colonial and apartheid past has created mental contrasts because of, for instance, loss of power that confused and therefore is often suppressed and silenced (Jansen 2009). In the student reflections, resistance to conversations or projects that involve the apartheid past was evident. Jansen (2009) refers to the silence that exists in the Afrikaner community and the fear of talking about the apartheid past. The Critical Citizenship module, and specifically the community interactions, were aimed at breaking the silence on these sensitive issues and to obtain more perspective on critical issues. Perceptions are socially constructed and pre-existing (Trope & Gaunt 2003:191) and are often very deeply ingrained, and often are not recognised by the conscious mind because of being experienced as the norm. Giddens (1984) argues that we have a consciousness that we can talk about (discursive) and also a consciousness that is hidden and not verbalised (practical consciousness). This hidden information could also be suppressed information that is hidden because of a fear of the emotions that accompany such information. These

sensitive issues could be volatile. The psychological dangers of silencing or ignoring emotions such as anger, guilt, hatred or hurt could affect one's everyday actions and therefore one's learning. Opening up sensitive issues would be beneficial for all people; Freire and Shor (1987:123), for example, describe the phrase "culture of silence" as "passive tolerance of domination".

Da Silva (2008:91) refers to whites "privatising their feelings". I can identify myself with that. For me it was not a question of not acknowledging the wrongs of the past, but rather a question of determining what I needed to do about it. What kind of journey did I need to embark on to address these issues and come to terms with them psychologically? The Citizenship module became the medium: a space in which I could rethink, reflect and try to re-programme my mind. I can suggest to lecturers who would like to come to terms with the contentious past to incorporate it into their curricula, and in that way to work collectively with students in an attempt to heal the rifts that still exist in society.

Learning does not only take place through experiencing issues. One could learn something from parents without ever having had the experience. Jansen (2009:171) argues that knowledge is habitual and embedded, and transmitted to the next generation. In general, these ingrained perceptions and attitudes do not play out strongly in theory, but more often in practice. If I think theoretically about racism, I agree completely that it is wrong, but when I work with black students I often find myself wanting to, for instance, give them extra time. This is an automatic bodily and not an intellectual reaction. This bodily reaction needs to be addressed psychologically because it is an ingrained reaction. This type of 'subtle' racial discrimination could cause a student to perform or not (Ratele & Duncan 2003). Hook (2004) refers to Frosh (1989:210), who states that racism "achieves part of its power through being inscribed deeply in individual psychology". Hook (2004) argues that racism is an emotional and personal bodily experience of people as much as it is a political and ideological phenomenon. Discussing issues in actual interaction involves the person cognitively and emotionally. Because of the additional emotional experience, resistance could be more prominent.

I differentiate between theoretical and bodily learning, but the border between the mind and the body is often blurred and mind and body are, in fact, considered as one entity. I

differentiate because I want to emphasise a certain point. I use the following situation: I could read an academic article on stereotyping and agree completely that stereotyping could be harmful to people, but when I work with students in a class or engage in community interaction, I catch myself stereotyping, a bodily reaction that I have to check and correct. The logic of my mind and that of my body do not always correspond. Some actions seem to be ingrained and are performed automatically, such as driving a car; once the skill is mastered, one does not think about it anymore.

Theoretical learning in combination with bodily learning could create an optimal possibility for deep and reflective learning. Because of the experiential learning opportunity, the emotions accompanied by the actions could be stronger. A cognitive approach to learning leads towards simplification, but the reflective approach to learning “leads towards complicatedness” (Kayes 2002:5,6). Assessing a group of students’ emotional states of mind is crucial to avoid overstepping the students’ ability to absorb information and creating barriers. The conversations during the community interactions of the Critical Citizenship module were disruptive, according to the reflections written by students, but there are levels of disruptiveness, and deciding when something is disruptive enough to make a difference is difficult to estimate. Fourie (1999:277) calls for “cognitive transcendence”, but I believe a bodily experience is more likely to trigger changes in perceptions and attitudes.

Lecturer WLE1 commented on the bodily learning experience, saying:

While they are experiencing 'bodily learning', the physical reality of everyday life in Stellenbosch is too strong to be countered by three afternoons in Kayamandi. The integration of theory and practice, the combination of critical analysis of racist colonial discourse and apartheid nationalism and existing in a place as culturally insular as SU, is clearly not preparing students to engage meaningfully with the wider (and diverse) South Africa 'out there'.

She also commented that

The students' own perspectives are significantly affected by this 'unnatural' environment (of Stellenbosch), in the sense that immersion in another less divided space of learning might cultivate different attitudes and responses This might

be stating the obvious, but to simply accept the situation as 'natural' and 'given' would completely undermine any attempts at 'transformation' and render these discourses meaningless or obfuscatory.

This makes white identity problematic because black is seen as the Other (Snyman 2008:421).

Attitudes and perceptions are often deeply ingrained and difficult to change, but confronting sensitive issues, reading about them and discussing them in a community interaction situation create a space for transformative learning. A critical consciousness includes not only learning about the historical and current developments of “privileging/normalising” and “marginalising/Othering”, but also unlearning what one had “previously learned is ‘normal’ and normative” (Britzman in Kumashiro 2000:36,37). Kolb (1984) also stresses that emotional and disruptive experiences alone do not teach but need to be integrated with reflection.

Student 3W73 remarked that “[c]ritical thinking is net 'n teorie ding” (Critical thinking is only a theory thing) and indicated that linking theory with practice was problematic for her. Critical thinking also needs to be incorporated in such a way that it relates to everyday life, helping one to understand how oppressive mechanisms, for instance of colonialism, currently affect people’s lives. Without also being able to relate issues to everyday life, it would be difficult to become a critical and reflective thinker who transforms thinking into actions. Critical thinking must become a pedagogy for public deliberation (Mendel-Reyes 1998:37). Critical thinking and participatory problem solving simply cannot be learned without actual experiences and opportunities to practice (Bickmore 2001:159-160). Lecturer WLE1 stressed that, even though in the Visual Art Department, *“in general excellent, critical courses are given each year which emphasise the injustices of the past through colonial and apartheid history, ... students struggle significantly to relate this knowledge to their own context and do not have the tools to imagine a different future, in which their lives are not as insular as [those of] their predecessors”*.

I bring in the broader contexts of the influence on the person of the economical, political or social, because emotions, perceptions and attitudes are affected by it. Critical

citizenship education is political in its nature because it aims to address issues such as tolerance, diversity, human rights and democracy. To be a critical thinker within the context of critical citizenship is to be political (Sim & Van Loon 2005:5). One can, in a certain sense argue that being a lecturer is also to be a politician because the lecturer has the ability to change perceptions and attitudes. Helfenbein and Shudak (2009:8) argue that “the political is always pedagogical”, meaning that it is the duty of lecturers to teach critical thinking and to “engage in the battle... of ideas”.

In opposition to the argument for guarding against resistance, it can be said that the danger of not addressing these sensitive issues in society could be just as great. The psychological dangers of suppressing emotions such as hurt, guilt or anger could manifest in destructive actions such as xenophobic attacks and violence. Including critical citizenship in educational curricula is therefore of the utmost importance, not only in the social sciences, but in all disciplines. Taking into consideration all students’ historical experiences and sensitivities, a safe environment should be created to unpack and face historical and current realities. I argue that, by facing sensitive issues and dealing with them thoroughly and consciously, the emotional state of all involved – lecturers, students and learners (and ultimately a society) – could be enhanced and transformed.

In responding to the resistance expressed by some students, one needs to reflect deeply and rethink the Critical Citizenship module. One could argue that direct learning might not be the best way to change perceptions and attitudes. Art could be used in student’s learning as a medium to explore issues instead of conversations with others about direct social issues. In my experience, art as a medium is working remarkably well, but it is a slower process that is less disruptive, although not all students might reach the point of seriously reflecting on social issues and their role as designers in society. Critical citizenship education is not a quick fix process for changing perceptions and attitudes. It was a big shock for third-year students to do a radically different project for the first time in their third year. When these types of projects are introduced for first-year students, they accept it as the way it is, and see it as normal practice by the time they reach their third year.

One could also argue that community interactions are not good because it may cause resistance in some students and therefore perpetuate previous perceptions and attitudes. Morgan and Streb (2001:166) argue that community interactions could perhaps increase the gaps in citizenship that “may exist already based on race, gender, academic performance, or engagement in school”. Without a bodily experience, learning and deep reflection might not take place. Theory is crucial, but the chances for transformative learning are better when it is combined with practice and related to real issues in society (Freire & Shor 1987).

One could also ask whether the expectations of the Critical Citizenship module are not too high, taking into consideration the immediate teaching and learning environment, with year groups having one three-week project per year in a white-dominated class and university in the broader context of a postcolonial and post-apartheid past. Perhaps those students were right in saying that it should start with smaller steps and not be too ambitious. In the present context it may be seen as ambitious, but compared to change elsewhere, social and personal transformation may at present be lacking in progress.

Much attention was given to the context in which students learn and to how the internal life of the students influenced their learning. Resistance to the external and internal factors could be taken into consideration when designing the Critical Citizenship module, but the curriculum designer does not have direct control over the context. The Critical Citizenship module was aimed at influencing the internal and, ultimately, the external world of the student. I have referred to tolerance, difference, human rights and democracy at various times, but deciding how to actually teach these concepts is complex. Did I assume that critical thinking would occur automatically in the discussions, community interactions or reflections? How does one teach this otherwise than through discussions, interactions and reflections, and what other aspects apart from the context are not taken into consideration? Schuitema, Ten Dam and Veugelers (2008:84) remark that, in their study of various programmes addressing moral education, there was not one that explained how values can be taught in education.

Walker (2005) argues that you cannot teach values; you can only create an educational environment where these values can flourish. But what does such an environment look like? One could start by taking each of these values – tolerance, difference, human rights and democracy – and addressing them directly in projects through discussions, interactions and reflections and use the art process as a medium for expression. One could also start with no project in mind and have conversations with students and learners to see which values are important for them. Tredway (1995) suggests an ‘indirect approach’ where one does not decide on a specific theme or project beforehand. The lecturer asks questions that stimulate conversations regarding values and norms and guides students to a deeper understanding. In that way students could learn to think critically and independently, but also acquire attitudes and behaviour that are more humble, thoughtful and filled with empathy (*ibid.*).

If students have a high degree of voice and ownership in the projects that they do, their “self-concept and political engagement” will improve, which could result in students becoming more “tolerant toward out-groups” (Morgan & Streb 2001:154). If students drive their own learning process, they could feel more motivated to participate and would not feel that it is forced onto them. I believe that, if a strict hierarchical structure is followed in class, such a structure will be repeated in society. If students in class do not feel free to express themselves or to differ in class – mainly following orders – that will be repeated in society and in interactions in the community.

I studied at the Gerrit Rietveld Academy in Amsterdam. After completing a basis year, a system of self-regulated learning (Zimmerman 2002) is followed for three years. I experienced it as an ideal system and environment for students to flourish. Discussions flowed freely and no strict hierarchy of students and lecturers existed. It was an environment in which the lecturer and student together explored ideas and were creative. Values and norms were directly addressed but in a relaxed environment and in an unforced manner. The lecturers and students had conversations and students learned from the example of what was discussed and how the lecturer acted. From my experience, this more open learning environment is also reflected in the much of the Dutch character and society.

I argued earlier that learning cannot take place through a process of osmosis, but this type of open learning 'through the skin' might be more effective than teaching actively and directly. Because of the focus on what lecturers do rather than what they say or teach, critical citizenship education for lecturers would become more prominent. I believe that following a less hierarchical and more self-motivated approach in the Critical Citizenship module, could result in some of the resistance being addressed and overcome. Even more resistance to this type of learning could be overcome if the whole course, institution and broader context in which the students, learners and lecturers find themselves would be based on more even hierarchies and self-motivated learning. The next theme is focused on asymmetry and assimilation.

5.2.4 ASYMMETRY AND ASSIMILATION

Asymmetry is the opposite of symmetry, a word which comes from the Greek word *symmetros* that stems from *syn-* + *metron*, which means measure (Merriam-Webster 2012). The word assimilation originates from the Latin word for *assimilate* that means absorbed, or incorporated, and stems from the verb *assimilare*, that is a combination of *ad*, which means 'to' and *similis* that means 'like' (Oxford Dictionary 2012). The first sub-theme focuses on uneven relationships that surfaced in the data. The second sub-theme focuses on stereotyping. The third sub-theme highlights the need for similarity and the fourth focuses on superiority attitudes that surfaced in students and learner's reflections. The fifth sub-theme focuses on exclusion as a possible result of stereotyping that could have a negative influence on self-esteem.

I also want to emphasise the subtle nuances in the way things may be said, which could change meaning, or could be read as humiliating. I have checked these statements with my black colleague to make sure that I do not read something into the statements that she, for instance, might not have read. This does not mean that other people will read the same meaning in the statements, but at least two people have agreed on the meanings of the quotes included.

5.2.4.2 Uneven relationships

Relationships between lecturers and students are mostly uneven. In the Critical Citizenship projects, the relationship between students and learners was not equal. The Critical Citizenship module tried to accommodate some of these uneven issues by allowing students to have conversations with learners, instead of teaching them art. A reaction from student 3W74 was,

One has to guard against ... viewing the white person as the 'saviour'-figure, and the black students as those in need of saving – especially when the scene playing out in front of you seems to reinforce those exact stereotypes. The interview with my project partners served in flipping this relationship though. By asking them the research question of the day ('What skill can you teach me?') the power to give was placed in their hands. And they grabbed it with both hands.

Student 4W80, however, felt that that the projects only benefitted them:

Ja, want op die einde het net ons, in 'n sense,... ons het nou ge-interact met die mense, maar ons het meeste van die benefits gekry want op die einde was ons projek klaar en hulle kry nou elke dag lunch, en wat dan? Want dan gaan dit nie meer verder met daai projek nie. Dis nie asof ons vir hulle actually ons projekte gaan wys het en feedback gegee het - behalwe vir die boek wat nou gemaak is van die een nie . . . maar dis nou nie persoonlik vir daai persoon gesê: Ok, dis wat nou van jou af gekom het nie, so . . .⁴⁷

Learner BL4's reaction to changing the hierarchy around was that "They [the students] were also determined to learn something from us and we also had a dream to teach them our way of living", and BL15 said, "I was very happy when they wanted to know more about Kayamandi and our culture". And, as quoted earlier, learner BL18 remarked:

⁴⁷ Yes, for in the end only we, in a sense,... we have interacted with the people, but we gained most of the benefit because at the end our project was done and they now were given lunch every day, and then what? For then there is no going further with that project. It is not as if we actually went to show them the projects and gave feedback – besides the book that has been made of the one [project] . . . but it has not been said personally to that person: Ok, this is what has come from you, so . . .

The project was very interesting in a way that other people around us really want to know about how we as people in Kayamandi live our lives. It was good because I got a chance to talk about my life without being discriminated against.

Learner BL5 added: *“I learned that you don’t have to be autocratic [when doing these projects]”.*

Some students, as also seen under previous themes, found it difficult to work with learners younger than themselves under the circumstances that were presented to them. Student 3W80 openly said, *“For me I find it very difficult to interact & connect with teenagers”.* Most learners, on the other hand, wrote that they thought it was good that the students were older than they. Learners admitted, for instance, *“No, we would have a bad attitude, not listen to each other”* (BL24); *“No It won[']t because we are at the same age and we won[']t listen to each other”* (BL27); *“Not at all ... the fact that students are older we are more relaxed with them”* (BL29); *“No, because there will be no respect”* (BL30); and *“No I actually need it ... there would be no order everyone would’ve wanted to control”* (BL32).

5.2.4.2 Stereotyping

Stereotyping is a subjective way of looking at people and it surfaced in the data from both students and learners. Student 3W53 reflected on this, saying,

Being from a white community I can honestly say that my perception of the Black community was shaped by stereotypes communicated to me from every angle of growing up – family, school, the media and from personal experience. Although one is able to look past stereotypes for a period of time, our subconscious will always direct you back to what you have believed to be true for most of your life, such as the ideals which have been set forth by your parents. South Africa’s history, specifically Apartheid, still has the power to sustain stereotypes which were created a long time ago. When one reflect on these stereotypes it becomes clear how absurd they are. As a result of my upbringing I will never be able to live without stereotypes altogether. One could

also argue that stereotypes are necessary in a situation where you sense danger as a result of a stereotype you conform to.

Students also reflected on stereotyping in the learners' lives. Student 1C4, for instance, stated:

The topic of racial stereotypes is still evident in Kayamandi. He [the learner] admits that the Kayamandi community associates white people with wealth, whereas they associate the black community with danger, bad psyches and immoral people. [The learner] is also stereotyped according to his race as he feels that "the black person is always a suspect".

Student 1W30 mentioned that,

According to [the learner] there exists a threatening tension between people and the coloured community. This tension exists because of stereotypes which restrict the two communities of coming together. The black community is stereotyped as dangerous, immoral people by the coloured community. Thus they [the coloured community] will beat or kill any black which enters their neighbourhood. This is possibly merely a stereotype of the coloured community. [The learner] notes that the stereotype of her people is most common among the coloured youth. This may be as a result of their childhood influences from parents and peers which has shaped their false belief system. This stereotype has had the power to affect [the learner's] self-esteem negatively as she feels offended and hurt when she is accused of being someone she is not. She also states that she feels guilty for the type of relationship they share with the coloured community as she wants to have peace.

Another student 1W45 reported:

I had a conversation with a 17 year old girl from Kayamandi and found some shocking statements about stereotyping can really hurt other people's feelings and break them down psychologically, especially when it is not true. This girl, [learner's name], says that because the people in Kayamandi are black, they cannot go to the area opposite them as those people are coloured and do not accept the black people from Kayamandi purely because of their race. Therefore

the people from Kayamandi hurt or even kill the trespassers from the other area because they dislike them for basically no valid reason. This resulted in a type of “feud” between the black people in Kayamandi and the coloured people from the other area, just because they stereotyped each other.

The same student continued, saying:

[The learner] says that she feels more comfortable around white people than people of colour, because coloured people are labelled a certain way and white people in another way in Kayamandi. In these cases it shows that racial stereotyping is huge in Kayamandi. All of these learners have been affected by stereotypes. Even homosexual people get labelled and raped in these areas, because people stereotype them as something inhumane. [The learner] does not agree with this, though.

Student 1W32 commented:

They [the learners] have experienced stereotyping against them in almost every way, but they know how to handle it and will not let it get to them; stereotyping is just there because of jealousy and others trying to get you down.

Student 1W36 stated:

They think that stereotyping social classes is bad; they have experienced it first hand. They are not rich, but they are still happy and achieving great things. Just because they are in a specific social class does not make them any less of a person than the person in another class.

Student 3C6 said, “A reason for visiting this area [Kayamandi] has never revealed itself to me and to be honest my own internal fears and stereotypical attitude towards Kayamandi are to blame”. For student 1C5,

The first meeting with the Kayamandi students was challenging. Being welcomed into a community other than your own is intimidating and one hopes to find a connection with the learner you are speaking to. Talking openly about racial and gender stereotypes was challenging as I was afraid to offend their culture by making assumptions or subconsciously acting on my own stereotypes of the black Kayamandi.

Students also did not expect learners to be positive and optimistic in the interactions.

Student 2W66 remarked,

I was truly astounded by the positive outlook that all the students that I spoke to have. Perhaps I feel this way partly because of the fact that I was not expecting such optimism and positivity to come from our conversations.

Student 1I1 commented,

Coming from backgrounds without struggle, it was easy to assume that the learners would feel intimidated and inferior, but when we spoke to [learner] and [learner] chatted openly and emphatically to us, we reached revelations about them and ourselves we never could have predicted.

Student 2B6 wrote,

Since I grew up in the township, it was normal for me to go to Kayamandi. I have been there a couple of times, but when I was there with my classmates, at first I felt like a stranger because I was with “mlungus” (white people). I was used to being part of the black people, and now I was part of the opposite. I was a bit worried that maybe they are going to think that I am “coconut” or a “cheese boy”, that is why I was holding back. I realized that I needed to show them that I am also from the township; I can also speak Xhosa and tsotsi taal. They were surprised when they heard me speaking Xhosa, and started asking me where am I from. Some of my classmates came to me and asked what were the students saying: “I envy you [student’s name] [be]cause you can hear them”. I can relate to those students, I wanted them to be proud of me because I am representing the townships. It felt good being around the people who are speaking the same language as I do, because I could hear everyone speaking.

In reaction to her visit to Kayamandi, student 2B5 said,

I did not understand the Xhosa language they were speaking but I felt so at home.... At the end of the second visit Kayamandi was not as ‘ugly’ as people made it to be. It turned out to be a community [that,] though still needing to improve in a lot of ways, has very welcoming people that are willing to open their hearts, homes as well as show the world that it is a safe place to visit anytime.

5.2.4.3 Similarity

Stereotyping in general is seen as categorising the other as different, but the need to stereotype the other as the same also surfaced in the data. Student 1W35 remarked, “*I have realised with these visits that we are all human*” and student 2W48 said

These visits renewed my realization that we are all still the same. Even though our skin colours are different and our mother tongue varies, we are all human. We are humans with different interests and personalities, which has nothing to do with which culture we belong to.

Student 1W37 said, “*When we arrived, I was happy to see that they acted like every other normal school child. They were joking around and eager to talk to us*”. Student 1C4 also remarked:

We need to live and work together acknowledging that we are all human and we share the same land and have inherited its problems, not just a problem for the rich or the poor, but a problem for us all, and in working together as a single race, human we will find the solution,

Student 2W72 said, “*My specific experience with an aspiring fashion/graphic designer by the name of [the learner], was surprisingly uninspiring. I say this because her life like mine was normal just set in a different context.*”

Student 3C6 reported:

Wat ek van hierdie projek gehou het, is dat ons met Kayamandi se mense gewerk het, en uit ons gemak-zone beweeg het. Die feit dat elkeen van ons ’n Kayamandi leerling gekry het om ons ‘partner’ te wees, het nogal gehelp dat mens daardie individu beter verstaan, ek ook beseft dat hulle ook mense is en hulle almal nie dieselfde is nie.⁴⁸

Student 1W37 similarly wrote,

We asked them, after a brief discussion on what power is, if they felt there was any power structure between us and them. They answered by saying they don’t

⁴⁸ What I liked about this project is that we worked with the people of Kayamandi, and moved out of our comfort zone. The fact that each of us was allocated a Kayamandi learner to be our partner really helped one to get to understand that individual better and also to realise that they also are human beings and that all of them are not the same.

feel so (which was nice to hear) and that they think people are all equal even if our cultures are different and that we come from different places.

Student 3C8 concluded:

Ek dink meestal van ons weet nog nie oor hoe om die vrae vir hulle te vra nie en wat ek agter gekom het by die tweede "visit" na Kayamandi is dat hulle dieselfde is soos ons, en dat ons nie hulle as anders moet sien nie.⁴⁹

Student 4W78's comment was

I don't know why the focus was on differences when actually when you interact you try to find the similarities, you try to find the connection between the two of you, not the . . . you don't try to find the 'disconnections' or ... how you cannot relate. And obviously when you look at some, like differences, that's some form of 'othering'. And that is what we have been trying to ... avoid.

Student 4W71 said,

[W]ell, I thought, there aren't that many differences between all of us even though we are in very different social situations, often. We are all human beings. And that was what came out of my research. But that wasn't worth putting in a project, where as that should have been the focus of it. Instead it as the complete opposite and we had to go into the project and say, have these learning partners, and say together, you and I, actually have so many similarities - let's focus on those, let's make something out of that. I think then they would benefit, we would benefit and . . . everyone would be happy.

5.2.4.4 Superiority

Superior attitudes surfaced in subtle ways and one sometimes cannot judge precisely if it was meant as humiliating or not. Student 1W46 commented, for instance, *"There are thousands of people who need to be shown, and if everyone tries to help, a miracle for these students [learners] of Kayamandi can be achieved"*. Student 1W29 said, *"Dit was vir my opvallend hoe min hulle van ander kulture weet. Hulle het 'n baie ryk kultuur, maar is*

⁴⁹ I think most of us still do not know how to ask them the questions and what I have found out during the second visit to Kayamandi is that they are the same as us, and that we must not view them as different.

*oningelig in terme van ander kulture.*⁵⁰ Another student 4W80 remarked, “*En ons almal was so half met daai ding van, 'dammit, ons moet nou gaan na hulle toe' en hulle is soos 'ag, hierdie mense', so...*”⁵¹ and student 4W69 remarked, “*Ek dink dit was vir hulle interessant, en hulle het kos gekry... Ja hulle [die leerders] het van die hotdogs gehou en dit was dit*”.^{52, 53} Student 3W76, after her first visit to Kayamandi, also remarked that “[t]he class was very loud and rowdy...” and she “immediately thought we had now arrived for an afternoon that would mostly include trying to keep everyone quiet and coaxing everyone into doing what they were supposed to be doing”.

Student 4W71 remarked, “*Ja ek dink beide*⁵⁴ *van die projekte was offensive teenoor hulle, soos: 'Wat eet julle? Hoe oorleef julle hier? Wat se skills het julle nodig om hier te oorleef?' Hulle eet ook wat ons eet.*”⁵⁵

Student 2W63 recorded her surprise that

A pupil like [learner] has no collective memories other than those that she shares with her immediate family. There could be numerous reasons ascribed to this: it could be due to her lack of adequate education, her own indifference or oblivion, her lack of travelling experience, social skills and therefore interaction or even her possible lack of internet and DSTV access. For whichever one or combination of these reasons, I was still shocked to realise just how much our frames of reference can differ from people of different cultures, backgrounds and/or circumstances, even when living only 4 kilometres apart.

⁵⁰ What struck me is how little they know of other cultures. They have a very rich culture, but are uninformed in terms of other cultures.

⁵¹ And all of us were half thinking, 'damn it, we now have to go to them' and they are like 'oh dear, these people', so...

⁵² The learners came directly after school, therefore they needed to eat before they started the projects.

⁵³ I think they found it interesting, and they got food Yes they [the learners] liked the hotdogs and that was that.

⁵⁴ The student refers to two projects, the food and the skills project. The skills project is the project that I conducted with the students, which is also part of the research. The food project was conducted by a lecturer that I brought in when I was on study leave.

⁵⁵ Yes I think both of the projects were offensive towards them, like: 'What do you eat? How do you survive here? What skills do you need to survive here?' They also eat what we eat.

5.2.4.5 Exclusion

Stereotyping could cause students or learners to react in ways that could result in a feeling of exclusion. Student 3B5 remarked,

Well, the thing is... I know an Afrikaans University... but then again the language thing, sometimes I feel like excluded and... I know okay, they [are] also supposed to speak their language Afrikaans and stuff, but then like if you like let's say you are working in a group and then you have someone that does not understand Afrikaans, I think they should also be considerate. I'm not saying don't speak Afrikaans, I'm just saying try to make that person feel like welcome and stuff. I feel excluded... I'd have to ask someone to translate for me... then I don't feel a part of the group. That's also a thing that irritates me a lot.

In a personal interview with a Muslim student (4C1), the student told me that I othered her even more by encouraging her to use her Muslim culture as inspiration for her designs and that she would rather like to do what other students do until she is ready to use her own culture as inspiration. The same student (4C1) said, *"I felt that I had to give up my scarf in res[idence] because I did not feel comfortable wearing it"* and *"It appears to me that the white cultures want to force their culture and way of life on the minority on campus"*. Student 2B1 remarked, *"Afrikaans is precious here at Stellenbosch University ... I wish Zulu people will be like that. I like how Afrikaans is kept alive but I would have loved to study in Zulu ... but speaking English is the way to survive"*. Student 4C2 said, *"Ek is trots daarop dat ek nou die Universiteit se Afrikaans kan praat."* (I am proud that I can now speak the University's Afrikaans).

Student 2B6 indicated fear of possible exclusion,

Maybe they [the learners] are going to think I am one of those rich spoilt kids (cheese boy coconut). I know people from the townships do not really like those kids. So I had to show them that I can also speak Xhosa and "tsotsi taal". You can tell someone is from the township by the hand shake and also by the whistle. Since I am from the township, I knew and understood why the Kayamandi people do certain things. I even spoke Xhosa with my partner [the learner], because I

wanted her to feel comfortable. It was weird when I was asking certain questions. I thought she was going to think I am acting like I do not know those things.

5.2.4.6 Self-esteem and resilience

Student 3C6 said, *“Mense stereotipeer baie keer my as kleurling, en dit maak seer. Tog is stereotipering deel van my daaglikse lewe. Mens kan soms nie help om iemand te stereotipeer nie, selfs al is dit d.m.v. grappies.”*⁵⁶ Student 1C5 commented,

I am against stereotyping as I have experienced the negative aspects thereof. People think that because I love art I should be or dress odd or weird, or because I am coloured I should listen to a certain type of music or talk a certain way.

Student 3W2 remarked, *“I feel that there are far too many people still stuck up on racial stereotypes from the past, just because I’m Afr[ikaans] doesn’t mean I’m a boer, just because I’m white doesn’t mean I’m a racist”* and Student 1C3 wrote:

I was asked at the counter what specific race I was to which I replied “South African”, the man behind the counter stated that this was not a race, to which I replied “coloured”, and understanding, he did not understand. He must of [have] thought what colour? He must’ve know[n] that I hail from the rainbow nation and permitted me to proceed. Whatever “race” I am, it seems pointless for me to join either a “black” nation[al]istic approach or a “whiteness” approach. We are all of the same race and that is human, and if humanity of Humanism was a racial movement then I suppose I would adopt these mindsets over the un[n]eeded subjecting of white or black”.

In an interview, Student 4B5 said that she sometimes wears her blanket that was given to her by her mother-in-law on her wedding day. She felt rather hurt when a student came into her room and asked *“Can we use your blanket for our picnic?”* She also remarked that she hates projects such as photography where they have to go out in the streets and take photographs because she was always stopped by the Stellenbosch University security

⁵⁶ People frequently stereotype me as a coloured, and it hurts. Yet stereotyping is part of my daily life. One sometimes cannot help stereotyping someone, even if by means of joking.

unit, to ask her what she was doing. She remarked, *“I learned to carry my student card with me all the time otherwise they will not believe me”*. She also said that she *“learned to tell herself that these things should not bother her ... my skin has become thick”*. *“Well... we were twenty Botswana students last year, and now we are only two... our government decided, because of the negative feedback from students that were at Stellenbosch, not to send students here any more”*. She however added, at the end of the conversation, that *“all things are actually okay here [in Stellenbosch]”*. Student 4B2 also commented that *“Stellen-bosch will either break you or make you”*.

Student 2B3 commented on his feelings of being excluded, saying,

I was not comfortable in Stellenbosch, especially on the campus. I was used to being part of the majority, and I found myself being part of the minority. I was eating with a friend of mine at the Neelsie and could not finish my food. It felt like people were staring at me. I felt the same way at Humarga, I could not concentrate.

He (2B3) also said,

It took time for me to adapt in Stellenbosch. I could not relate to the place and the language barrier made it difficult. Most of the people speak Afrikaans and I only know the basics. Most of the students were driving “daddy’s car”, and my dad does not even own a bicycle. I always thought that I belong to the other world (township), not this one (Stellenbosch). After my visit to Kayamandi with my classmates that made me doubt myself. I felt like I was stuck between two worlds. ... This situation made me discover something about myself, that I like belonging somewhere. I fully agree with the saying to know where you are going you have to know where you come from.

Student 1W32 commented on her conversation with the learner and said,

When asked if she ever feels she always has to portray an image of strength, self-confidence and awareness, she says yes. One of the most influential statements for me was when [the learner] explained that she “talks with her mouth”. When you live in a society in which the primary focus is on basic needs, I believe things that we consider necessities suddenly become very trivial. Where

situations of humiliation and conflict in relationships may sway their esteem, they seem to overcome it fairly quickly in the justification that it really does not matter that much. They have this life, and that is all. If you are going to be internally destroyed by every laugh from another person, there is no hope for surviving.

Regarding their interactions, student 1W27 observed,

When the students are speaking in class, often other learner[s] will speak over them, or make a noise while they are speaking. When reading or speaking in English, if they mispronounce a word, the class will laugh at them. This lack of respect apparently does make the learners feel inferior, but they say it is only temporary, and once it is over, they move on.

Student 1W29 also remarked that

[d]ifferent groups in society occupy different places within the pecking order. A well[-]known example of this is Apartheid. People are grouped by class and wealth, and in our learning partners' experiences, the place for these people in their society is the 'location'. Here [in the wealthy areas], their self[-]esteem gets broken down as the people who dwell there tell them that they don't belong there because they are from the township and live in a shack. They don't have money like them, therefore they are considered another class and separated.

Student 1W29 reported:

I was pleasantly surprised at the children's positive outlook on life. One should also keep in mind that they do have a lot of pain in their lives and the positive attitude can act as a protective barrier so that people won't see their pain."

5.2.4.7 Discussion

In the interviews and the reflections, things were sometimes said that could be interpreted as intolerant of each other or even humiliating towards each other, not that it was probably meant to be but, because of subconscious, ingrained perceptions and 'norms' one is not always aware of. The concepts 'we are all human' and 'we are all the same' surfaced in the data, and this in some way is encouraging to read because of the

colonial and apartheid past when people were classified according to race. For some students the realisation that we are all human was a kind of revelation because they had not thought about it before their interactions. The fact that they are commenting on the issue of all of us being human, could show that this view is not the 'norm' and is an issue that has come to the surface in these projects.

The feeling of similarity is also encouraging, considering the history, but it may, at the same time, be comforting to see the other in these circumstances as the same, because one then does not have to face and discuss differences. Students and learners were given the task of putting themselves in the shoes of others (Nussbaum 2002) and talk about their daily routine. Comments concerning "we all have the same skills" or "we eat the same food" could be true in some ways, but if one unpacks the realities of students and learners, one realises that, although they all agreed that they like MacDonald's burgers, incomes also predict the type of food that one eats. It might be that learners indeed say that they also eat MacDonald's burgers and that students are in some way not wrong by thinking that they all eat the same food, but making that statement may also reveal one's ignorance regarding the effect of differences in money and income levels of students and learners.

Student 4W78 commented,

I don't know why the focus was on differences when actually when you interact you try to find the similarities, you try to find the connection between the two of you, not the . . . you don't try to find the 'disconnections' or the ... how you cannot relate. And obviously when you look at some, like differences, that's some form of 'othering'.

It is true that one tries to find similarities, but viewed dualistically and only trying to find similarities is also problematic. Difference as a form of othering, as the student remarked, may be possible, but avoiding difference could also be a form of othering. For students to see the learners as the same and regarding them, for instance, as in the same financial position, could prevent facing the reality of difference. A certain degree of discomfort may surface when students realise the difference in income, which could make one feel more ashamed and guilty because of what has happened in the past. Concluding that all

are the same could exclude feelings of guilt and possible discomfort in conversations. Students in the McCool *et al.* (2006) study admitted that it is only when the cultures mix on a regular basis that the strong categories disappear and people start to see similarities as well as differences.

The conviction that 'deep down we all are the same' is not an acceptable reaction to cultural difference and not necessarily pertinent to actual issues of intercultural communication (Bennett 1993). The richness of the multiplicity of cultural identities should be valued. Valuing difference is therefore an important factor in critical citizenship education. Teaching social cohesion or social harmony is not necessarily conducive to recognising and valuing difference (Weinstein 2004). One should not follow positive stereotyping or prejudice towards others just to avoid conflict (Risager in O'Dowd 2003). Positive prejudice can obstruct mutual understanding (Byram 1997:34).

In 2008, I compiled a book of stories and recipes from Kayamandi with the same black colleague who assisted me in analysing the data for this study. We had many similarities but also differences. Working with a black person on the project made the learners feel comfortable and proud of the interesting stories and food recipes they collected. It depends on how one experiences difference; as something that one can learn from, or a possible threat. To do critical citizenship projects more successfully would possibly require working in collaboration with a black, coloured or Indian colleague. Even though I have worked with black and coloured colleagues on various projects in the past, my own experience and knowledge is still lacking. I am only now beginning to realise the subtleties that are involved in critical citizenship education.

The polarisation of groups as either similar or different creates an in- and out-group or a dualism that could be problematic. Even though a dualist perception simplifies and places things into neat categories, grey areas, in reality, exist in between. The moment that we feel we know the other, we also feel that we can control the other. Constantly remaining aware of the complexity and the various grey areas in between would result in not fully knowing, or feeling the urge to control the other. Derrida argues that binary oppositions woman=weak versus man=strong are maintained as such because it keeps power

relations intact (in Sim & Van Loon 2004:90). Erasmus (2009:49) argues that binary relations should be addressed, as a transformed campus will be one that can “embrace and promote change in terms of the social and symbolic organisation of academic and social networks and relationships, and ... do away with stereotyping dualisms”.

The learners, being in the position of being younger and still at school, might have felt that they had to adapt to what the older students did and said. O'Dowd (2003:120) argues that, in cultural learning, learners do not have to reject their own culture and ‘take on’ another culture. In such a situation, one form of monoculturalism is replaced by the other. In a context where western capitalist culture dominates the media and where MacDonald’s burgers could be seen as the ‘right’ thing to eat, learners might adapt, if not encouraged (for instance by a person of their own culture) to reject conforming. We all conform to various degrees in different situations and often adapt to situations that we believe to be the ‘norm’. Skewed perceptions – because of an unequal past – influence what we consider as the ‘norm’. The conception of what is the norm, and who conforms to which norm, could create unbalanced assimilations.

Lecturer WLE1 referred to the vision statement of the department and said that

the aims of the [Critical Citizenship] module tie in with the general vision of the art department which is ‘to make a significant contribution to the generation of knowledge in contemporary visual culture ... (t)hrough an integrated approach to teaching, research and community interaction, strive to inculcate in students self-reflection, commitment and respect for the diversity of South African culture’... [and asked,] Is there equal benefit for all parties given the (very vague and nebulous) aim of “commitment and respect for the diversity of South African culture”? What does this commitment mean and where will it lead, is it a commitment to equality or justice in diversity? How should students and learners show respect within a context which tells them in every other way that difference and diversity is problematic, uncomfortable, undesirable?”

The obvious unequal hierarchies in the Critical Citizenship module were the facilitator-student-learner relationships that included age differences, educational qualifications or

life experience. The hierarchies between lecturers and students already prove to be problematic with regard to creating a space for open and honest conversations where sensitive issues can be tabled. If the difference in hierarchies of the students and learners are too big, one could wonder whether there would be any chance of real reflection on the learners' side, to, for instance, stand up against the 'inferior' position that is imposed on them by some students. The ideal could be for students to have conversations with community members of their own age or with peers at other universities, instead of with learners. This is something that needs to be addressed in future. The Citizenship module developed over a period of six years in close relationship with the NGO Vision-K, and it would be difficult to break that relationship. An alternative programme that will not leave the NGO with the feeling of being rejected needs to be established for learners.

The Critical Citizenship projects were structured specifically to change the hierarchy of knowledgeable and needy. Students had to base their whole design project on the conversations with the learners. The focus of the project was on Kayamandi and the required information could mainly be obtained from the learners. The motivation for this was to make students realise that the learners, even though younger and still at school, possessed some knowledge that they (the students) might not have.

Because of the gap between lecturers, students and learners, it was difficult to create a safe space for conversations. The person who gives the marks is the one with the most power in such a situation and that could prevent students to react spontaneously. Santas (2000:358) suggests that "real dialogue requires radical equality, a breaking down of barriers in such a way that painful truth will invariably come out", although truth seldom runs spontaneously in a class where a single person has the most power. Often classrooms involve a situation in which "dialogue ... almost always centres on the teacher, who wields power by virtue of grades, authority and eloquence, and who is trained to keep things under control" (Santas 2000:358). In an attempt to counteract this situation, guest facilitators were brought in to facilitate the conversations. Bringing in a guest facilitator did solve part of the problem for me as the lecturer in the position of power, but it also created some fragmentation in the process whereby I could not know what had been discussed when working on the rest of the practical parts of the projects. There

were also many conversations that took place while discussing their ideas and themes for their typographical layouts. In retrospect, I would, in future, conduct the whole project myself. The aim would be to build a stronger trust relationship among students, community members and myself.

The university, students and lecturers represent institutional power because of its perceived status in society and often define and frame a community interaction project. Hegemony, as described by Gramsci (in Macey 2000:165), occurs where power and control is achieved through consensus and not force. Consent is always required from participants in research (as was done for this research project), but that does not mean that power relations do not play a role: a student or learner could have participated in this research because of the visible power of the lecturers or the institution that represents power. Cohen *et al.* (2007:27) have aimed to ascertain how educational institutions maintain or reduce inequality that is again replicated in society and how power is produced and reproduced through education. Educational institutions are intricately linked to and given authority by other institutions which are “combined in such a way as to generate structural inequalities of power and access to resources” (Apple 1979:63). Because they are “naturally’ generated out of many of educators’ common-sense assumptions and practices”, educational institutions create environments and forms of communication and interaction that could reproduce structures of inequity (Apple 1979: 63).

Lecturer WLE1 commented on existing asymmetry that exists between university and community and said that,

although the primary working partnership is between VisionAfrika and the Visual Art Department, the reproduction of invisible hierarchies is perpetuated through the silent assumption that the university and its interest is welcome in the community ... I think that the university needs to take further steps to foster communication between these different groups. This is a difficult issue, one that I think VisionAfrika struggles with continuously, as communicating deeply and effectively might take more than formal gestures on the part of VisionA[Afrika]/SU[Stellenbosch University]. I feel that it is not fair to place the full weight of this important responsibility on Vision A, and then come into the community and

expect students to engage meaningfully on the back of this fundamentally unequal relation.

The Critical Citizenship module could be adjusted in future, with students and community members themselves together deciding which aspect in their 'collaborative community' they want to address. This 'collaborative community' would include all communities in Stellenbosch. This will leave a space for all participants to express what they want to address in various communities. Changing this role around, would enable the students and community members to feel more empowered and motivated. For me, as the lecturer, not deciding on or controlling what the interaction will be about, would mean changing my position of power. This could contribute towards alleviating some of the power relations involved in the Critical Citizenship module. In this regard, Gibbons (2005) talks about 'society speaks back' or, in this case, also 'students and learners speak back' to make it possible for them to have more control over the choice of projects.

One of my reasons for choosing the projects in the past was that I was concerned that the projects would become just another charity project whereby students helped learners with a problem in Kayamandi. The Critical Citizenship projects aim to contribute to the cognitive development of all participants. The themes were supposed to make one think about one's own situation and reflect on one's own perception and attitudes. Community interaction projects could easily end up in designing and building a play park in Kayamandi. That would obviously contribute in a very concrete and valuable way, but changing perceptions and attitudes cognitively and emotionally might not be included in such an action. One therefore has to guard against projects that students and communities decide on collaboratively but that would end up doing something practical without cognitive reflection on what one does.

Unequal power relations could give rise to persons or groups assimilating and amalgamating. Assimilation could take place between the student and learners, but also between students in the class. Students learned and shared a classroom that consisted of a multicultural group of students, but certain groups dominated because there were more of them, but also because of dominating western cultural media influences. Newman (in Grant & Sleeter 1994:177) refers to various theories of multiculturalism

concerning groups that become assimilated and amalgamated. The current situation in the Visual Communication Design programme, where black students are in the minority, strongly reflects Newman's theory of assimilation, by which the minority is dominated by the majority. Any attempts to change this into an amalgamation model of plurality will be problematic, because of the complexities of status established by political and historical systems of the past. A milieu that could be conducive to creativity, and where the various culture groups would maintain their uniqueness while integrating on an equal basis, seems to be possible with the classical and modified cultural pluralism as explained by Newman (in Grant & Sleeter 1994:176) (See 2.1.2).

Opening up racially related issues as discussion points emphasises difference and could possibly 'other' students. Student 4C1, for example, felt that I othered her even more by encouraging her to use her Muslim culture as inspiration for her designs; she was completely correct in making that observation. The fact that she so desperately wanted to fit in made me realise that there, in fact, was not enough space for her to be herself (wearing a scarf and using her Muslim culture as inspiration) in a class dominated by white Afrikaans students. Kumashiro (2000) also refers to the dangers of the assimilationist theory whereby students of colour conform to mainstream culture. Kumashiro (2000:28) comments that "educators need not only to acknowledge the diversity among their students, but also to embrace these differences and to treat their students as raced, gendered, sexualized, and classed individuals".

Student 4C1 also mentioned that she wanted to do what other students did and preferred not to be different. I got the impression that, because the dominant group was so strong, it would be difficult for a single Muslim student not to conform. The student indicated that she wanted to show that she could do what others did before using her own culture as inspiration. In combination with the uneasiness of students losing aspects of their own culture, there is also the anxiety of not being competent according to the expectations of the dominant western world in the class situation. One realises that students value their own culture strongly but are somewhat hesitant to apply it in the class situation. Some students prefer to not be singled out. Jones (2006:41) describes this phenomenon as a "double invisibility" process whereby students themselves do not want

to stand out from their peers, and lecturers “do not wish to see these students as targets of their diversity efforts” and therefore act as if everyone is the same. A class with more equal numbers of black, coloured, Indian and white students would resolve the problem partly. A more familiar learning environment in which various traditions are all given due consideration could also contribute, and could serve to enhance the sense of belonging, thereby encouraging students to draw on their own cultural heritages. It would also be necessary for the lecturers to change perceptions and attitudes to accommodate a variety of students in the class.

In teaching critical thinking, one would expect to teach students and learners to reflect on strained conforming and assimilating. Schuitema *et al.* (2008:72) refer to Kohn, who argues that, even though critical thinking could be taught, the expectations may still be that students should be obedient and conform. To follow a critical thinking approach to teaching and learning, the lecturer needs to be open to critique. The mentality of conforming and obedience is strongly implanted in the South African school system and society. For black, coloured and Indian students to resist the domination of one group might be difficult under these circumstances. They are in a situation where they would like to obtain their degrees and that means conforming to the dominant model. This might not have been the case if most lecturers were black, coloured and Indian. As long as the authority figures, for instance the lecturers, are white, it would be difficult for black, coloured and Indian students to stand up to western domination. I use English and Afrikaans in the class, but it would be more accommodating for Xhosa students if I also spoke Xhosa or if I spoke Afrikaans as people would speak it in Cloetesville.⁵⁷ The statement by student 3B5 at the end of the interview after she had talked about the difficulty of fitting in – “*all things are actually okay here [in Stellenbosch]*” – indicated that she was conforming and that she wanted to put the interviewer at ease to avoid the impression that she was complaining about her situation.

Some students revealed much more in personal interviews, conversations in the classroom situation or in a conversation after a group interview. If a student remained behind to continue the group conversation it could mean that the student did not feel free to speak in

⁵⁷ Cloetesville is a predominantly coloured suburb of Stellenbosch.

the group. Most of the information collected from student B5 was obtained in the class situation and after the group interview with the external interviewer, when I went to lock the room where they had had the conversation and met her on my way there. I had to specifically ask her if I could use the information that she gave me because it was not given during the interview, and she agreed. This also meant that she wanted to provide that information but was not free to do so in front of her classmates.

Taking in consideration the colonial and apartheid past during which the media played a huge role in forming people's perceptions and attitudes, stereotyping the other is almost unavoidable. The interactions took place between two groups of young people coming from very different socio-economic and cultural backgrounds. The important thing regarding stereotypes concerns being conscious of it and what one does about it (Devine 1989). Tajfel and Forgas (1981) argue that one stereotypes because it reduces and simplifies the amount of information that one has to absorb. But too little information can also be risky, as one tends to 'fill in the missing gaps'. Kumashiro (2000:32) stresses that these partial 'knowledges' about the other is mostly learnt through the hidden and outside the formal curriculum, which makes it more problematic and possibly more effective. This, for instance, was the reason for including conversations about stereotyping in the formal curriculum within the Critical Citizenship module.

Intolerance of one another in a class or community interaction situation could cause psychological damage, especially if the majority overpowers the minority and the minority conforms to certain norms. In this situation, students who conform may also start to question their own norms and values, which could influence self-esteem and ultimately affect learning. In the colonial and apartheid past, white and western were considered superior, even though not in the majority position. The psychological scars that black, coloured and Indian students and learners may be carrying with them because of the unequal past, together with a class situation in which white western forms a majority, provide a demanding twofold environment to succeed in. The current educational system at Stellenbosch University therefore works much better for students who can identify with the western culture because they already possess cultural capital (Apple 2010:658-9).

The colonial experience was internalised and implanted in the subsoil of both mind and body (Fanon 2006). Fanon (p. 63), for instance, explains his experience of colonial education as identifying with white in a very superficial manner. He argues that, because books available in schools projected white as the colour of the hero, the black child associated her or him self with the hero in the story, even though the hero was white. He saw himself as white and only later, when he grew up, would realise that the bad (black) character was referring to him as a black person. He (p. 89) refers to this situation as “cultural imposition” whereby another culture is adopted as one’s own (e.g. as a “white mask”) because of domination. A psychological battle developed in the minds of the colonised because the meaning of white was attached to what is good (Ratele & Duncan 2007:127). Traces of these types of psychological scars could possibly still be found in students and learners today. Student 4B5 “*learned to tell herself that these things should not bother her ... my skin has become thick*”. The remark made by student 2B3 (“*It felt like people were staring at me. I felt the same way at Humarga [IT centre], I could not concentrate*”) confirms that his learning was affected by his environment. Student 1W32 commented on what was seen as a learner seemingly overcoming a humiliating situation with ease and said,

Where situations of humiliation and conflict in relationships may sway their esteem, they seem to overcome it fairly quickly in the justification that it really does not matter that much. They have this life, and that is all. If you are going to be internally destroyed by every laugh from another person, there is no hope for surviving.

This learner might have acted as if she was unaffected consciously, but might have been affected subconsciously. On a conscious level her skin might have ‘become thick’.

The visit to Kayamandi affected student 2B3 emotionally. He said, “*I felt like I was stuck between two worlds*” and the interaction with learners reminded him that “*to know where you are going you have to know where you come from*”. The feelings of doubting himself and searching for an identity to hold on to are evident in this student’s reflections. A student coming from an environment that is hugely different from what is experienced in class or on campus unavoidably has to develop a capacity to adapt.

Adapting in various environments could also be a positive learning experience – if the student survives the experience. Foucault (1998), though, warns that people could start to regulate their behaviour to conform to pre-established ‘norms’. A person can be ‘trained’ and ‘disciplined’ to produce bodies that may be “subjected, used, transformed and improved” (p. 136). This regulated behaviour then becomes the norm. Despite the power of the individual to contest such power domination, resist stereotypes and refuse to accept social conceptions, it is in the interest of a dominant group to keep social hierarchies in place (Ratele & Duncan 2007). A student in this situation could also experience feelings of frustration, which could affect her or his learning.

In the Stellenbosch University context, psychological and self-confidence problems might be the single biggest obstruction to learning, apart from language barriers. Creating a space for students, learners and lecturers in the Critical Citizenship module to talk, write and artistically explore their personal experiences could be a means of reflecting and coming to terms with emotions, and create a path for enhancing self-esteem. One can argue that it is not the lecturer’s problem that a student comes from a township and that students should adapt to their new environment and working pace as soon as possible. Or one can argue that the student from the township will, because of historical disadvantages, find it difficult to show her or his full potential in these circumstances. A Critical Citizenship module could provide a space for revealing these issues. Finding a single answer to addressing this situation is probably not possible, but involving students, learners and lecturers in exploring these issues will bring about more clarity. Stereotypical perceptions and attitudes continue to exist subconsciously if not made conscious. Currently, these issues are mostly avoided and lecturers often end up with the self-perpetuating affirmation of perceptions that black, coloured and Indian students cannot ‘survive’ in this environment. A former coloured lecturer at the department remarked that she experienced a feeling of lacking that was a result of the past that influenced her everyday actions. She explained that her own lack of self-confidence as well as her colleague’s expectations and pre-conceptions had created her anxiety.

Even though the circumstances might be difficult for a student from the township, success is not impossible. Kumashiro (2000:27), however, argues that, despite the

apparent differences between black students who “‘succeed’ and those who ‘fail’ or simply fail to distinguish themselves, all experience oppression”. Student 4B2 said that “Stellenbosch will either break you or make you”. This situation could create students that become psychologically numb or rebel against conditions. As a responsible citizen and lecturer I have to reflect on the consequences of the effect that such numbness or rebelliousness could have on a society. I therefore do not have a choice about addressing issues such as the “culture of power” (Delpit 1988:28) in the critical citizenship projects, even if on a very small scale. I believe that it is in the constant search and collaborative efforts of the institution, department, lecturers and students that possible solutions may be found that will be to the benefit of all in society; it is to the benefit of everyone to have an educated and psychologically healthy society. Rhoads (2000:41) argues that we should help students to develop a healthy sense of self if we want students to adopt active roles based on tolerance and empathy for others in society. A caring educational environment is therefore vital (*ibid.*).

Leonardo (2004:132) argues that whiteness should not be denied, but all lecturers and students should work together to actively unpack multiculturalism. And he stresses that it is a process of “not only acts of free speech but of praxis” (*ibid.*). I believe that the wrongs of the past should be corrected. In saying this, I admit that all people should have a fair chance to succeed. The Critical Citizenship module again made me realise that it is necessary for me and the white students to understand what it means to be a black, coloured or Indian person, and to critically reflect on whiteness; the invisible privileges of being white; the consequences of institutional whiteness; and what is considered as the norm. Because of the interactions involved in the module, I learned that talking about and realising what white privilege involves, only represents a first step; actually giving up privileges would be a step far more challenging.

As long as the barriers to learning, namely asymmetries, prejudice, unequal power relations and poverty exist, learning is not likely to improve for disadvantaged students. The social and teaching and learning environment contains these barriers. However, realising the complexity of barriers to transformative teaching and learning should not result in detachment and passiveness.

5.2.5 HOPE

The word hope comes from the North Sea Germanic word *hopia*, *hopen* or *hoffen*, which means wish, expect, or look forward. It is also connected with the word *hop* that is associated with leaping in expectation (Oxford Dictionary 2012). This theme focuses on students and learners who commented on useful aspects of the Critical Citizenship module and on how the module motivated them to reflect on their lives. The first sub-theme is putting yourself “in the shoes of others” (borrowed from Nussbaum 2002). The second sub-theme is critical reflection and the third is changing perceptions of design and art education. Design as healing and art as a medium for working through emotional issues form the fourth sub-theme.

5.2.5.1 Empathy for others

Student 3W70's self-reflection read:

The experience overall helps one to move outside the usual environment and step from one's safety net and make yourself approachable to these young strangers. It forced us to think outside the box and in a way place ourselves in their shoes[,] if only for the hour we were with them. It was a process that taught us to do thorough research and to keep on thinking and rethinking, with the goal to dissect and digest the various opinions of the students, as well as the more theoretical information we were exposed to.

Student 1I1 said:

I can really say that all my expectations [have] been exceeded. I think over all it was a good and enriching experience seeing that it was so different to what I was used to, which is in fact always a good thing, because it lets me learn more about the world and my surroundings here in Stellenbosch. That Stellenbosch is not just about the students here on campus.

Student 3C6 remarked:

A reason for visiting this area has never revealed itself to me and to be honest my own internal fears and stereotypical attitude towards Kayamandi are to blame.

This place has been alien to me for far too long and I'm glad the opportunity to explore this place finally presented itself on this day. Hopefully I will have gained new knowledge and appreciation to finally break the wall between Kayamandi and myself. On our last trip to Kayamandi, when our assignment was over and we just went to talk to them about a project that we will do later on, I realized how much I enjoyed going there and how much the students [learners] influenced me.

For student 1W28,

Khayamandi was ... a life changing experienced which opened my eyes to a new world of people living in poverty rich in hope. With the exploration of their lives, values and experiences[,] especially in relation with the helping behaviour, I experienced a truly needed humbling. The vast difference between the poverty stricken townships and the rich suburbs of South Africa is shocking and the only way we can close it is through learning and discussion

Student 2W65 said:

The Khayamandi experience made me more aware of the deeper problems of our country. [It's] not only money but a lack of understanding of our fellow [countrymen]. It occurred to me that everyone seems to be boxed into their own communities and ... fear ... getting involved with others. But I truly believe that through communication and better understanding our country can become a better place.

Learners commented on various aspects of the Critical Citizenship projects, such as enhancing their English and improving their knowledge of other cultures. Learner BL14 commented: *It fits about improving English language and about opening conversation for example getting [to] know how to make friends, and talk to people of [a] different culture that we don't know",* and learner BL4 wrote: *"To teach me about the [things] that they know and they do so that I will see how other people feel and also that I can more improve my English".* Learner BL6's comment was: *"Yes, is that how to communicate with a person who is not speaking the same language like [yours] and I have learned a lot".*

5.2.5.2 Critical reflection

As a result of their critical reflection, the students could view themselves and their unchallenged value systems in a different light, although it created inner conflict for some of them.

Student 1W35 wrote:

It is now that I understand the profundity in the simple research conducted at Kayamandi; it allows for an internal inspection of your own situation through others, the people you thought were so different from you. The knowledge shared and gained goes beyond the simple bounds of a project or a mark, it is in learning and enriching the community and your fellow South African understanding his/her perspective and bettering the community that we all find ourselves living in, regardless of racial, class, and situational boundaries. In interviewing the Learners at Kayamandi I feel that the initial steps have been taken, the gap has been bridged and further understanding and appreciation for the people of the country can only be expected.

Student 1W46 reflected on her own whiteness when she said:

It was after these meetings that I changed my outlook on life. I realized that we lived in a country that had faults, and that South Africa was still recovering from the awful period of Apartheid. But it was also evident that there was a desire to overcome these hardships and aspire to a future where everyone was equal. I therefore walk away from this experience with a renewed understanding of my position in society as a white person, and a profound respect for those less fortunate than I am. Thus, my feelings regarding this project are now feelings of deep appreciation and respect, and no longer fear and uncertainty.

Student 2W53 commented:

Die projek het ook veroorsaak dat ons ontwerp klas nuwe respek vir mekaar ontwikkel het en [het] ons in die geheel meer geheg gemaak. Wat vir my egter 'n bron van kommer is, is die feit dat ek myself in 'n sekere sin rigtingloos bevind in 'n mal omgewing van sosiale en kulturele kontraste. Aan die een kant is daar my

ken[n]jisse en vriende, wat oor die algemeen nie positief is oor die nuwe Suid-Afrika nie, dan is daar die ideale en waardes van my ouerhuis en uiteindelik ook dit wat ek op skool geleer het en my hele lewe lank al aan blootgestel is, naamlik die onregte van die verlede en Suid-Afrika se probleme. Erens [sic] in die laasgenoemde moet ons, die kinders van die nuwe Suid-Afrika, vir onself 'n identiteit uitkerf.⁵⁸

Student 2W49 said:

This project has made me aware of my own ignorance and naivety towards other cultures and social structures, and I have come to realize the importance of breaking down such barriers if I wish to pursue a career as a graphic designer.

Some students reflected on the projects more realistically and student 2W54 remarked:

I'd like to say that the opinions of these grade 11s from Khayamandi have changed the way I act in relation to society, but unfortunately we also fall victim to our own human nature which is ... to see, to sympathize, to leave and to forget.

Student 3W58's experience led to the following remark:

However, race will always be there[,] I feel, it will always create a separating factor no matter how insignificant it may be, [one] cannot expect a complete transformation in ten years. This is not to say that nothing has changed. Quite a bit has changed, but a whole lot more needs to be changed.

Student 2W65 remarked:

Dit was vir my baie interessant, en ook skokkend, dat diskriminasie veral subtiel voorkom in ons daaglikse lewe. Dit is ineengevleg met ons bestaan en "subtle discrimination is often not visible and obvious" (De la Rey & Duncan [2003]:50). Dit manifesteer in paternalisme en [...], ondersteunende en ongemotiveerde

⁵⁸ The project also had the result that we as a design class developed new respect for one another and increased our attachment on the whole. What is a source of worry for me is that I, in a certain sense, find myself to be directionless in a crazy environment of social and cultural contrasts. On the one hand, my acquaintances and friends in general are not positive about South Africa, and then there are the ideals and values of my parental home, and eventually also what I learnt at school and what I have been exposed to my whole life long, namely the injustices of the past and South Africa's problems. Somewhere among the latter we, the children of the new South Africa, have to carve out our own identity.

*gedrag en gestereo-tipeerde humor. Ek het besef dat ek, sonder dat ek dit weet, ook daaraan skuldig is.*⁵⁹

It also brought some realisation of the sensitivity that these types of interaction require. Student 2W74 noted the following:

Doing this project in partnership with the members of the Kayamandi-community has changed my perspective about the town, as well as reaching out to it. In future... I won't waltz in there with an inflated saviour-mentality, but rather with the intention of sharing: culture knowledge, respect and humanity.

Student 2W52 said:

Reflecting on the past three weeks of Action Research and Learning in Kayamandi and partaking in the Vision K program I feel liberated by being able to have interacted with a community outside my own. The insight and knowledge I have gained from the Kayamandi students [learners] have been a means of understanding their culture and my own.

Learners commented on the aim of the projects; learner BL1 said, *"The project was about two groups meeting together to learn about their culture and ... share about how their live"*. Learner BL13 commented similarly: *"It was a project that brings different cultures together. It was about building a friendship between Kayamandi and Stellenbosch"*. Another learner (BL9) commented: *"The main [aim] of the project was for the students to know the people of Kayamandi and have a better relationship with them. And [it] was to improve the multicultural communication"*. Learner BL18 saw it as *"... teaching (I learnt so much from the project). And it brought togetherness between Kayamandi and the US"* and Learner BL11 said, *"We also take some time to see some areas in Kayamandi, which was very good ... as they were asking us some interesting question[s]"*. Learner BL10's comment was: *"I learn that my partner is good at listening and that she respected my community and she respected the people of my community"*. One learner [BL3] remarked:

⁵⁹ It was very interesting for me, and also shocking that discrimination particularly occurs subtly in our daily life. It is intertwined with our existence - "subtle discrimination is often not visible and obvious" (De la Rey & Duncan [2003]:50). It manifests in paternalism and [...], supporting and unmotivated behaviour and stereotyped humour. I realise that I unknowingly am also guilty of it.

"I would like them [the students] to see our house inside, our house and our families". Learner BL15's response was: *"The most interesting part for me was the time when we got inside Kayamandi [sic] and show[ed] the students some attractive things in Kayamandi."*

The opportunity for learners to show the students around also gave them the opportunity to take the lead; of this learner BL21 said: *"The most interesting part for me it is when we had a tour with the students around Kayamandi telling them about Kayamandi. I really enjoyed it because I was the group leader."*

Learner BL12 offered a comment about the book *Action Research: Learning life skills in Kayamandi* that was published and included interviews with the learners; *"I thank them for this great opportunity, to appear on the book is a very exciting thing to me and it makes my self-esteem to be a bit high and I'm now very proud of myself ... THANK YOU GUYS A LOT!!!"*. A learner (BL17) also commented that they could practice what they had learned in the NGO VisionAfrika life skills programme during the previous year in these projects; *"In Vision-K we learn about these things and in this project we do [it] practically"*. One learner commented on extending the projects to include more people from Stellenbosch and said, *"It is good but I think they have to make people from the other parts of Stellenbosch to know more about things happening in Kayamandi."*

The learners also commented on issues regarding improving their self-confidence; learner BL5 remarked: *"They [the students] help by encouraging me to be confident in what I do"* and learner BL 13 said, *"They make me proud and make me to feel strong."* Learner BL16 said: *"I felt really great about working with the university's students. They were so listening to what we told them about Kayamandi the lifestyle of Kayamandi. How to interact with Kayamandi people speaking slang (tsotsi taal)"* and learner BL12 said: *"It was a time where I got the chance of expressing my views about the Kayamandi community"*. Learner BL20 said that *"[t]he project was based on the cultures and it was good to hear that they are people who are interested in our culture"*.

5.2.5.3 Changing perceptions of design and art education

Some students were also surprised with the projects, for instance student 3C8, who remarked: *"I never thought I would visit Kayamandi with the art department... which says a lot about the current focus of the arts, and about conventional perceptions of the arts".* Student 2W52 admitted: *"I feel privileged to be part of an institution and a faculty that incorporate projects like this one..."*. Student 3C6's remark was:

Ek dink ook dat vandag [dosent verduidelik doelwitte van module] het die klas goed gedoen om te beseef dat waarmee ons besig is, is ver groter as ons. Dis relevant vir ons veral in die Suid Afrikaanse konteks, om blootgestel te word aan hierdie manier van werk en leer. Hierdie skills is priceless... en wat [die dosent] doen is regtig great en voel goed om deel te wees daarvan.⁶⁰

Student 2W62 responded:

The social responsibility of being a designer is a fact that our course has emphasised to us from the very beginning of... first year of our studies. However, I have always battled to comprehend exactly why it is stressed so much. It was only during this project that I have begun to understand this role.

Student 1W28 said:

Being a design project ... these conversations were also really refreshing to me since, in the past, I struggled to link these two things that I love. The project really brought worlds together for me, and I am really happy I got to experience that".

Student 2W53 remarked: *"Hierdie projek het my selfvertroue uitgebou en my deursettingsvermoë gegee. Ek is uiters bly ek kon deel wees daarvan en ek glo die nuwe ervarings gaan ons baie in die toekoms help."⁶¹*

⁶⁰ I also think that today [with the lecturer explaining the objectives of the module] did the class good in [making us] realise that what they we engaged in is far greater than ourselves. It is relevant to us, especially in the South African context, to be exposed to this manner of working and learning. These skills are priceless... and what [the lecturer] is doing is really great and feels good to be part of.

⁶¹ This project developed my self-confidence and gave me determination. I am extremely happy to have taken part in it and believe that the new experiences will be of great help in the future.

5.2.5.4 Design as healing

Students in the Visual Communication Design curriculum by default produce art and design works on a regular basis and it is taken as normal. With the *Design as healing* project, I tried to also use the art and design process as a way to deal with everyday stress. This was not meant to address problems on the level on which a psychologist would address it, but to present students with the possibility of using their creativity as a tool to deal with everyday issues, as well. Students had not commented on the healing aspects of design in their reflections before the *Design as healing* project, because it is accepted as obvious or implicit in what they normally do.

Regarding this aspect, Student 3W53, for instance, wrote:

... creativity can be a powerful outlet for our troubles. By drawing, making something by hand, painting or reflecting, both visually and typographically, we can help others, especially our society's youth, by helping ourselves in the first instance. Art and creativity [have] always played an important role when conveying human emotions. That is also true in this project. I believe it's because, as a designer, I'm constantly being confronted by what [happens] to me, both when thinking out a concept, as well as when the latter eventually materialises in a design. Whether one of my designs, or any design for that matter, is beautiful to me is irrelevant. This is because there are still many disagreements in ... contemporary society as to why some artworks, or works of creativity for that matter, are valued and viewed as "beautiful" (Kieran 2005:21). It is exactly these disagreements, and subsequent debates, that I wish to avoid when doing a project such as this, where other peoples' opinions are largely irrelevant. In my view, no other person can understand what an individual's distressing moment is all about, or even begin to understand it or what effect it has had on them. What I displayed in my designs, and what I'd like others to display when they [participate] in a project similar to this, came from the inside. I feel that I've succeeded because what I went through is displayed in a fine balance between correct, basic design principles and my emotions. No-one can judge my designs, or the inspiration behind them, as inaccurate. This project therefore, in a sense, also

developed my confidence, both as a designer and as a human being. Confronting my personal problems in a creative way, and by making designs, certainly improved my personal well-being. I learned a lot about myself, my limits as well as how to motivate myself. Working long hours, spending time with less-advantaged children from other cultures, going to bed late at night and getting up early in the morning, was comforted by the knowledge that I'm doing this for myself. I am very grateful for having been provided with this opportunity to make a positive difference in my own life. In future I will also help to make a difference in the lives of other people. It's my sincere hope that this reflection, as well as my preceding designs, can motivate those reading it to seek help in addressing their distressing moments.

Other reflections follow:

Met die ontwerp proses het ek nog 'n paar lesse geleer. Ek het geleer hoe om emosie deur ontwerp uit te beeld – hoe om sigbare kwaliteite aan emosie te koppel. Ek het ook geleer hoe om 'n persoonlike, emosionele proses op 'n interessante, innoverende manier deur goeie ontwerp op papier te sit. Soos wat ek deur die ontwerp proses gewerk het, het ek deurlopend uiting gegee aan my emosies, ek het hulle in die gesig gestaar en hulle oorwin – ek het baas geraak van my emosionele welstand ... Hierdie projek was baie anders as vorige projekte. Ons was self in beheer van waarheen ons gaan met die projek, wat ons konsepte gaan wees en hoe ons dit wil uit beeld. In vorige projekte moes ons baie navorsing gaan doen het oor konsepte en idees, maar dit was onpersoonlik, tussen die koue rakke van die biblioteek. Met die projek kon ons regtig betrokke raak met wat ons doen, want dit was baie persoonlik en ons [het] al die nodige begrip gehad rakende ons konsepte aangesien die projek oor ons gegaan het. Terwyl die projek 'n uitstekende manier was om versteekte pyn en hartseer te handhaaf, was dit ook 'n baie groot leergeleentheid vir ons kurs[u]s. Ons het geleer om selfstandig te werk en jou eie idees tot die uiterste te druk. Ons het

geleer om verantwoordelikheid en kontrole te neem. Ek is dankbaar vir die projek en hoop om nog sulkes aan te pak. (3W54)⁶²

Toe ek vir die eerste keer hierdie opdrag deurlees, het ek gedink dit gaan net nog 'n taak wees wat voltooi moet word en dit is al. Min wetend het hierdie opdrag my oë laat oopgaan na 'n wyer denkwysse en manier van prosessering. Gewoonlik is ek die tipe persoon wat onderdruk, wegsteek, wegbêre, diep in my binneste, alles wat my pla. Dit bly gewoonlik daar en word meeste van die tyd vergeet, ongelukkig word dit ander [kere] op die snaakste maniere uitgekrap en dan is dit regtig moeilik om daarvan ontslae te word. Hierdie projek het my geforseer om iets, wat al eintlik lankal begrawe is, te gaan oopkrap en in die begin van hierdie projek het my "oomblik" my so ontstel dat ek skoon verbaas was. Ek het heeltyd daaraan gedink. Iets wat van 'n objektiewe oogpunt eintlik iets simpels was. ... Met hierdie opdrag, moes ek leer om met myself te deel, te gaan sit en dink oor goed waaroor ek gewoonlik nie dink nie, net vergeet. Ek het myself verbaas oor hoe baie van my gevoelens nog seergemaak is, hoe meer ek daaroor dink, hoe meer dink ek daaroor. As ek net skribbel [sic], dan kom daar sommer aaklige woorde uit, onnodige woorde. In daardie oomblik was ek op my laagste. ... Aan amper die einde van hierdie projek, sit ek met 'n heel ander gevoel. 'n Tipe vrede. Ek het nooit gedink dit gaan hier eindig nie. Op 'n manier is ek opgewonde oor my groei as mens. Ek het regtig meer begin dink oor goed. Nie net goed wat my ontstel nie, maar sommer enige goed. Net te sit en te wees en te dink. Ek dink nog steeds [sic] oor my "oomblik" en dit ontstel my nog steeds 'n bietjie as ek te lank daaroor dink, maar ek kry die gevoel dit is baie beter as [toe] ek dit net

⁶² Through the design process I learnt a couple of lessons. I learnt how to express emotion by means of design – how to link visible qualities to emotion. I also learnt how to present a personal, emotional process on paper in an interesting, innovative manner by means of good design. While working through the design process, I continuously gave expression to my emotions, I faced them and overcame them – I became master of my emotional wellbeing ... This project was very different from previous projects. We were in control of where we wanted to steer the project, what our concepts would be and how we wanted to portray it. With previous projects, we had to do a great deal of research on concepts and ideas, but it was impersonal, among the chilly shelves of the library. For this project, we were able to become fully involved in what we were doing, because it was very personal and we had the necessary insight regarding our concepts because the project was about us. While the project represented an excellent way of maintaining [sic] hidden pain and sadness, it also was a great learning opportunity with regard to our course. We learnt to work independently and to express our own ideas to the extreme. We learnt to take responsibility and control. I am grateful for the project and hope to tackle more like this one.

onderdruk het en nie aandag daaraan gegee het nie. Ek voel op die oomblik baie eerliker met myself as voorheen. Ek persoonlik voel hierdie aktiwiteit het my baie gebaat. Om emosies en gevoelens te probeer weerspieël deur gebruik van visuele beelde, klei en tipografie het my gedagtes bietjie laat gaan.⁶³ (3W64)

Student 3W56 also commented on her experience and said:

Vir die afgelope drie weke was ek uitgedaag om met diep dinge te worstel. Ek was aanvanklik skrikkerig om te diep in 'n ongemaklike oomblik rond te krap, want wie weet wat daar kan uitloop? Wie se ek is reg om watokal [sic] dit gaan wees te hanteer? Maar nietemin moes ons by 'n punt begin en op jou eie manier uiting vind vir die donker massa. Senuwee-agtig [sic] en half ongemaklik het ons saam gebondel om te hoor wat op ons wag. Ons het begin in 'n groot groep-verband. Dit was 'n informele opset wat meeste van die angstige gevoelens weg gevat het. Die eerste ding wat ons gedoen het was om jou sterkpunt te identifiseer en vir jouself 'n "power name" te gee daar volgens. Ek dink dit was absoluut die regte benadering, want in 'n kwesbare oomblik eis jy selfvertroue terug en begin die reis om 'n positiewe manier, sodat wanner jy voel jy word te diep in jou versteekte oomblik vasgevang en dinge begin donker word om jou, kan jy net terug gryp na jou sterkpunt. Nadat almal hulle self op 'n positiewe manier aan die klas voorgestel het en almal begin ontdooi en laat gaan, het ons met klei begin eksperimenteer. Dit was vir my 'n manier om uiting te gee aan emosies wat ek nie andersins kon identifiseer nie, dalk omdat ek nooit regtig wou nie. Dit was ook

⁶³ When I first read this assignment I thought it would simply be another task to be completed and no more. I did not realise that my eyes would be opened towards a wider manner of thinking and processing. I am someone who normally suppresses, hides, puts away everything that worries me deep within myself. It normally stays there and mostly is forgotten, unfortunately it is sometimes brought into the open in the strangest ways and then it is really difficult to get rid of it again. This project forced me to open up something that has actually been buried for a long time, and at the start of the project, my "moment" so disturbed me that I was amazed. I thought about it all the time. Something that, viewed objectively, was really silly. ... With this assignment I had to learn to deal with myself, to sit down and think about things I do not normally think about, but forget. I was amazed how much my feelings still feel hurt, the more I think about it, the more I ponder on it. If I scribble, awful words appear from it, unnecessary words. At that moment I was at my lowest. ... Nearing the completion of the project, I experience a different feeling. A kind of peace. I never thought that it would end here. In a way I am excited about my growth as a human being. I have really begun to consider things more. Not only things that that disturb me, but all kinds of things. Just sitting and being and thinking. I still think about my "moment" and it still upsets me a little if I think about it for too long, but I have the feeling that is better when I pay attention to it than when I just suppress it and pay no attention to it. I now feel much more honest with myself than previously. My own feeling is that I have gained much in this project. Attempting to portray emotions and feelings by using visual images, clay and typography allowed my thoughts to wander.

'n veilige opset om rond te krap in baie persoonlike onderwerpe, want niemand sou verstaan wat jy doen nie. Dit was abstrak, maar so kragtig. Ek het geworstel met my klei totdat ek gevoel het alles wat sleg is, is daarin vasgevang. Alhoewel ons besig was met diep ongemaklike onderwerpe, was ek opgewonde. Ek was bly dat ek uiteindelik 'n manier gekry het om met die slegte goeters af te reken sonder om my siel bloot te stel. Ek was bly dat ek nie meer jare se swaarkry op my skouers hoef rond te dra nie. Die eenvoudige proses van met klei werk het my los gemaak van swaar bagasie. Dit maak dat mens ook nie meer so bang is vir wat in die toekoms gaan gebeur nie, want jy weet nou hoe om slegte situasies in 'n leerproses te omskep.⁶⁴

Some students also found the project on *Design as healing* exhausting and draining. Student 3W58 wrote:

This is something I experienced in the beginning. Because this is such a sensitive subject and it is something that distresses you emotionally I found that it spilled over to the rest of my body and exhausted me in the beginning and hindered me to work through. I assume that a part of this was because it was not a voluntary choice to approach to my distressing moment. Found it rather draining and exhausting emotionally”.

Student 3W66 commented on the project by saying:

⁶⁴ For the past three weeks I was challenged to wrestle with deep things. Initially I was fearful of delving too deeply in an uncomfortable moment; who knows what might emerge from there? Who says I am prepared to handle whatever it may be? We had to start at some point, however, and give expression to the dark mass in your own way. Nervous and somewhat uncomfortable, we were bundled together to hear what was waiting for us. We started from a large group context. It was an informal setup, which eliminated most of the feelings of anxiety. The first thing we had to do was to identify your strong point and to give yourself a “power name” accordingly. I think this approach was absolutely right, because you reclaim self-confidence in a vulnerable moment and begin the journey in a positive manner, so that you, when you feel that you are being trapped too deeply in your hidden moment and things are becoming dark around you, you can simply turn back to take hold of your strong point. When everyone had introduced themselves to the class in a positive way, and everyone had begun to thaw and relax, we began experimenting with clay. It gave me a means for expressing emotions that I was unable to identify otherwise, perhaps because I never really wanted to. The setup also was safe for scratching around in very personal themes, because no one would understand what you were doing. It was abstract, but so powerful. I wrestled with my clay until I felt that everything bad was trapped within it. I was excited, even though we were engaging deep, uncomfortable themes. I was happy, finally to have found a way of dealing with the bad things without exposing my soul. I was glad that I no longer had to bear the suffering of years on my shoulders. The uncomplicated process of working in clay released me from heavy baggage. This also means that one no longer has to fear what may happen in the future, because you now know how to concert bad situations into a learning process.

It showed me in various ways not to just box it [distressing times] and think it'll fix itself! Through drawing and scribbling I can visually indicate and express my inner feelings without anyone else knowing what it means. I can express myself and know that inner healing regarding the distressing moment is taking place. Building your own maze doesn't seem so bad in the beginning, but later on you are getting trapped in your own roads to nowhere, just to find emptiness everywhere. Your mind also then becomes a battle and one big mess. Inside a maze you are alone, and it's only you and your thoughts. This is dangerous seeing as to how powerful your mind is.

5.2.5.5 Discussion

Whereas most of the previous themes focused on more problematic issues that surfaced from the data, the theme of hope was included because some students felt that the module encouraged and motivated them to reflect and grow. It was encouraging to find comments in the data from students and learners who had gained positive experiences from the Critical Citizenship module. Some students found it to be a life-changing experience; or to broaden their horizons; or came to feel empathy and respect; and became aware of their own ignorance, naivety and subtle discrimination, and the importance of breaking down barriers. Some learners commented that, for them, the projects were about building relationships, improving multicultural communication and gaining respect for each other's culture. These aspects, although not explicitly, say something about tolerance, diversity, human rights and democracy. It involves the first steps towards shifting perceptions and attitudes.

However, despite the positive reactions of some students, one remains hesitant about whether the actual aims of changing perceptions and attitudes were achieved. Student 2W54 correctly remarked, "*... but unfortunately we also fall victim to our own human nature which is to see, to sympathize, to leave and to forget*". I believe the Critical Citizenship module made an impression on most students, positive and negative. But one can argue that the change, as the student remarked, is of short duration. Hardt (2008)

argues that society can only change if human nature can be changed. Because of the nature of evolution, we are competitive and selfish creatures who are firstly interested in our own future existence and will accommodate the other only when others can add to our own future. This response is very much the reaction of the primitive brain (brain stem and the amygdala) that reacts immediately and spontaneously (Stein in Jarvis 2006). The neocortex where thinking occurs has developed more prominently in humans. It is the part that can reflect and be conscious of the self and of others. We are not only thinking beings, we are also feeling and acting beings (Jarvis 2006:14). Research by Trivers (1991, 2011) shows that evolution has rendered our brains more suited to 'self-deception' than critical thinking. One would protect one's own views in order to survive by, for instance, not accepting other's views even if they are proven to be beneficial to everyone's survival. One may be able to reflect critically on an issue and even agree that it is appropriate, but nevertheless resist the change emotionally. Longer-term changing of perceptions and attitudes through the Critical Citizenship module is therefore not certain.

Nussbaum (2011) remarks that developing an emotional capability is crucially important. Only developing critical thinking in students is of limited use if the emotional reactions of human beings are not understood. Space for debriefing (Boud & Knights 1994) and dealing with emotional issues therefore is crucial in the Critical Citizenship module. One cannot assume that students, learners and lecturers are emotionally mature enough to bypass emotional attachments to become able to think critically and objectively, therefore opportunities for debriefing are essential. In a South African context, focusing on emotional growth may help social transformation to move forward.

Legendre (in Lock 2007) speaks of the risk of the psychological collapse of society if barriers are broken down and the knitting is unravelled, or the truth is revealed and people realise that they have been misled by means of invisible ideas and dogmas. Legendre (in Lock pp. 17,18) argues that transactions and interactions between people are not only horizontal; the state acts as a passive third party. But the third party, in fact, acts as an invisible psycho-political third leg that, as Freud argues, acts as the leader (or idea, dogma) that is followed subconsciously so that the masses remain pacified (in Lock 2007:18). Compared with the cognitive, social and emotional, Illeris' (2003a, 2003b)

dimensions of learning, this may be seen as parallel to the cognitive and social, which are seen as the major players in the learning process, and the third party, the emotional, that is mostly invisible but, in fact, plays a major role in achieving success in learning.

The Critical Citizenship module, to a certain extent, has succeeded in creating a space for open conversations and reflections on the current situation, but agreement on shared values has not yet been achieved. It was not, in fact, made explicit in the module, and that is a limitation. One could argue that it is not possible to achieve this ideal within the existing time frame. Or that it is not possible to achieve the goal of agreeing on shared values within the context of the historical past and the current teaching and learning environment of one group dominating. Agreeing on shared values may require the adjustment of own values and that may be a very comprehensive expectation. Higher education involves a re-forming of the self, a development of identity by which new knowledge and meaning develop and “previous knowledge of self and of the world is reframed in a process of learning” (Walker 2008b:156). We have no assurance, however, that such reframing will occur or occur in the way we wish it to be, but Walker (*ibid.*) argues that we can provide the “pedagogical conditions ... that supports human flourishing”.

The hopeful comments that students and learners made under this theme focused mainly on their emotional experiences, but it also involved them cognitively. In the learning and teaching environment, cognitive and critical thinking are developed but the emotional development is often not given due consideration. One could argue that they are interlinked and therefore, if the cognitive is developed, the emotional will follow. Illeris (2003b) specifically differentiates and emphasises the harmony of the cognitive, social and emotional. Even though the work of Freud and the psychoanalytic perspective focus on the inner struggle when learning and teaching, the actual incorporation of the emotional in the curriculum content receives less attention. In doing this research, I realised that the Critical Citizenship module should recognise the emotional realities of students by not only acknowledging the consequences of emotional stress, but also by actually including spaces in the module for emotional expression and growth. Being emotionally sustained in the world is becoming more important, according to Barnett and

Coate (2005:119), and they argue for a “curriculum of life” that prepares a student academically, socially and emotionally.

The Critical Citizenship module facilitated an emotional safe space for conversations for most students, as reflected under this theme. A safe space meant a space where what was said by students and learners during conversations in class or community interactions was not to be held against them and did not, for instance, affect the student’s marks. The aim was to create a space for students to feel comfortable enough to express a personal voice. During the Critical Citizenship module, I also learned that creating an inclusive space is very much in the hands (or rather the psyche) of the lecturer. Kumashiro (2000:30) warns to keep boundaries fluid when learning about the other. He also argues that a safe space or supportive programme cannot be a strategy that claims to be a solution for all people all the time, but a practice that is continually contested and redefined. One has to distinguish between safe space and ‘safe speech’, however (Waghid 2010). Waghid argues against ‘safe speech’ in which disruption is avoided. A safe space does not necessarily mean safe speech. One could, in fact, explore critical issues within a safe space. By investigating and unpacking students’ reflections in this research, I in some way felt as if I had overstepped this safe space that I envisaged.

Art and design as a medium was chosen as a sub-theme because, although it is obvious that the students are doing creative practical work in the Visual Communication Design course, it is not usually seen as way to assist one in one’s everyday learning situations. Buchanan (1998:65) urges art and design students to present their problems as well as their successes, because art and design is an ideal vehicle for development of self-discovery. Students did not comment much on the aspect of art as a medium for self-discovery in their reflections before the *Design as healing* project, so most of the comments under this theme were collected after Project 4. While some students agreed on the value of using art or design processes as a medium for working through sensitive issues, others felt that the process was not sufficient to work through their issues because of limitations regarding time and information.

The art making process became an emotional space in which students could explore their own feelings of discomfort, guilt or resistances. Students explored personal issues on a deep level that allowed for self-discovery. I believe that, even though conversations with others are important, reflecting silently (such as in the Design as healing project) is also valuable. Foucault (1998) emphasises the importance of silence in forcing inner conversations, which is conducive to self-reflection. Wesley (2007:13) maintains that art could produce a unique “sacred learning space” that could be advantageous to emotional growth and “create multiple ways of learning and knowing”.

Through my own design teaching and observation of students’ progress, I have noticed the emotional growth that students experience specifically reflected in their visual work. Because art makes use of metaphors, it works in an indirect way. Art is also an expressive means for coming to terms emotionally and in a non-confrontational manner with the past and with current realities in South Africa. Design and art processes indeed provided an effective and expressive way for some students to come to terms emotionally, in a non-confrontational manner, with their own inner struggles and also with the current realities in South Africa. Art and design could be used as a “boundary object” (Boyer 1996) that forms the medium through which sensitive issues are opened up and addressed. On its own, however, the art and design process is not sufficient to address sensitive critical citizenship issues and therefore should be seen as interrelated with other factors that play a role, such as content and context.

Art could be used in educational curricula as a medium of transformation and communication. We need to think beyond art in its strictly disciplined form, as creative thinking and imagination are of crucial importance in all spheres of life and should be developed widely in education and society. Nussbaum (2002:301) argues that one of the central purposes of education is to “cultivate [a student’s] ability to see complex humanity in places where they are most accustomed to deny it”. This kind of skill requires not only theoretical and experiential knowledge, but also the use of imagination. To put yourself in the shoes of others, you need an empathetic view of others. To really see and feel the suffering of others, one has to have imagination and the world of the arts is a field where these skills can be enhanced. It is necessary to imagine the unseen, but also

to recognise what is really in front of our eyes. We are confined to our constructed social and personal categories and stereotypes. Without the imagination, according to Ilyenkov (2007), we see what we already know and not what is really there. In art and design, students' imagination is developed and this could also be the reason why students wrote expressively, positively as well as negatively, when reflecting on the Critical Citizenship module.

In this research, imagination was also engaged to imagine myself in the shoes of students and learners. Pihlanto (1994:380) says that that even researchers create their own worlds, like actors, and "interpret what they observe in empirical reality". To construct a historical context that one has not experienced and a world that is different to the one that one knows, would require a strong and critical imagination. In defining the Critical Citizenship module, the aim to '[encourage] critical reflection on the past and the imagining of a possible future' is used. In the Critical Citizenship module (Project 2, specifically), students were required to put themselves in the shoes of a learner by documenting the life of the learner for a day. However, imagining a different future would need more than such an act. Just like the word critical is added to thinking, critical should also be added to reflection and imagination. The aim of critical imagination should therefore be transformative.

One can argue that it is not possible to incorporate critical citizenship in addition to the normal content of a course, or that it is not necessary. Referring to the description of the context of the Visual Communication Design course (see 3.5, Appendix A), one could argue that critical citizenship is incorporated already or is intrinsic in the design field and specifically in the Visual Communication Design programme at Stellenbosch University. The Visual Communication Design study guide speaks of the designer playing a role in the social, cultural, political, environmental, economical and technological fields and a strong focus is placed on social responsibility and sustainable solutions. This is clear from Student 2W49's writing:

The social responsibility of being a designer is a fact that our course has emphasised to us from the very beginning of ... first year of our studies. However, I

have always battled to comprehend exactly why it is stressed so much. It was only during this project that I have begun to understand this role.

What concerned me when I was developing the Critical Citizenship module was the implementation of these claims; the actual and personal growth of students, learners and lecturers regarding social responsibility and sustainable solutions.

I have been teaching in the Visual Arts department since 2006 and my experience of the department was that Critical Citizenship education was a focus before I came here, but I have realised through my own teaching that, even though it was a focus, it was not sufficiently transformative. Did it really make students and myself reflect deeply about our past and how it affects our current situation, and how subtle discrimination can be? These considerations made me rethink whether the outcomes that were stipulated in the students' course guides were actually being achieved or whether we were only assuming that it would take place automatically. The Critical Citizenship module aimed to add an extra process of personal and emotional transformation that I thought was not reached through my earlier module. The cognitive part of the learning previously took place successfully, but I felt that the emotional and social part of teaching and learning could improve. Social responsibility in thought, emotion and action is required in the Visual Communication Design curriculum.

One can also argue that critical citizenship adds some complexity that distracts from the subject content. The Critical Citizenship module indeed added complexity to the already complex world of students. As seen under previous themes, some students wanted to see things simplified by restricting the interactions to the recognition that we are all the same. Complexity evolves because of a huge number of elements, but also because of the relationships between the elements (Cilliers 2000). It is exactly the relation between thinking, feeling and action within a person that is complex, but also the relation between the person, the Critical Citizenship module and the context. Barnett (2000:264; 2004:249) suggests that recognising complexity in the "dimensions of human being[s]" within a multicultural and global world could be the way forward.

For lecturers to get involved in modules such as the Critical Citizenship module, a willingness to be involved in self-reflection and 'putting yourself in the shoes of others' is assumed. My own learning during the Critical Citizenship module has been extensive. Actually facilitating the module and researching as well as analysing it has changed the perceptions and attitudes from which I originally started. It taught me about issues such as the arrogance of whiteness, the dangers of charitable acts and the hope that critical citizenship education can be accomplished. Most of all, it linked my teaching with my everyday life. Through these experiences I learned that patience is needed, and that there is a long journey ahead of me. Changing perceptions is a process of 'degraining' the ingrained perceptions and attitudes in my mind; they need to be decolonised, de-racialised and reprogrammed. One of the aims of the Critical Citizenship module was to enable and facilitate a space for self-reflection for students, learners and lecturers and, as Mezirow (1998:185) suggests, that critical self-reflection should lead to personal and social transformation to benefit ethical and moral development.

The Critical Citizenship module in general affected my relationship with students positively; they would come to talk about many other personal issues that they experienced in their learning. This was an indication that students had the courage to also share other personal issues because they shared personal and emotional issues in their critical citizenship projects. A comparison of the students' evaluation in 2009 with that of 2011 showed that the course itself was evaluated on the same level, but I, as a lecturer, was evaluated more highly. This may indicate that students, even though some felt uncomfortable about the content of the module, valued me as the lecturer conducting the projects.

A coloured colleague referring to me said that the oppressor could not facilitate change. Gramsci (1971:334) argues that the disempowered can only become empowered when they organise themselves in a discourse of struggle. Does that mean that the previously advantaged should not participate in the transformation process? I should like to disagree. Every small action has the potential to contribute, although one has to be very conscious of not perpetuating the negative perceptions and power relations of the past in the process of trying to do 'good'. This research assisted me in rethinking the Critical

Citizenship module, and learning again in the process of doing this.

My own learning journeys as a citizen of this country and as a lecturer led me to reflect on my own way of being, my education in the past and my own way of reacting to learners currently, and this also influenced my decisions about what I was including in the Critical Citizenship module. That I am a woman, a white South African, and that I grew up in a Christian home all influenced me very strongly in the past and also, subconsciously, still does so in the present. I wrote my own self-reflection on the Critical Citizenship module because I felt that I needed to know what it felt like to write about these inner feelings and not only read students', learners' and fellow lecturers' reflections. I also needed to pinpoint my own thoughts, and writing the self-reflection was a way of coming to terms with my own emotions. When compiling the Critical Citizenship module in 2010, I was aware that my expectations to change perceptions and attitudes in one project were not realistic, but I was very enthusiastic and positive that it would have some effect on the participants. This research was therefore crucial to reflecting on and reassessing these expectations and the decisions that were made in 2010.

Kincheloe (2003) argues that lecturers are not encouraged to confront why they think the way they do about themselves as lecturers, particularly in relation to the social, cultural, political, economic, and historical context in which they find themselves. It can be argued that implementing a module such as the Critical Citizenship module is more political than teaching design content only. However, drawing a clear line between design and critical citizenship content is also not possible. Politics are not out there, it is also inside us (Foucault 2003:61). By involving myself in critical citizenship education, I became aware of the huge responsibility and influence that a lecturer can have without being accountable for one's 'political activities'. I also realised that my own contribution as a critical citizenship educator can only be realised if I myself reflected and could come to terms with my own state of mind and beliefs (Szakolczai 1994).

Although one realises that changing perceptions and attitudes is not facilitated easily, reading through comments made by students and learners during the past years and analysing the data for this research gave me a feeling of hope that the module has shifted

some perceptions and attitudes. However, this hope is without illusion (Carlson 2005:25) and the feeling of hope should be constantly and realistically assessed. Zembylas (2007b:xvii) talks about critical hope – a “relational construct that is both emotional and critical”. The notions of hope and transformation are what “emotions are about” and it is our emotions that “encompass hope, passion and struggle for a transformed lifeworld that rises above injustice, discrimination and healing of past traumas” (Zembylas *ibid.*). The Critical Citizenship module aspired to contribute in a small way to the Stellenbosch University Pedagogy of Hope (2010) project that aims to make the world a better place, a place that creates hope for the future.

5.3 CONCLUDING REMARKS

Changes in perception and attitudes, one can argue, can only be measured over a longer period. I specifically tried to spread the interviews and reflections over two and a quarter years, from the end of 2009 to the beginning of 2012, but even such a time period was not sufficient to measure lasting changes in perceptions. Seeing students for three to six weeks per year may not be enough to make a permanent difference in their lives. Parker (2001:6) argues that citizenship education is a remarkable and daring undertaking, and it does not “suddenly emerge fully realized on one's 18th (or 80th) birthday”.

CHAPTER 6 CONCLUSIONS AND IMPLICATIONS

6.1 INTRODUCTION

In this chapter, I firstly discuss the factual and secondly the conceptual conclusions and implications of this research. I highlight the contribution of this research to the Visual Communication Design field and to Curriculum Studies. Thirdly, I reflect on the critique concerning the research and discuss possibilities for further research.

The topic for this research was chosen because I realised the importance and urgency of transformation within a postcolonial and post-apartheid South African society, an institution, a curriculum and myself personally. The Pedagogy of Hope (2011) document of Stellenbosch University stresses that, by using hope as the directing concept, the University is guided to ask critical questions about the realities that face society and using our resources and knowledge to make a difference. In this way “hope becomes a radical transforming concept” (Stellenbosch University, Pedagogy of Hope 2011:1). Marginalising, exclusion, stigmatising and othering of citizens, as played out during the colonial and apartheid years in South Africa, are some of the challenges that gave rise to social transformation and critical citizenship education.

Much progress has been made with legislative policies since 1994, but implementing these policies and changing actual perceptions and attitudes in society and education have proved to be slow at all levels of society (Reddy 2004:39). Social transformation is a sensitive issue for some people because of the historical realities of segregation and injustice. Ramphela (2008) argues that we should not underestimate the psychological effect on people after three centuries of colonial rule before apartheid. South Africans struggle to find closure on issues relating to the past because of the “difficulty acknowledging the depth of our trauma” (Ramphela 2008:355). Therefore research within the field of social transformation and critical citizenship education is not widespread, especially in traditional white universities. Ingrained perceptions and

attitudes often are not 'visible' because of being taken as the norm, and therefore unconsciously influence the content and the way in which curricula are structured.

Apart from the formal, explicit or documented curriculum, there is also an implicit or hidden curriculum by which the perceptions and attitudes of lecturers are invisibly conveyed. In addition, the null curriculum refers to the information that is omitted from the curriculum because it, for instance, is regarded as too sensitive (Eisner 1985:97). Nussbaum (2003:84–86) emphasises that combined capabilities are needed because internal capabilities alone do not guarantee success; the internal capability depends on external, suitable conditions. Internal as well as external factors have an influence on learning and the internal psychological and emotional aspects of teaching and learning have recently become more prominent in education and curriculum studies (Barnett & Coate 2005; Barnett 2009; Illeris 2003a, 2003b, 2007; Jarvis 2006).

As a reaction to these realities, I implemented the Critical Citizenship module with the aim of eliciting discussions about issues such as power relations, stereotyping, or blackness and whiteness. The Critical Citizenship module was aimed at including some silenced or hidden aspects in discussions and practical projects. It also aimed to focus on personal transformation that would ultimately enhance social transformation. Promoting a common set of shared values such as tolerance, diversity, human rights and democracy that result in a just society was used as a guideline for the Critical Citizenship module (Johnson & Morris 2010:77-78). The module encouraged critical reflection on the injustices of the past to enable imagining a different future.

The data in this case study were collected through 193 reflections written by students and 54 written by learners; 11 individual interviews, 6 group interviews with 98 students and 32 learners, and one individual interview and written report from one lecturer. I also included my own reflections on participating in the Critical Citizenship project. This type of research data comprising students' expressions of their perceptions, attitudes and emotions required an interpretative research approach and inductive content analysis. Trustworthiness was achieved by including students, learners and a lecturer who perceived and experienced the Critical Citizenship module from various perspectives. In

the next section, the factual and conceptual conclusions and implications that resulted from the research findings are presented.

6.2 CONCLUSIONS DRAWN FROM THE FINDINGS AND IMPLICATIONS

6.2.1 Factual conclusions and implications

Conclusions related to emotional reactions, the broader and the teaching and learning context are discussed in the sections that follow.

6.2.1.1 Conclusions related to emotional reactions

Various emotional reactions to the Critical Citizenship module were identified through this research. One can argue that students always experience emotions in any module or curriculum. But this module elicited stronger emotions because of the direct approach of the content and the participation in the community interactions. I realised that some students were not psychologically prepared for this type of approach. It was difficult to judge where students were emotionally and psychologically, and I approached the module very much from my own perspective. This research helped me to realise that a huge variety of emotional and psychological diversity should be accommodated. Starting with a small project in the first year and building up to more comprehensive projects in the third year would be an option. In contrast to a softer approach, one could argue that some discomfort was also necessary for some students; it evoked stronger emotional reactions, but that also is a possible space for deeper reflections (Dewey 1910). The huge variety of reactions makes it difficult to accommodate all, but it also gives a true reflection of the South African society's varied responses to social issues. Watering it down so that students would not react emotionally to the Critical Citizenship module, would thus be of little value.

An aspect that needs particular adjustment in the Visual Communication Design course at the Visual Arts Department at Stellenbosch University is the need to thoroughly incorporate empirical research methodologies so that practical and interactive research projects may be

realised. Research projects could focus on identifying, reflecting and acting on practical as well as conceptual research problems.

This research re-emphasised the importance of strategies such as dialogue, community interactions, reflection and art as a medium for expression. During this research it became clear that more and longer sessions for dialogue need to be facilitated so that topics for discussion may be explored in greater depth. Using the strategy of dividing groups to oppose each other's standpoints would give students who do not normally have the courage to voice their emotions a space to do so. The environment for discussions should be a space where every participant discovers new realisations about him- or herself and society. Critical Citizenship should therefore be something that is not taught but experienced by all participants in a non-hierarchical manner.

The lecturer who facilitates these dialogues would also need to be open to exploring deep and sensitive issues. The fact that I am from an Afrikaans background could mean that I understand the issues of students from similar backgrounds better than, for instance, issues experienced by an English or Xhosa person. Aspects such as guilt and shame, for instance, are more prominent with Afrikaans than English students. Differences regarding focus areas were also observable when lecturer WLE1, who is an English first language speaker, and I discussed the content of the Critical Citizenship module. It is therefore important to include more voices when deciding on critical citizenship modules, as well as when doing research.

The community interactions served the purpose of exposing students, learners and lecturers to contexts they do not normally experience. Community interaction is an important strategy for critical citizenship education. Learning on an experiential and bodily as well as a cognitive level is crucial. Critical citizenship and critical thinking is not only a 'theory thing' (Student 4W71). Perceiving it in that way is avoiding the complex and harsh realities of the current situation in South Africa. Adjusting the asymmetry so that students could have discussions with community members of the same age may result in more equal discussions and interactions. However, as seen in the results, age is not the only factor that played a role; dominant culture groups and what is considered as the norm also resulted in conscious/unconscious and willing/unwilling assimilation among students and learners.

The reflective writings of students mainly focused on the community interactions. The reflections revealed many strong emotional reactions that showed resistance as well as hope, and for that reason I consider it a strategy that worked reasonably well. However, reflective writing could be of more value if all participants, including the lecturers, would write reflections and share it with one another. Participants may then realise that they are on different emotional levels and that might encourage them to find a common space where they could converse and operate as a group.

Actual interactions are more likely to result in resistance, compared to reading an article on an issue such as diversity. When confronted with actual community interaction, it is 'safe' to fall back on the notion of all of us being the same. It was easy also for white students to make that assumption because fellow black students and learners did not object to their saying that we are all the same. All students and learners left the conversations with a good feeling of being the same. In fact, there is no problem with being the same, but this may also be a masking of issues just to avoid conflict (Risager in O'Dowd 2003).

Stereotyping one another as either similar or the 'other' may have caused some students and learners to assimilate or deny their differences. With a dominant white western student population and environment, addressing this problem of assimilation is multifaceted because of the immediate and broader contexts within which they find themselves. Changing the student population to have more equal proportions will partly solve the problem. Giving recognition to other languages and dialects in class, or for a lecturer to learn to speak the language and dialect, could be a way to create a welcoming environment that could build self-esteem in black and coloured students. Displaying terminology used in the Critical Citizenship module in three languages in the classroom for the duration of the project could, for instance, enhance inclusiveness.

Dualisms such as day/night (science), heaven/hell (Christian faith) or yin/yang (oriental faith), or sane/insane (psychology) are already so invested in society that our minds automatically think in opposites. In the definition of critical citizenship, the word diversity should also refer to seeing the diverse aspects between two opposite poles. A person, for instance, is not

either tolerant or intolerant. A person can be very tolerant towards certain aspects but less tolerant to other aspects of a fellow student or learner. Learning tolerance is to learn all the subtle nuances between the extremes of being tolerant and not tolerant.

6.2.1.2 Conclusions related to the broader context

Critical citizenship education should aim to contextualise learning locally and globally. We encourage students to see ever bigger and global frameworks. But I am not convinced, after having read students' reflections, that they connect deeply with their immediate and local frameworks and their emotional and psychological states. Barnett (2012) suggests connecting classes in various countries through technology, but, because of the segregated past in South Africa, people do not know their own neighbouring suburbs. Connecting locally is as important as connecting globally. Western cultures in South Africa were and still, to some extent, feel more connected to countries in Europe than Africa. Connecting design students from Dar es Salaam and Stellenbosch University would be as valuable, or more valuable, at this stage, as connecting with design students in a University in Europe. It is important to come to terms emotionally and psychologically with the immediate context in which we find ourselves at the Visual Arts Department, Stellenbosch University, South Africa and the African continent before making connections overseas. To address the issues regarding the avoidance of local social responsibilities, the focus of critical citizenship education should be on the personal and local, as well as on the global.

Even though critical citizenship is intrinsic to the Visual Communication Design course, I believe it is important to make it explicit. My task in future will be to encourage lecturers and students at the Visual Arts Department to collaboratively rethink and restructure critical citizenship education. The current critical citizenship module and research would serve as a possible example of an empirical research project. My aim is also to influence lecturers in other departments to incorporate critical citizenship into their curricula. I have formed a critical citizenship research group on campus and two lecturers from Chemistry and Theology currently are incorporating critical citizenship education. Critical citizenship education, when incorporated into various departments or faculties, could encourage

further research into different strategies, approaches and applications. My hope is therefore that critical citizenship education will be adopted and adapted to fit numerous circumstances in various departments and faculties.

Only through actual practical implementation of critical citizenship education can one learn through experience. What I imagined in 2010 and what has happened since then are two different things. Going through the process is the best way to learn. My research process developed in two ways: I implemented the module and in an action research process learned and adjusted the module while I was busy with it. It was only in the last seven months that I could stand back and look at it as a case study. This dual process influenced my views on curriculum development: one has to implement and experience a module before one can identify problematic and positive issues. A point of concern is that the students in this research were, in fact, used as 'guinea pigs' to enable me to improve the curriculum. One can therefore say that curriculum development is a constant process of generating ideas, trying them out and improving while students and lecturers are experimenting and learning simultaneously. This is different from my previously held perception of me designing a curriculum and students learning from it.

The focus on research at higher education institutions encourages lecturers to spend most of the available time on research instead of finding a balance between teaching, learning and research. I have neglected the Critical Citizenship module during the last year and a half because I have spent so much time on this research. Buying in someone else to teach the Critical Citizenship module is almost impossible. It requires a lecturer with design knowledge, experience in working with communities and an interest in critical citizenship education. At the beginning of 2012, I therefore established a Master's degree in Art Education with a strong focus on critical citizenship in the Department of Visual Arts to develop and enhance the capabilities in critical citizenship of future art and design teachers and lecturers.

6.2.1.3 Conclusions related to the teaching and learning context

Positive and negative aspects of the Critical Citizenship module were highlighted in this research. One could be tempted in research to show how good the module is that one has

implemented because one is emotionally attached to it. By this research I aimed to analyse and judge the module critically to bring to the surface issues that were or were potentially problematic. There were enough positive data about the module to fulfil the aims of the research, but that would firstly have been unethical and, secondly, would have resulted in an unconstructive exercise. The positive reactions of students were extremely valuable and encouraging for me personally, and that enabled me to also unpack the negative aspects of the module.

This research also emphasised in many aspects my own limitations as a lecturer to facilitate critical citizenship education. In facilitating the module I was forced to participate in processes of deep self-reflection and coming to terms with the problematic past. Critical citizenship is not only aimed at students but also at lecturers. (It is also aimed at communities, but to that point I will return later). Staff development is crucial for encouraging the incorporation of critical citizenship into curricula. Many lecturers, when reading this thesis and realising all the potential issues involved in critical citizenship education, may attempt to avoid it as long as possible. This avoidance of or silence on social issues within the teaching and learning environment is assuredly imprinted onto students and is repeated in society.

6.2.2 Conceptual conclusions and implications

Social transformation is not separated from the individual. The term social transformation connotes change in policies as well as personal change. Choosing the word social instead of personal already distances transformation from the individual. This makes it easier to perceive transformation as something out there and not within oneself. The Critical Citizenship module was aimed at addressing issues on a more personal level and not assuming that general conversation about social transformations would have an affect on the personal. Student reactions in general showed me that they experienced the Critical Citizenship module as different from the other modules, not only because it involved action research and community interactions, but because they realised it involved personal involvement and possible personal change.

The students (4W80 and 4W71) who felt that they were specifically targeted in the Critical Citizenship module and that the broader community should also be targeted, were correct. Community interactions should not only be included because it is to the benefit of the student's learning. In the Critical Citizenship module, the focus was mainly on students and less on learners. Critical citizenship education in the form of addressing issues such as tolerance, diversity, human rights, democracy and social justice should be to the benefit of all participants.

Through this research it became clear that the teaching and learning and broader context in which students, learners and lecturers find themselves could influence teaching and learning. Developing an inclusive curriculum that includes communities outside the university might seem undoable. But the consequences of not including communities, especially in an unstable society such as the South African society, could be crucial. Higher education could contribute to a stable society by including critical citizenship education on a broader scale to the broader society. Universities over the years have contributed hugely to society, but often in very specific ways, so that the hierarchy and knowledge gaps between universities and society remained. The aim of introducing community interaction at universities was intended to narrow the gap between universities and communities. However, communities targeted in community interactions at educational institutions are mostly kept in a position of need and agency for developing critical citizenship skills is not developed. Teaching a community member a skill such as art could be valuable, but developing critical thinking skills could be more valuable.

The current values of Stellenbosch University express a readiness to serve the interest of and being responsive to the needs of communities. It also stresses responsibility towards communities through serious consideration of the implications of actions. The implications of community interactions in the form of service or charitable actions could be that the hierarchy of the knowledgeable and the needy and the perpetuation of power relations remain. If critical citizenship could be included in all current community interaction projects at higher education institutions, there could be greater reflection on problematic issues within community interactions, but it could also contribute to a society that is better informed to make responsible decisions.

One could argue that communities outside the university would not be able to understand or grasp terms such as hegemony. My experience in working with students and learners discussing issues such as power relations, stereotyping and blackness and whiteness is that, as soon as one gets past the meaning of the term, a conversation continues. The definition used in the Critical Citizenship module refers to tolerance, diversity, human rights, democracy and social justice and these are concepts with which all of us, in and outside the university, can associate. An inclusive critical citizenship education curriculum for students, lecturers and community members on a broader scale is suggested.

In the same way that a politician can influence and manipulate society, a lecturer who develops an inclusive critical citizenship curriculum can influence and manipulate students and community members. However, there is a better chance of an educational institution educating people to think critically and responsibly than of a political party that aims to convince people to vote for the party. That does not mean that an educational institution cannot use its position of assumed power to influence people to vote for a certain party. Hidden power relations would infiltrate even with the best intentions for inclusive critical citizenship education.

After analysing and interpreting the empirical evidence in this study, I adjusted the original conceptual framework (Figure 2.6) so that the contexts within which students, community members and lecturers found themselves referred back directly to political and social transformation. Educational transformation cannot be separated from political and social transformation. An educational institution's responsibility regarding social transformation is therefore extended by not only incorporating community interactions into curricula, but also including critical citizenship education in community interactions, and educating society on a larger scale. The focus of educational institutions then will not be on educating intellectuals that lead society or indirectly influence society, but also on educating society directly. The implications of inclusive critical citizenship education would require major institutional, departmental and personal shifts. Without deep personal reflection and practice of tolerance, diversity, human rights and social justice, inclusive critical citizenship education

could become just another mask to show that educational institutions are doing their utmost to break down an ivory tower mentality and the knowledge divide.

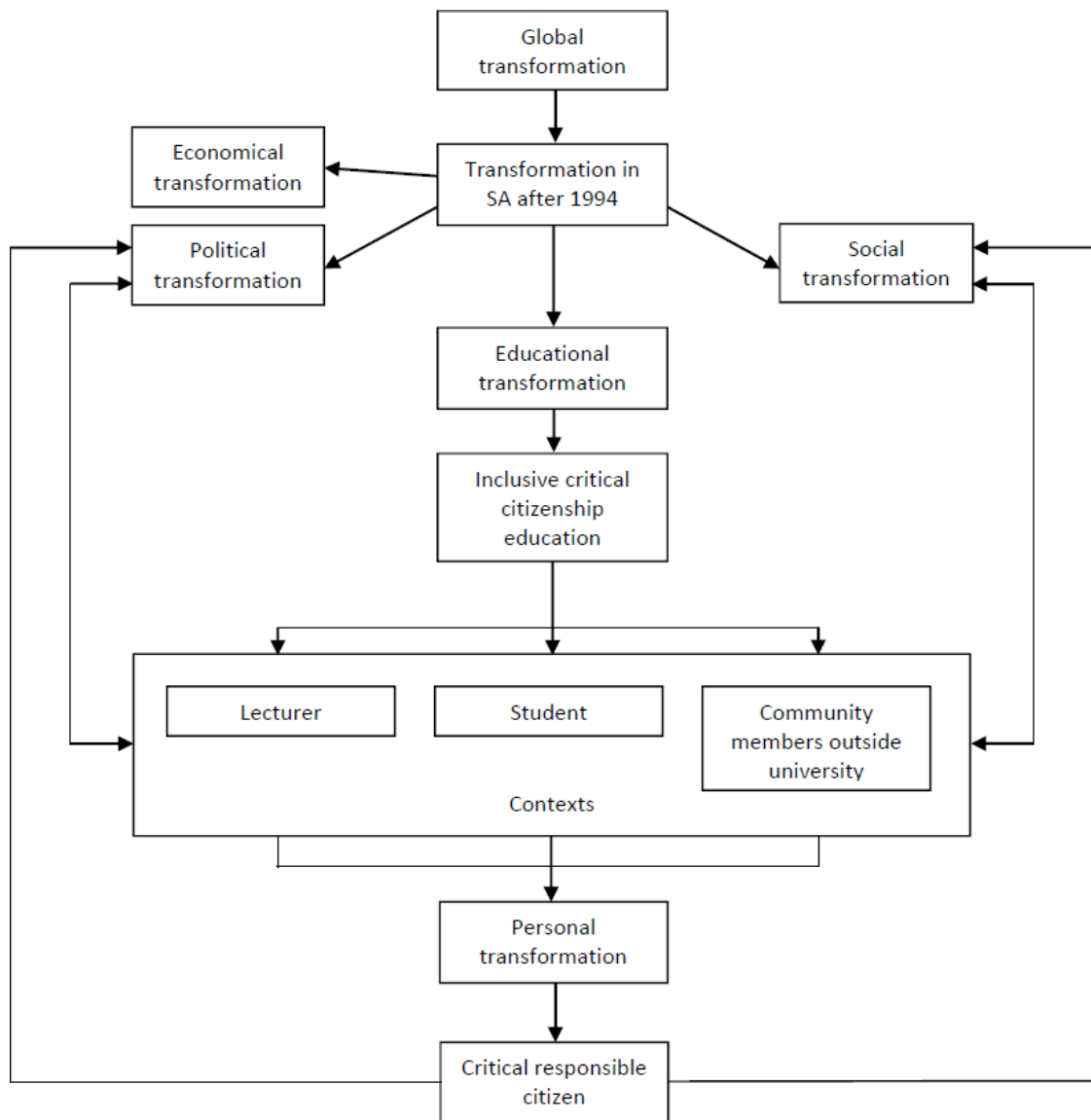


Figure 6.1: Adjusted conceptual framework

Elsewhere I argued that education should contribute to social transformation. Hardt (2004) argues that “thinking of politics now as a project of social transformation on a large scale, I’m not at all convinced that political activity can come from the university”. I now argue that universities should become involved in broader society to influence social transformation, otherwise society as a whole will not change. It is often in the interest of

politicians to keep the majority of society uninformed to be able to manipulate people. University education, because of small numbers, only affects a small percentage of the population. The broadening of the university's role can only take place if the internal social transformation of the university has taken place. Critical citizenship values such as tolerance, diversity, human rights, democracy and social justice should be practiced at universities before the university can promote that in society.

This research focused on the emotional reactions of students. It could have focused on the other dimensions that Illeris (2003b) has referred to, namely the cognitive and the social. The emotional is often taken as the invisible leg that does not affect learning. One forgets that an expert in her or his teaching field could struggle to cope with emotional aspects of life. One can separate the emotional and cognitive to a certain extent, but it might surface in other ways. It is an aspect that affects everyone and to ignore it when it comes to learning would be unwise.

Critical Citizenship education needs to focus on the emotional because issues such as tolerance and diversity (as seen from the reactions of students) are emotional and not cognitive only. Lifting a discussion from the emotional to the cognitive could enable the students to realise that terms such as tolerance and diversity, rationally, are vital. Getting past the emotions that could cause barriers to enable thinking rationally and critically should be priorities in critical citizenship education.

The aim of the Critical Citizenship module of changing perceptions and attitudes towards personal transformation would therefore involve a process of moving beyond stagnation in emotional reactions and moving towards rational reactions. However, in our aim to rationalise we should refrain from intellectualising emotions; emotion is a crucial part of being human. Rodger (2003) calls intellectualising emotions post-emotionalism. In fact, emotions should be recognised and deeply felt, but should not be the only force that drives our actions. We are thinking, feeling and acting (Jarvis 2006) beings and our brains, through evolution, have developed through such lines for self-preservation and survival (Trivers 1991, 2011). Hardt (2008) argues for a transformation of the human nature to enable social transformation. Human nature refers to both the emotional and the rational

part of the brain and we should therefore utilise the rational capacity of our brain to, if necessary, moderate or correct the emotional part of the brain. If this thesis had been written from an emotional perspective, it would have resulted in different viewpoints. It was necessary and crucial to recognise and acknowledge emotions, but then move on to the rational analysis of the emotional reactions of students, learners and lecturers.

Reanney (1991) suggests that humans, almost above all else, dread changes that deeply modify, reshape and remake the ego-self. Human evolution has ensured the human instinct to protect oneself from personal change because our ego-self becomes unstable. Learning non-personal information is therefore easier, because it does not have an immediate effect on the psychological ego-self. Critical citizenship education falls into the area of personal transformation and is therefore far more difficult to facilitate. Further research in critical citizenship education, which naturally involves emotional and personal transformative learning and teaching, could therefore be considered in cooperation with cognitive psychology and neuroscience.

Critical citizenship education often explores emotional issues that are hidden in the subconscious mind. Freud accentuates our failure to recognise deep conflicts of the psyche because of unresolved emotions (in Stevenson 1996:1). We constantly struggle to make sense of complex experiences and we cannot step outside our reality or context. Freud suggests that it is not essential to resolve emotions or feelings but important to bring it to the conscious (in Stevenson 1996). The processes of art and design may bring subconscious emotions to the conscious mind and therefore could be conducive to facilitating critical citizenship education.

The Design as healing project confirmed that students enjoyed working with their own personal issues. It is interesting that, even though students preferred to work with personal issues in projects, some students showed resistance when they realised that personal transformation was involved. In this regard, art and design processes could be explored further as a means of exploring personal issues indirectly. All art forms have the potential to bring out the emotional and imaginative and a different understanding of life. Aesthetics comprises the nature of experience, perceptions, feelings and emotions and

relates to issues of subjectivity and identity. Aesthetic processes and exploration work on a subconscious level and have the potential to change norms and values (Kul-Want 2007:4) and therefore is potentially valuable in critical citizenship education.

6.3 FURTHER RESEARCH AND CRITIQUE OF THE RESEARCH

A critique on my own research could point out that the focus is mainly on theoretical aspects of critical citizenship education. A lecturer aiming to incorporate critical citizenship education into the curriculum may find the research limited when it comes to practical guidelines for critical citizenship education. However, both theoretical and practical aspects are needed to theoretically understand the bigger context in which critical citizenship education exists before implementing it practically.

This investigation into emotional reactions to the Critical Citizenship module resulted in themes such as guilt and shame, resistance to learning, intolerance, assimilation and asymmetrical learning environments, but also revealed what gives students hope to continue and persevere. Further in-depth research that focuses more on practical facilitation could be undertaken on each of these themes. Another aspect that I would investigate specifically in a South African context is critical citizenship education and faith. Ancestral and Christian beliefs surfaced in the data and how to facilitate critical citizenship education within such a context would need further investigation.

Johnson and Morris's (2010:77-78) framework for critical citizenship education is a valuable source for deciding on content for a critical citizenship module, but the strategies used to facilitate that content are far more complex. Further research is needed concerning strategies such as dialogue, community interactions, reflective writing and using art and design processes as a medium for changing perceptions and attitudes. There are positive and problematic aspects regarding all strategies used in the Critical Citizenship module that can be investigated in greater depth to improve the strategy. Future research projects could be directed at specifically collecting data about, for instance, the dialogue sessions or reflective writing exercises in the Critical Citizenship module. Schuitema *et al.* (2008) confirm that little in-depth research has been done on strategies for moral or critical citizenship education.

This research has given an indication of the emotional reactions that students could experience in the context of Stellenbosch University. Research focusing on theology and chemistry students that was conducted by the critical citizenship research group (2012) also revealed alternative reactions. For instance some Chemistry students in the group interview said that their contribution to society involved caring about the environment and not being that concerned with social issues. Critical citizenship education concerns all departments and faculties and, because of that, this research could be valuable to more departments and faculties. Collaborative research in various departments and faculties could add valuable perspectives.

Different results could have been obtained if a black or coloured lecturer at the Visual Arts department at Stellenbosch University had conducted this research. For that reason, I would encourage black and coloured postgraduate students and lecturers from various departments and faculties to investigate critical citizenship education from various perspectives.

6.4 CONCLUDING REMARKS

The investigations in this research aimed to explore perceptions and attitudes regarding personal transformation through teaching and learning in the Critical Citizenship module. Personal perceptions and attitudes of students, learners and lecturers were influenced in various ways by the Critical Citizenship module and the emotional reactions related to teaching and learning were identified in the research. These emotional reactions revealed various aspects of their immediate teaching and learning context, but also of the broader context in which students, learners and lecturers found themselves. This study therefore contributed to the research field of critical citizenship education in Visual Communication Design and Curriculum Studies in a South African context of a postcolonial and post-apartheid and previously white Afrikaans university.

REFERENCES

- Åkerlind, G. 2005. Academic growth and development – how do university academics experience it? *Higher Education*, 50:1-32.
- Allport, G.W. 1954. *The nature of prejudice*. Cambridge, Addison-Wesley.
- Alvesson, M. & Skoldberg, K. 2000. *Reflexive methodology: New vistas for qualitative research*. London: SAGE.
- American Institute of Graphic Arts. 2012. *AIGA standards of professional practice* [Online]. Available: <http://www.aiga.org/standards-professional-practice> [2012, March 7].
- Apple, M.W. 1979. *Ideology and curriculum*. London: Routledge.
- Apple, M.W. 1990. Can critical education interrupt the right? *Discourse: Studies in the Cultural Politics of Education*, 30(3):239-251.
- Apple, M.W. 2004. Creating difference: Neo-liberalism, neo-conservatism and the politics of educational reform. *Educational Policy*, 18(1): 12-44.
- Apple, M.W. 2010. Political research. In Kridel, C. (ed.), *Encyclopedia of Curriculum Studies*. California: SAGE. pp. 658-661.
- Apple, M.W. & Beane, J.A. 2007. *Democratic schools: Lessons in powerful education*. Portsmouth NH: Heinemann [Online]. Available: <http://newlearningonline.com/literacies/chapter-6-critical-literacies/apple-on-democratic-schools/> [2012, March 12].
- Asher, N. 2005. Crossing borderlands: Composition and postcolonial studies. *Teachers College Record*, 107(11):2517-2521.
- Ayto, J. 1990. *Dictionary of word origins*. New York: Arcade.
- Barbalet, J.M. 2001. *Emotion, social theory and social structure; A macrosociological approach*. United Kingdom: Cambridge University Press.
- Barnett, R. 2000. University knowledge in an age of supercomplexity. *Higher Education*, 40(1):409-422.
- Barnett, R. 2003. Engaging students. In Bjarnason, S. & Coldstream, P. (eds), *The idea of engagement: Universities in society*. London: Association of Commonwealth Universities.
- Barnett, R. 2004. Learning for an unknown future. *Higher Education Research & Development*, 23(3):247-260.

- Barnett, R. 2009. Knowing and becoming in the higher education curriculum. *Studies in Higher Education*, 34(4):429-440.
- Barnett, R. 2011. *Being a University*. New York: Routledge.
- Barnett, R. 2012. Imagining the ecological university: Revisiting hope and relevance. Unpublished paper delivered at the Sixth Annual Scholarship of Teaching and Learning Conference, 22 May, Somerset West, South Africa.
- Barnett, R. & Coate, K. 2005. *Engaging the curriculum in higher education*. New York: Open University Press.
- Barnett, R. & Coate, K. 2008. Engaging the curriculum in higher education. *British Journal of Educational Studies*, 56(2):234-235.
- Barnett, R., Parry, G. & Coate K. 2001. Conceptualizing curriculum change. *Teaching in Higher Education*, 6(4) October:435-49.
- Bennett, M. 1993. Towards ethnorelativism: A development model of intercultural sensitivity. In Paige, M. (ed.), *Education for the intercultural experience*. Yarmouth, Maine: Intercultural Press. pp. 21-71.
- Bhabha, H. 1995. Cultural diversity and cultural differences. In Ashcroft, B., Griffiths, G. & Tiffin, H. (eds), *The post-colonial studies reader*. New York: Routledge. pp. 206-212.
- Bhattacharyya, J. 2004. Theorizing community development. *Journal of Community Development Society*, 34(2):5-34.
- Behrens, R.R. 2003. Teaching as a subversive inactivity: The responsible design teacher. In Heller, S. & Vienne, V. (eds), *Citizen designer: Perspectives on design responsibility*. New York: Allworth Press. pp. 13-215.
- Bengu, S.M.E. 1996. Introduction. *Green Paper on Higher Education Transformation. December 1996* [Online]. Available: http://www.info.gov.za/greenpapers/1996/highereduc.htm#_Toc374340688 [2012, January 29].
- Berne, E. 1986. *Games people play: The psychology of human relationships*. New York: Ballantine Books.
- Bickmore, K. 2001. Student conflict resolution, power "sharing" in schools, and citizenship education. *Curriculum Inquiry*, 31(2):137-162.
- Biko, S. 2004. *I write what I like*. Johannesburg: Picador Africa.
- Bitzer, E. 2001. Understanding co-operative learning: A Case study in tracing relationships to social constructivism and South African socio-educational thought. *South African Journal of Higher Education*, 15(2):98-100.
- Bitzer, E. & Wilkinson, A. 2009. Higher education as a field of study and research. In

- Bitzer, E. (ed.), *Higher education in South Africa: A scholarly look behind the scenes*. Stellenbosch: Sun Press.
- Boland, J.A. & McIlrath, L. 2007. The process of locating pedagogies for civic engagement in Ireland: The significance of conception, culture and context. In McIlrath, L. & MacLabhrainn, I. (eds), *Higher education and civic engagement: International perspectives*. Burlington: Ashgate Publishing. pp. 83-97.
- Bouchard, N. 2002. A narrative approach to moral experience using dramatic play and writing. *Journal of Moral Education*, 31(4):407-422.
- Boud, D. & Knights, S. 1994. Course design for reflective practice. *Development*, (23):23-24.
- Boyer, E.L. 1996. The scholarship of engagement. *Journal of Public Service and Outreach*, 1(1):11-20.
- Bozalek, V. 2004. *Recognition, resources, responsibilities: Using students' stories of family to renew the South African social work curriculum* [Online]. Available: <http://igitur-archive.library.uu.nl/dissertations/2004-1203-094505/full.pdf> [2012, Feb 5].
- Braeckman, J. 2011. *Kritisch denken: Hoorcollege over het ontwikkeling van heldere ideeën en argumenten*. Studium generale University of Technology, Delft. Den Haag: Home Academy Publishers.
- Bingle, R.G. & Hatcher, J.A. 1999. Reflection in service learning: Making meaning of experience. *Educational Horizons*, 77(4):179-185.
- Brink, A.P. 1997. *Die Jogger: 'n Drama in twee bedrywe*. Kaapstad: Human & Rousseau.
- Buchanan, R. 1998. Branzi's dilemma: Design in contemporary culture. *Design Issues*, 14(1):3-20.
- Buchanan, R. 2001. Design research and the new learning. *Design Issues*, 17(4):3-23.
- Byram, M. 1997. *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.
- Caranfa, A. 2004. Silence as the foundation of learning. *Educational theory*, 54(2):221-230.
- Carlson, D. 2005. Hope without illusion: Telling the story of democratic educational renewal. *International Journal of Qualitative Studies in Education*, 18(1) January-February:21-45.
- Castells, M. 2011. *Public lecture. 2011 STIAS Lecture series, Socio-political movements in the internet age: From Cairo to Barcelona*. 16 August 2011, Con de Villiers lecture hall, JC Smuts building, Stellenbosch University, South Africa.

- Chappell, C., Rhodes, C., Solomon, N., Tennant M. & Yates, L. 2003. *Reconstructing the lifelong learner: Pedagogy and identity in individual, organisational and social change, selfwork*, Routledge Falmer, London. [Online]. Available: http://blackboard.liu.se/webapps/portal/frameset.jsp?tab=courses&url=/bin/common/course.pl?course_id=_1575_1. [2006, April 5].
- Carver, C.S., Glass, D.C. & Katz, I. 1978. Favorable evaluations of blacks and the handicapped: Positive prejudice, unconscious denial, or social desirability? *Journal of Applied Social Psychology*, 8(2):97-106.
- Cilliers, P. 2000. *Complexity and postmodernism: Understanding complex systems*. New York: Routledge.
- Clark, B.R. 1973. Development of the sociology of higher education. *Sociology of Education*, 46(1):2-14.
- Clark, M.L. 2001. Social stereotypes and self-concept in black and white college students. *The Journal of Social Psychology*, 125(6):753-760.
- Clark, T., Croddy, M., Hayes, W. & Philips, S. 1997. Service learning as civic participation. *Theory into Practice*, 36(3):164-169.
- Clark, B.R. & Neave, G. (eds). 1992. *The encyclopedia of higher education*. Oxford: Pergamon Press.
- Clifford, M.M. & Walster, E. 1973. The effect of physical attractiveness on teacher expectations. *Sociology of Education*, 46(2):248-258, Spring.
- Cohen, L., Manion, L. & Morrison, K. 2007. *Research methods in education*. Oxon: Routledge.
- Coldstream, P. 2003. Engagement - an unfolding debate. In Bjarnason, S. & Coldstream, P. (eds), *The idea of engagement: Universities in society*. London: Association of Commonwealth Universities. pp. 3-24.
- Connelly, F.M., He, M.F. & Phillion, J. 2008. *The SAGE handbook of curriculum and instruction* [Online]. Available: http://www.sageereference.com/hdbk_curriculum/Article_n25.html [2010, December 14].
- Connelly, FM. & Xu, S. 2008. The landscape of curriculum and instruction: Diversity and continuity. In Connelly FM., He, MF. & Phillion, J. *The SAGE handbook of curriculum and instruction*. pp. 514-533.
- Creswell, J.W. 2003. *Research design: Qualitative, quantitative and mixed methods approaches*. London: SAGE.
- Creswell, J.W. 2005. *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. New Jersey: Pearson Merrill Prentice Hall.

- Da Silva, T.S. 2008. Narrating redemption: Life writing and whiteness in the New South Africa: Gillian Slovo's *Every secret thing*. *Ariel: A Review of International English Literature*: 91-107.
- Damasio, A.R. 1994. *Descartes' error: Emotion, reason, and the human brain*. New York: Grosset, Putnam.
- Day, L. 2002. 'Putting yourself in other people's shoes': The use of forum theatre to explore refugee and homeless issues in schools. *Journal of Moral Education*, 31(1):21-34.
- Davey, C.L., Wootton, A.B., Thomas, A., Cooper, R. & Press, M. 2005. Design for the surreal world? A new model of socially responsible design. *Refereed conference proceedings for the European Academy of Design*, 29-31 March, Bremen, Germany.
- David, J.L. 2009. Service learning and civic participation. *Educational leadership*, May 2009:83-84.
- De la Rey, C. & Duncan, N. 2003. Racism: A social psychological perspective. In Ratele, K. & Duncan, N. *Social psychology: Identities and relationships*. Lansdowne: UCT Press. pp. 45-66.
- Delanty, G. 2006. The cosmopolitan imagination: Critical cosmopolitanism and social theory. *The British Journal of Sociology*, 57(1):26-46.
- Delpit, L.D. 1988. The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review*, 58(3) August:280-298.
- Denscombe, M. 2003. *The good research guide*. Maidenhead: Open University Press/McGraw-Hill.
- Denscombe, M. 2007. *The good research guide for small-scale social research projects*. Maidenhead: Open University Press.
- Department of Education, South Africa. 1996. *Green Paper on Higher Education Transformation* [Online]. Available: <http://www.info.gov.za/greenpapers/1996/highereduc.htm>. [2011, May 20].
- Department of Education, South Africa. 1997. *Programme for the Transformation on Higher Education: Education White Paper 3*. Government Gazette no. 18207, 15 August.
- Department of Education, South Africa. 1997. *A Programme for the Transformation of Higher Education. General Notice 1196 of 1997. Education White Paper 3* [Online]. Available: http://www.che.ac.za/documents/d000005/White_Paper3.pdf [2012, May 20].
- Department of Education, South Africa. 2001. *National Plan for Higher Education* [Online]. Available:

http://sun025.sun.ac.za/portal/page/portal/Administrative_Divisions/INB/Home/Documentation/Documentation_National/National%20Plan%20for%20Higher%20Education%20in%20South%20Africa.pdf [2012, May 20].

Department of Education, South Africa. 2002. *Revised National Curriculum Statement Grades R-9 (Schools): Social Sciences*. Pretoria.

Department of Education, South Africa. 2008. *Report of the ministerial committee on transformation and social cohesion and the elimination of discrimination in public higher education institutions* [Online]. Available: http://www.vut.ac.za/new/index.php/docman/doc_view/90-ministerialreportontransformationandsocialcohesion?tmpl=component&format=raw [2012, June 18].

Design action, leadership and the future. 2011. [Online]. Available: <http://www.designophy.com/calendar/design-education-1000000208-design-action.-leadership-and-the-future.htm> [2012, May 20].

Design activism and social change. 2011. [Online]. Available: <http://www.historiadeldisseny.org/congres/> [2012, May 20].

Dewey, J. 1899. The school and society. In Dworkin, M.S. (ed.), *Dewey on education*. New York: Teachers College Press. pp. 33-90.

Dewey, J. 1902. *The child and the curriculum*. Chicago: The University of Chicago Press.

Dewey, J. 1910. *How we think*. Boston: DC Heath.

Dewey, J. 1951. *Experience and education*. New York: Macmillan.

Dewey, J. 1958. *Art as experience*. New York: Capricorn Books.

Devine, P.G. 1989. Stereotypes and prejudice: Their automatic and controlled components. *Journal of Personality and Social Psychology*, 56:5-18.

Dimitriadis, G. & McCarthy, C. 2001. *Reading and teaching the postcolonial: from Baldwin to Basquiat and beyond*. New York: Teachers College Press.

Donaldson, L.P. & Daughtery, L. 2011. Introducing asset-based models of social justice into service learning: A social work approach. *Journal of Community Practice*, 19(1):80-99.

Dowdy, J.K., Givens, G., Murillo, E.G., Shenoy, D. & Villenas, S. 2000. Noises in the attic: The legacy of expectations in the academy. *International journal of Qualitative Studies in Education*, 13(5):492-446.

Du Preez, M. 2012. Let's not surrender democracy for anger. *Cape Times*: June 5.

Du Plessis, J. & Smith-Tolken, A. 2009. The significance of emotions in enhancing effective learning through reflection in service-learning. Unpublished paper delivered at the

Third International symposium on Service-Learning, 23-24 November, University of Indianapolis. Athens, Greece.

The Earth Charter Initiative. 2011. *Values and principles for a sustainable future* [Online]. Available: <http://www.earthcharterinaction.org> [2011, July 10].

Eisner, E.W. 1985. *The educational imagination: On the design and evaluation of school programs*. New York: Macmillan.

Eisner, E.W. 1972. *Educating artistic vision*. New York: Macmillan.

Eisner, E.W. 1994. *Cognition and curriculum reconsidered*. 2nd ed. New York: Teachers College Press.

Eisner, E.W. 1999. Does experience in the arts boost academic achievement? *The Clearing House*, 72(3):143-149.

Ellison, S. 2009. On the poverty of philosophy: The metaphysics of McLaren's "Revolutionary critical pedagogy". *Educational theory*, 59(3):327-351.

Elwell, F. 1996. *The sociology of Max Weber*, [Online] Available: <http://www.faculty.rsu.edu/~felwell/Theorists/Weber/Whome.htm> [2012, April 11].

Erasmus, P. 2009. The unbearable burden of diversity. *Acta Academica*, 41(4):40-55.

European Science Foundation (ESF). 2008. *Higher education looking forward: An agenda for future research* [Online]. Available: www.esf.org [2012, January 25].

Evenson, S. 2006. Directed storytelling: Interpreting experience for design. In Bennett, A. (ed.), *Design Studies: Theory and research in graphic design*. New York: Princeton Architectural Press. pp. 231-240.

Eye Magazine. 1999. *First things first manifesto 2000* [Online]. Available: <http://www.eyemagazine.com/feature.php?id=18&fid=99> [2012, May 20].

Eyler, J. 2002. Reflection: Linking service and learning – Linking students and communities. *Journal of Social Issues*, 58(3):517-534.

Fanon, F. 1967. *Black skin, white masks*. London: Pluto Press.

Fanon, F. 2006. The man of colour and the white woman. In Haddour, A. (ed.), *The Fanon reader*. London: Pluto. pp. 46-58.

Fenwick, T.J. 2001. *Experiential learning: A theoretical critique from five perspectives* [Online]. Available: <http://www.eric.ed.gov/ERICWebPortal/contentdelivery/servlet/ERICServlet?accno=ED454418> [2012, May 20].

- Ferreira, A. & Mendelowitz, B. 2009. Diversity, double-talk and (mis)alignment: pedagogic moves for epistemological access. *Southern African Linguistics and Applied Language Studies*, 27(1):77-92.
- Festinger, L. 1957. *A theory of cognitive dissonance*. Stanford: Stanford University Press.
- Flexner, A. 1930. *Universities: American, English, German*. Oxford: Oxford University Press
- Foerst, A. 1999. Artificial sociability: From embodied AI toward new understandings of personhood. *Technology in Society*, 21:373-386.
- Foucault, M. 2003. *"Society Must be Defended": Lectures at the College de France, 1975–1976*. New York: Picador.
- Foucault, M. 1978. *History of sexuality: An introduction*. Volume 1. New York: Vintage.
- Foucault, M. 1986. *History of sexuality: Care of the self*. Volume 3. New York: Random House.
- Foucault, M. 1995. *Discipline and punish: The birth of the prison*. New York: Vintage Books.
- Foucault, M. 1998. *The history of sexuality: The will to knowledge*. Volume 1. London: Penguin Group.
- Fourie, M. 1999. Institutional transformation at South African universities: Implications for academic staff. *Higher Education*, 38(3): 275-290.
- Frank, L. 2010. *De vijfde revolutie: Omdat hersenwetenschap onse wereld gaat veranderen*. MP3-CD Luisterboek. The Hague: Home Academy Publishers.
- Frankl, V. 1959. *Man's search for meaning*. New York: Washington Square Press.
- Frankenberg, R. 1993. *White women, race matters: The social construction of whiteness*. London: Taylor & Francis.
- Frascara, J. 2002. *Design and the social sciences: Making connections*. London: Taylor & Francis.
- Freire, P. 1996. *Pedagogy of the oppressed*. London: Penguin.
- Freire, P. 1975. Pedagogy of the oppressed. In Golby, M., Greenwald, J. & West, R. (eds), *Curriculum Design*. London: Open University Press. pp. 138-149.
- Freire, P. 1985. *The politics of education: Culture, power and liberation*. Westport: Greenwood Publishing.
- Freire, P. & Shor, I. 1987. *A pedagogy for liberation: Dialogues on transforming education*. Hampshire: MacMillan.

- Freud, S. 1961a. *A short account of psycho-analysis* [Online]. Available: <http://www.revalvaatio.org/wp/wp-content/uploads/freud-a-short-account-of-psychoanalysis.pdf> [2012, Feb 10].
- Freud, S. 1961b. The ego and the id. In Strachey, J. (ed. and translator), *Standard edition of the complete psychological works of Sigmund Freud*, Volume 19. London: Hogarth Press. 51-66.
- Freud, S. 1950. *Beyond the pleasure principle*. New York: Liveright.
- Freud, S. 1975. *Group psychology and the analysis of the ego*. New York and London: WW Norton.
- Frick, L., Albertyn, R.M. & Rutgers, L. 2010. The Socratic method: Adult education theories. *Acta Academica*, 1 Postgraduate supervision: research and practice. Supplementum: 75-102
- Frosh, S. 1989. *Psychoanalysis and psychology minding the gap*. London: Macmillan.
- Fryer, D. 1991. Qualitative methods in occupational psychology: Reflections upon why they are so useful but so little used. *The Occupational Psychologist*, 14(1): 3-6.
- Fuad-Luke, A. 2009. *Design activism: Beautiful strangeness for a sustainable world*. London: Earthscan.
- Gay, G. 2010. Multicultural curriculum. In Kridel, C.A. (ed.), *Encyclopedia of Curriculum Studies*, Volume 2. London: SAGE. pp. 586-590.
- Gardner, H. 1999. *Intelligence reframed: Multiple intelligences for the 21st century*. New York: Basic Books.
- Gibbons, M. 2005. *Engagement with the community: The emergence of a new social contract between society and science*. Paper presented at the Griffith University Community Engagement Workshop, South Bank campus, Queensland.
- Giddens, A. 1984. *The constitution of society: Outline of the theory of structuration*. Cambridge: Polity.
- Giddens, A. 1999. *Runaway world: How globalisation is reshaping our lives*. London: Profile Books.
- Giri, A.K. 2006. Cosmopolitanism and beyond: Towards a multiverse of transformations. *Development and Change*, 37(6):1277-1292.
- Giroux, H.A. 1985. Foreword. In Freire, P., *The politics of education: culture, power and liberation*. Westport: Bergin and Garvey. pp. xv-xxiv.
- Gitterman A. 1988. Teaching students to connect theory and practice. *Social Work with Groups*, 11(1/2):35-39.

- Goldblatt, P. 2006. How John Dewey's theories underpin art and art education. *Education and Culture*, 22(1):17-34.
- Goleman, D. 2004. *Emotional intelligence and working with emotional intelligence*. London: Bloomsbury.
- Gouws, A. 2012. Die mevrou Zuma. *Die Burger*: 9, April 17.
- Gramsci, A. 1971. The intellectuals: The formation of the intellectuals. In Hier, S.P. (ed.), *Contemporary sociological thought: Themes and theories*. Toronto: Canadian Scholars' Press. pp. 49-57.
- Granados, L. 2009. "Apartheid's Anniversary": The story of how the Calvinism of the South Africa's Dutch Reformed Church led the creation of the apartheid system in 1948. *Free Inquiry*, February-March.
- Grant, C.A. & Sleeter, C.E. 1994. *Making choices for multicultural education: Five approaches to race, class and gender*. Columbus: Merrill.
- Greene, M. 1995. Art and imagination: Reclaiming the sense of possibility. *The Phi Delta Kappan*, 76(5): 378-382.
- Groener, Z. 2006. Adult education and social transformation. In Merriam S.B., Courtenay, B.C. & Cervero, R.M. (eds), *Global issues and adult education*. San Francisco: Jossey-Bass. pp. 5-14.
- Grumet, M.R. 2010. Aesthetic theory. In Kridel, C.A. (ed.), *Encyclopedia of Curriculum Studies, Volume 1*. London: SAGE. pp. 16-18.
- Hancock, D.R. & Algozzine, B. 2006. *Doing case study research: A practical guide for beginning researchers*. New York: Teachers College Press.
- Habermas, J. 1978. *Knowledge and human interests*. London: Heinemann.
- Haddour, A. 2006. *The Fanon reader*. London: Pluto.
- Hattam, R. 2004. *Buddhism as a resource for reconciliation pedagogies* [Online]. Available: <http://www.aare.edu.au/04pap/hat04399.pdf> [2012, March 25].
- Hargreaves, A. 1998. The emotional practice of teaching. *Teaching and Teacher Education*, 14:835-854.
- Hardt, M. 2004. The collaborator and the multitude: An interview with Michael Hardt. *The Minnesota Review*. 61-62.
- Hardt, M. 2008. *Examined life*. Documentary film directed by A Taylor.
- Harrison, W.B. 1985. The power of anger in the work of love: Christian ethics for women and other strangers. In: Harrison, W. B. & Robb, C.S. (eds), *Making the connections: essays in feminist social ethics*. Boston: Beacon Press, 1985. pp. 3-21.

- Hart, T. 2008. *Nietzsche, culture and education*. Surrey: Ashgate.
- Helfenbein, R.J. & Shudak, N.J. 2009. Reconstructing/Reimagining democratic education: From context to theory to practice. *Educational Studies*, 45:5-23.
- Heller, S. & Vienne, V. (eds.). 2003. *Citizen designer: Perspectives on design responsibility*. New York: Allworth Press.
- Hemson, C. 2006. *Teacher education and the challenge of diversity in South Africa*. Cape Town: HSRC Press.
- Henning, E. 2004. *Finding your way in qualitative research*. Pretoria: Van Schaik.
- Higher and Adult Education Development Unit (HAESDU). 2012. Global Citizenship: Leading for Social Justice. University of Cape Town. Available: http://www.haesdu.uct.ac.za/activities/global_citizenship/ [2011, December 10]
- Hochschild, A.R. 1983. *The managed heart: Commercialization of human feeling*. London: University of California Press.
- Hoberg, S.M. 2004. School principalship and the value of African indigenous knowledge (AIK): Ships passing in the night? *South African Journal of Higher Education*, 18(3):40-55.
- Hofmeyer, J. 2011. Paul Cilliers, models and complex causality. Colloquium on Complexity: The Philosophical and Human Legacy of Paul Cilliers. December 8, 2011. Wallenberg Conference Centre, Stellenbosch, South Africa.
- Hofstadter, D.R. 1985. *Metamagical themas: Questing for the essence of mind and pattern*. New York: Basic Books.
- Hogg, M.A. & Cooper, J. (eds). 2003. *The SAGE handbook of Social Psychology*. London: Sage.
- Hook, D. 2004. Racism as abjection: A psychoanalytic conceptualization for a post-apartheid South Africa. *South African Journal of Psychology*, 34(4): 672-703.
- Horn, J. 2008. Human research and complexity theory. *Educational Philosophy and Theory*, 40(1):130-143.
- Hyslop, J. 1999. *The classroom struggle: Policy and resistance in South Africa, 1940-1990*. Pietermaritzburg: University of Natal Press.
- Illeris, K. 2003a. Towards a contemporary and comprehensive theory of learning. *International Journal of Lifelong Education*, 22(4):396-406.
- Illeris, K. 2003b. Workplace learning and learning theory. *Journal of Workplace Learning*, 15(4):167-178.

- Illeris, K. 2007. *How we learn: Learning and non-learning in school and beyond*. London: Routledge.
- Ilyenkov, E.V. 2007. A contribution to a conversation about aesthetic education. *Journal of Russian and East European Psychology*, 45(4):81-84.
- Indigenous Knowledge Systems (IKS) Policy. 2004. [Online]. Available: <http://ahero.uwc.ac.za/index.php?module=cshe&action=downloadfile&fileid=81806115511792347451177> [2012, February 25].
- Irwin, R.L. 2003. Toward an aesthetic of unfolding insights through curriculum. *Journal of the Canadian Association for Curriculum Studies*, 1(2):63-78.
- Jacobsen D. 2003. Courts across borders: The implications of judicial agency for human rights and democracy. *Human Rights Quarterly*, 25(1) February, 2003:74-92.
- Jackson, P.W., Boostrom, R. & Hanson, D. 1993. *The moral life of schools*. San Francisco: Jossey-Bass.
- Jamar, I. & Pitts, V.R. 2005. High expectations: A "how" of achieving equitable mathematics classrooms. *The Negro Educational Review*, 56(2,3) July:127-134.
- Jansen, J.D. 2005. Black dean: Race, reconciliation, and the emotions of deanship. *Harvard Educational Review*, 75(3):306-326.
- Jansen, J.D. 2009. *Knowledge in the blood: Confronting race and the apartheid past*. California: Stanford University Press.
- Jansen, J. 2012. When doubt is good. *THE BIG READ*. June 7. [Online]. Available: http://www.ufs.ac.za/dl/userfiles/Documents/00001/950_eng.pdf [2012, June 20].
- Jarvis, P. 2006. *Towards a comprehensive theory of human learning*. London: Routledge.
- Jaspers, K. 1963. *General psychopathology*. Manchester: Manchester University Press.
- Johnson, L. & Morris, P. 2010. Towards a framework for critical citizenship education. *The Curriculum Journal*, 21(1):77-96.
- Jones, R.S. 2006. Diversity, visibility and invisibility in higher education. *Diverse issues in Higher Education*, 23(2):41.
- Kaden, M.J. 2012. *Visual Communication Design course guide*. Visual Arts Department, Stellenbosch University: South Africa.
- Kamwangamalu, N.M. 1999. Ubuntu in South Africa: A Sociolinguistic perspective to a pan-African concept. *Critical Arts: A South-North Journal of Cultural and Media Studies*, 13(2):24-41.
- Kant, I. 1998. *Critique of pure reason*. Cambridge: Cambridge University Press

- Kaufmann, E. 2010. *Self-serving white guilt* [Online]. Available: <http://www.prospectmagazine.co.uk/2010/07/self-serving-white-guilt> [2010, October 15].
- Kayes, D.C. 2002. Experiential learning and its critics: Preserving the role of experience in management learning and education. *Academy of Management Learning and Education*, 1(2):137-149.
- Keet, A. Zinn, D. & Porteus, K. 2009. Mutual vulnerability: A key principle in humanising pedagogy in post-conflict societies. *Perspectives in Education*, 27(2):109-119.
- Kerr, D. 1999. Citizenship education in the curriculum: An international review. *The School Field*, 10(3-4):5-32.
- Kincheloe, J.L. 2003. Critical ontology: Visions of selfhood and curriculum. *Journal of Curriculum Theorizing*, 19(1):47-64.
- Klopper, C. 2009. The syntegrated arts education model: A non-linear approach to teaching and learning in the key learning area Creative Arts. *Journal of Artistic and Creative Education*, 3(1):30.
- Klein, H.K. & Meyers, M.D. 1999. A set of principles for conducting and evaluating interpretive field studies in information systems. *MIS Quarterly*, 23(1):67-93.
- Kolb, D.A. 1984. *Experiential learning: Experience as the source of learning and development*. New Jersey: Prentice Hall.
- Kridel, C. (ed.). 2010. *Encyclopedia of curriculum studies*. California: Sage.
- Kuh, G.D. 2003. What we're learning about student engagement from NSSE: Benchmarks for effective educational practices. *Change*, 35(2):24-32.
- Kul-Want, C. 2007. *Introducing aesthetics*. Cambridge: Icon Books.
- Kumashiro, K.K. 2000. Towards a theory of anti-oppressive education. *Review of Educational Research*, 70(1):25-53.
- Langer, S.K. 1957. *Problems of art: Ten philosophical lectures*. New York: Scribner.
- Laughlin, C.D. & Throop J. 1999. Emotion: A view from biogenetic structuralism. In Hinton, A. (ed.), *Biocultural approaches to the emotions*. Cambridge: Cambridge University Press. pp. 329-363.
- LeCompte, M.D. & Preissle, J. 1993. *Ethnography and qualitative design in educational research*. 2nd ed. London: Academic Press.
- Lefebvre, H. 1991. *The Production of space*, Oxford: Blackwell.
- Le Roux, J. 2000. The concept of "Ubuntu": Africa's most important contribution to multicultural education? *Multicultural Teaching*, 18(2):43-46.

- Leibowitz, B.L., Booie, K., Daniels, S., Loots, A., Richards, R. & Van Deventer, I. 2005. The use of educational biographies to inform teaching and learning in an African university. *South African Journal of Higher Education*, 19, Special issue:1220-1237.
- Leibowitz, B., Bozalek V., Rohleder P., Carolissen R. & Swartz L. 2010. "Whiteys love to talk about themselves": Discomfort as a pedagogy for change. *Race, Ethnicity and Education*, 13(1):83-100.
- Leibowitz, B. (In press). Understanding the challenges of the South African higher education landscape. In Leibowitz, B., Swartz, L., Bozalek, V., Carolissen, R., Nicholls, L. & Rohleder, P. (eds.), *Community, self and identity: Educating South African university students for citizenship*. Cape Town: HSRC Press.
- Leonardo, Z. 2004. The souls of white folk: Critical pedagogy, whiteness studies and globalisation discourse. In Ladson-Billings, G. & Gillborn, D. (eds), *The Routledge Falmer reader in multicultural education*. London: Routledge Falmer. pp. 117-136.
- Leshem, S. & Trafford, V. 2007. Overlooking the conceptual framework. *Innovations in Education and Teaching International*, 1:93-105.
- Lincoln, Y.S. & Guba, E.G. 1985. *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Lisle, A.M. 2010. *Reflexive practice: Dialectic encounter in psychology and education*. [s.l.]: Xlibris Publishing.
- Lock, G. 2007. *Political philosophy: An audio course on western political theory*. Studium Generale, Leiden University. The Hague: Home Academy Publishers.
- Lopez, A.J. 2005. Introduction: Whiteness after empire. In Lopez, A.J. (ed.), *Postcolonial whiteness: a critical reader on race and empire*. Albany: State University of New York Press. pp. 1-30.
- Lopez, A.J. (ed.). 2005. *Postcolonial whiteness: A critical reader on race and empire*. Albany: State University of New York Press.
- Lukes, S. 2005. *Power: A radical view*. Basingstoke: Palgrave Macmillan.
- M'Rithaa, M.K. 2006. *Redesigning education for inclusiveness: Universal design in context*. Design Education Forum of Southern Africa [Online]. Available: <http://www.defsa.org.za/download.php?view.30> [2012, March 7].
- Maake, N.P. 1992. A survey of trends in the development of African language literatures in South Africa: With specific reference to written Southern Sotho literature c 1900–1970s. *African Languages and Cultures*, 5(2):157-188.
- MacDonald, M. 2006. *Why race matters in South Africa*. Scottsville: University of KwaZulu-Natal Press.
- Macey, D. 2000. *Dictionary of critical theory*. London: Penguin Group.

- Makgoba, M.W. 1997. *Mokoko: The Makgoba affair: A reflection on transformation*. Florida: Vivlia.
- Mapesela, M.L.E. 2004. The Basotho indigenous knowledge (IK): Do we understand it well enough to employ it as a tool in higher education teaching? *South African Journal of Higher Education*, 18(3):316-326.
- Marshall, T.H. 1964. Citizenship and social class. In Lipset, S.M. (ed.), *Class, citizenship, and social development*. Westport: Greenwood Press: 65-122.
- Matveev, A.V. 2002. *The advantages of employing quantitative and qualitative methods in intercultural research: Practical implications from the study of the perceptions of intercultural communication competence by American and Russian managers* [Online]. Available: http://www.russcomm.ru/eng/rca_biblio/m/matveev01_eng.shtml [2012, May 20].
- Mautner, T. 2005. *The Penguin Dictionary of Philosophy*. 2nd ed. London: Penguin Books.
- Mayerfeld, J. 2003. Democracy and other human rights. Paper presented at the annual meeting of the American Political Science Association, Philadelphia Marriott Hotel, Philadelphia, PA, August 27, 2003.
- Mbiti, J.S. 1970. *African religions and philosophy*. London: Heinemann.
- McCarthy, C. 1991. Multicultural approaches to racial inequality in the United States. *Oxford Review of Education*, 17(3):301-316.
- McCool, M.A., Du Toit, F., Petty, C.R. & McCauley, C. 2006. The impact of a programme of prejudice-reduction seminars in South Africa. *Journal of Applied Social Psychology*, 36(3):586-613.
- McDonough, P.M. & Fann, A.J. 2007. The study of inequality. In Gumpert, P.J. (ed.), *Sociology of higher education: Contributions and their contexts*. Baltimore: The Johns Hopkins University Press:53-93.
- McCoy, K. 2003. Good citizenship. In Heller, S. & Vienne, V. (eds.), *Citizen Designer*. New York: Allworth Press. pp. 2-8.
- McIlrath, L. & MacLabhrainn, I. (eds). 2007. *Higher education and civic engagement: International perspectives*. Burlington: Ashgate.
- McLaren, P. 1986. *Schooling as ritual performance: towards a political economy of educational symbols and gestures*. London: Routledge.
- McLaren, P. 1994. *Life in schools: An introduction to critical pedagogy in the foundations of education*. 2nd ed. New York: Longman.

- Medin, D.L. 1988. A commentary on a dual process model of impression formation by M Brewer. In Srull, T.K. & Wyer, R.S. (eds), *Advances in social cognition*, Volume 1. Hillsdale, NJ: Erlbaum. pp. 119-126.
- Mendel-Reyes, M. 1998. A pedagogy for citizenship: Service learning and democratic education. *New Directions for Teaching and Learning*, 73:31-38.
- Merriam-Webster unabridged dictionary. 2012. [Online]. Available: <http://nws.merriam-webster.com> [2012, February 20].
- Mezirow, J. 1991. *Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.
- Mezirow, J. 1995. A transformation theory of adult learning. In Welton, M. (ed.), *Defending the lifeworld*. Albany, New York: State University of New York Press.
- Mezirow, J. 1996. Contemporary paradigms of learning. *Adult Education Quarterly*, 46(3):158-173, Spring.
- Mezirow, J. 1998. On critical reflection. *Adult Education Quarterly*, 48(3):185-198.
- Milner, H.R. 2007. Race, culture, and researcher positionality: Working through dangers seen, unseen, and unforeseen. *Educational Researcher*, 36(7):388-400.
- Moodie, T.D. 1975. *The rise of Afrikanerdom: Power, apartheid, and the Afrikaner civil religion*. Berkeley: University of California Press. [Online]. Available: <http://books.google.co.za/books?hl=en&lr=&id=UTNhTscJ9m4C&oi=fnd&pg=PA1&dq=religion+apartheid+afrikaner&ots=0lYZtbWhXj&sig=uPJpNCEjvYkubsopyP7BKfJkQPU#v=onepage&q=religion%20apartheid%20afrikaner&f=false> [2012, March 23].
- Morgan, W. & Streb, M. 2001. Building citizenship: How student voice in service-learning develops civic values. *Social Science Quarterly*, 82(1):155-169.
- Morrison, T. 1992. *Playing in the dark: Whiteness and the literary imagination*. Harvard: Harvard University Press.
- Murray, K.J. 1999. Bioethics in the laboratory: Synthesis & interactivity. *The American Biology Teacher*, 61(9): 662-667.
- Nakusera, E. 2004. Rethinking higher education transformation in terms of an African(a) philosophy of education: Perspectives on higher education. *South African Journal of Higher Education*, 18(3):127-137.
- National Commission on Higher Education (NCHE), South Africa. 1996. *A framework for transformation: Report*. Cape Town: CTP Book Printers.
- Nel, P.G. 1979. Die betekenis van die genootskap van Regte Afrikaners, die Afrikaanse Patriot en Ons Klijntji. In Nel, P.G. (ed.), *Die kultuurontplooiing van die Afrikaner*. Pretoria: HAUM. pp. 1-36.

- Nel, P.G. (ed.). 1979. *Die kultuurontplooiing van die Afrikaner*. Pretoria: HAUM.
- Niederhelman, M. 2001. Education through design. *Design Issues*, 17(3):83-87.
- Niehaus, C. 2000. White racists, raise your hands—None. *City Press*, 2 October.
- Nielsen, T.W. 2006. Towards a pedagogy of imagination: A phenomenological case study of holistic education. *Ethnography and Education*, 1(2):247-264.
- Nietzsche, F.W. 1968. *The will to power*. London: Weidenfeld & Nicolson.
- Nussbaum, M. 2002. Education for citizenship in an era of global connection. *Studies in Philosophy and Education*, 21(4-5): 289-303.
- Nussbaum, M.C. 2003. Capabilities as fundamental entitlements: Sen and social justice. *Feminist Economics*, 9(2-3):33-59.
- Nussbaum, M. 2004. *Not for profit: Why democracy needs the humanities*. Woodstock: Princeton University Press .
- Nussbaum, M. 2006. Education and democratic citizenship: Capabilities and quality education. *Journal of Human Development*, 7(3), November:385-395.
- Nussbaum, M. 2011. *Creating capabilities: The human development approach*. Cambridge, Massachusetts: Belknap Press of Harvard University Press.
- Null, J.W. 2008. Curriculum development in historical perspective. In Connelly, F.M. & He, M.F. (eds.), *The SAGE handbook of curriculum and instruction*. pp. 478-490.
- O'Dowd, R. 2003. Understanding the "other side": Intercultural learning in a Spanish-English e-mail exchange. *Language Learning & Technology*, 7(2):118-144.
- Osborne, R. & Van Loon, B. 2004. *Introducing sociology*. Thriplow: Icon Books.
- Oxford Dictionary*. 2012. [Online]. Available:
<http://oxforddictionaries.com/definition/tolerance?q=tolerance> [2012, April 3].
- Padayachee, V. 2005. The South African economy, 1994-2004. *Social Research*, 72(3): 549-580, Fall.
- Palmary, I. 2002. *Refugees, safety and xenophobia in South African cities: The role of local government. Research report written for the Centre for the Study of Violence and Reconciliation* [Online]. Available:
<http://www.csvr.org.za/docs/urbansafety/refugeessafteyand.pdf> [2011, March 12].
- Parker, L. 2011. *Graphic + service + social design: An exploration into using design skills and methods for social problems*. Master of Art & Design (MAD) thesis, Auckland University of Technology (AUT).
- Parker, W.C. 1997. The art of deliberation. *Educational Leadership*, 54(5):18-21.

- Parker, W.C. 2001. Educating democratic citizens: A broad view. *Theory into Practice*, 40(1):6-13.
- Phillion, J. 2010. Multicultural curriculum theory. In Kridel, c. (ed.), *Encyclopedia of curriculum studies*. California: Sage. pp. 590-591.
- Philipse, H. 2004. *Acht filosofische miniature: een hoorcollege over grote denkers, van Plato tot Wittgenstein*. Bureau Stadium Generale Universiteit Utrecht. Den Haag: Home Academy Publishers.
- Piaget, J. 1966. *The psychology of intelligence*. New Jersey: Littlefield, Adams.
- Pihlanto, P. 1994. The action-oriented approach and case study method in management studies. *Scandinavian Journal of Management*, 10(4):369-382.
- Pinar, F. 2008. Curriculum theory since 1950: Crisis, reconceptualization, internationalization. In Connelly, F.M., He, M.F. & Phillion, J. (eds), *The SAGE Handbook of Curriculum and Instruction* [Online]. Available: http://www.sage-reference.com/hdbk_curriculum/Article_n25.html [December 14, 2010].
- Pinar, W.F. 1991. Understanding curriculum as a racial text. *Scholar and Educator*, 15(2):9-21.
- Pinar, W.F. & Bowers, C.A. 1992. Politics of curriculum: Origins, controversies, and significance of critical perspectives. *Review of Research in Education*, 18:163-190.
- Polanyi, K. 1957. *The great transformation. The political and economic origins of our time*. Boston: Beacon Press.
- Poynor, R. 2009. Design as democracy. In Clark, H. & Brody, D. (Eds), *Design studies: A reader*. Oxford: Berg. pp. 176-179.
- Przeworski, A. 1985. *Capitalism and social democracy*. Cambridge: Cambridge University Press
- Ramphela, M. 2008. *Laying ghosts to rest: Dilemmas of the transformation in South Africa*. Cape Town: Tafelberg.
- Ratele, K. & Duncan, N. 2007. *Social psychology: Identities and relationships*. Lansdowne: UCT Press.
- Reaney, D.C. 1991. *The death of forever: A new future for human consciousness*. Melbourne: Longman Cheshire.
- Reddy, T. 2004. *Higher education and social transformation: South Africa case study* [Online]. Available: http://www.che.ac.za/documents/d000066/HEandSocialTransformationReport_25Feb2004.pdf [2011, December 20].
- Reilly, N. 1997. Women's rights as human rights: Local and global perspectives. Strategies

and Analyses from the ICCL Working Conference on Women's Rights as Human Rights (Dublin, March 1997) [Online]. Available: <http://whr1998.tripod.com/documents/iccldemocracy.htm> [2012, July 4].

Risager, K. 1998. Language teaching and the process of European integration. In Byram, M. & Fleming, M. (eds), *Language learning in intercultural perspective*. Cambridge: Cambridge University Press. pp. 47-96.

Rhoads, R.A. 2000. Democratic citizenship and service learning: Advancing the caring self. *New Directions for Teaching and Learning*, 82:37-44.

Robins, S. 2012. The spear that divided the nation. *Cape Times*, June 5.

Rodger, J.J. 2003. Social solidarity, welfare and post-emotionalism. *Journal of Social Policy*, 32:403-421.

Roediger, D.R. 1999. *The wages of whiteness*. London: Verso.

Rooke, C. 2003. The engagement of self and other: Liberal education and its contribution to the public good. In Bjarnason, S. & Coldstream, P. (eds.), *The idea of engagement: Universities in society*. London: Association of Commonwealth universities.

Rowe, C.J. 2005. Socrates 469-399 BCE. In Palmer, A. (ed.), *Fifty major thinkers on education; from Confucius to Dewey*. Oxon: Routledge. pp. 5-10.

SAFLII (South African Legal Information Institute). 2012. Soobramoney v Minister of Health (Kwazulu-Natal) Case CCT 32/97. 27 November 1997. Media summary [Online]. Available: <http://www.saflii.org/za/cases/ZACC/1997/17.html> [2012, June 5].

Said, E.W. 1994. *Culture and imperialism*. London: Vintage.

Samvad: Dialogue 2011. International seminar, 31st August and 01st September 2011. SID research cell, Faculty of Design, Center for Environmental Planning and Technology University (CEPT), Ahmedabad, India. Available: <https://sites.google.com/a/cept.ac.in/samvad2011/samvad-dialogue-2011> [2012, July 4].

Santas, A. 2000. Teaching anti-racism. *Studies in Philosophy and Education*, 19(1):349-361.

Sauthoff, M. 2004. Walking the tightrope: Comments on graphic design in South Africa. *Design Issues*, 20(2):34-50.

Savage, J. 2004. Researching emotion: The need for coherence between focus, theory and methodology. *Nursing Inquiry*, 11(1):25-34.

Schön, D.A. 1987. *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions*. San Francisco: Jossey-Bass.

- Schwab, J. 1969. The practical: A language for curriculum. *The School Review*, 78(1) November 1969):1-23.
- Schuitema, J., Ten Dam, G. & Veugelers, W. 2008. Teaching strategies for moral education: A review. *Journal of Curriculum Studies*, 40(1):69-89.
- Sen, A. 2004. Dialogue capabilities, lists, and public reason: Continuing the conversation. *Feminist Economics*, 10(3):77-80.
- Shannon, M.J. 1990. Toward a rationale for public design education. *Design Issues*, 7(1):29-41.
- Schopenhauer, A. 1883. The world as will, Fourth book. Second aspect. The assertion and denial of the will to live, when self consciousness has been attained. Available: http://dspace.wbpublibnet.gov.in/dspace/bitstream/10689/9461/7/Chapter%204_349%20-%20532p.pdf [2012, June 20]
- Shor, I. 1980. *Critical teaching and everyday life*. Boston: South End Press.
- Sim, S. & Van Loon, B. 2005. *Introducing critical theory*. Thriplow: Totem books
- Sluiter, I. 2007. *Op zoek naar Socrates, Studium Generale, Universiteit Leiden*. Den Haag: Home Academy Publishers.
- Smith, L.D. 2011. *An overview of signature learning with special reference to its future adoption at Stellenbosch University* [Online]. Available: <http://blogs.sun.ac.za/teaching/files/2011/12/Final-report-22-September-20112.pdf> [2012, February 20].
- Smith, L.T. 1999. *Decolonizing methodologies, research and indigenous peoples*. Dunedin: University of Otago Press.
- Smith, M.K. 2005. Elliot W. Eisner, connoisseurship, criticism and the art of education. *The encyclopaedia of informal education* [Online]. Available: www.infed.org/thinkers/eisner.htm [2011, May 5].
- Smith-Tolken, A.R. 2011. The university curriculum as engaging the community: A grounded theory inquiry approach, in Bitzer, E. & Botha, N. (eds), *Curriculum inquiry in South African higher education: Scholarly affirmations and challenges*. pp. 349-369.
- Snyman, G.F. 2008. 'Is it not sufficient to be a human being?' Memory, Christianity and white identity in Africa. *Religion and Theology*, 15(3-4):395-426.
- Spivak, G.C. 1993. *Outside the teaching machine*. New York: Routledge.
- Stake, R.E. 1995. *The art of case study research*. London: SAGE.
- Steinberg, S.R. 2010. Freire, Paulo. In Kridel, C. (ed.), *Encyclopedia of curriculum studies*. California: SAGE. pp. 382-385.

- Stellenbosch University Social Cohesion Group concept document. 2009. Unpublished document received by e-mail, 15 November 2009. Available: e-mail: elmarie@sun.ac.za
- Stellenbosch University. 2011. *Community interaction policy* [Online]. Available: http://admin.sun.ac.za/ci/ci@su/SUCommunityInteraction_Policy%20review.pdf [2012, May 20].
- Stellenbosch University. 2011. *FactBook*. Part 1: Student enrolments[Online]. Available: http://sun025.sun.ac.za/portal/page/portal/Administrative_Divisions/INB/Home/Fact%20Book/2011/Feiteboek%201%202011%20H.pdf [2012, January 20]
- Stellenbosch University. 2011. *The Pedagogy of Hope* [Online]. Available: <http://diehoopprojek.co.za/hope/Pages/default.aspx> [2010, August 1].
- Stellenbosch University. 2012. *Mission* [Online]. Available: <http://www.sun.ac.za/university/StratPlan/stratdocs.htm#mission> [2012, May 20].
- Stellenbosch University. 2012. *Yearbook* [Online]. Available: <http://www.sun.ac.za/university/jaarboek> [2012, March 5].
- Stevenson, D.B. 1996. *Freud's division of the mind* [Online]. Available: <http://www.victorianweb.org/science/freud/division.html> [2012, May 20].
- Steyn, M. 2005. "White Talk" White South Africans and the management of diasporic whiteness. In Lopez, A.J. (ed.), *Postcolonial whiteness: A critical reader on race and empire*. Albany: State University of New York Press.
- Steyn, M. 2006. *Launch of employment equity plan: Equity challenges facing higher education institutions in South Africa*. Speech delivered at Stellenbosch University.
- Sutherland, I. 2004. Paradigm shift: The challenge to graphic design education and professional practice in post-apartheid South Africa. *Design Issues*, 20(2):51-60.
- Swartz, L., Rohleder, P., Bozalek, V., Carolissen, R., Leibowitz, B. & Nicholls, L. 2009. "Your mind is the battlefield": South African trainee health workers engage with the past. *Social Work Education*, 28: 488-501.
- Szakolczai, A. 1994. Thinking beyond the East-West divide: Foucault, Patocka, and the care of the self. *Social Research*, 61(2):297-323.
- Taba, H. 1962. *Curriculum development: Theory and practice*. New York: John Wiley.
- Tajfel, H. & Forgas, J.P. 1981. Social categorization: Cognition, values and groups. In Forgas, J.P. (ed.), *Social cognition: perspectives in everyday understanding*. London: Academic Press. pp. 113-140.
- Tappan, M.B. 1998. Moral education in the zone of proximal development. *Journal of Moral Education*, 27(2):141-160.

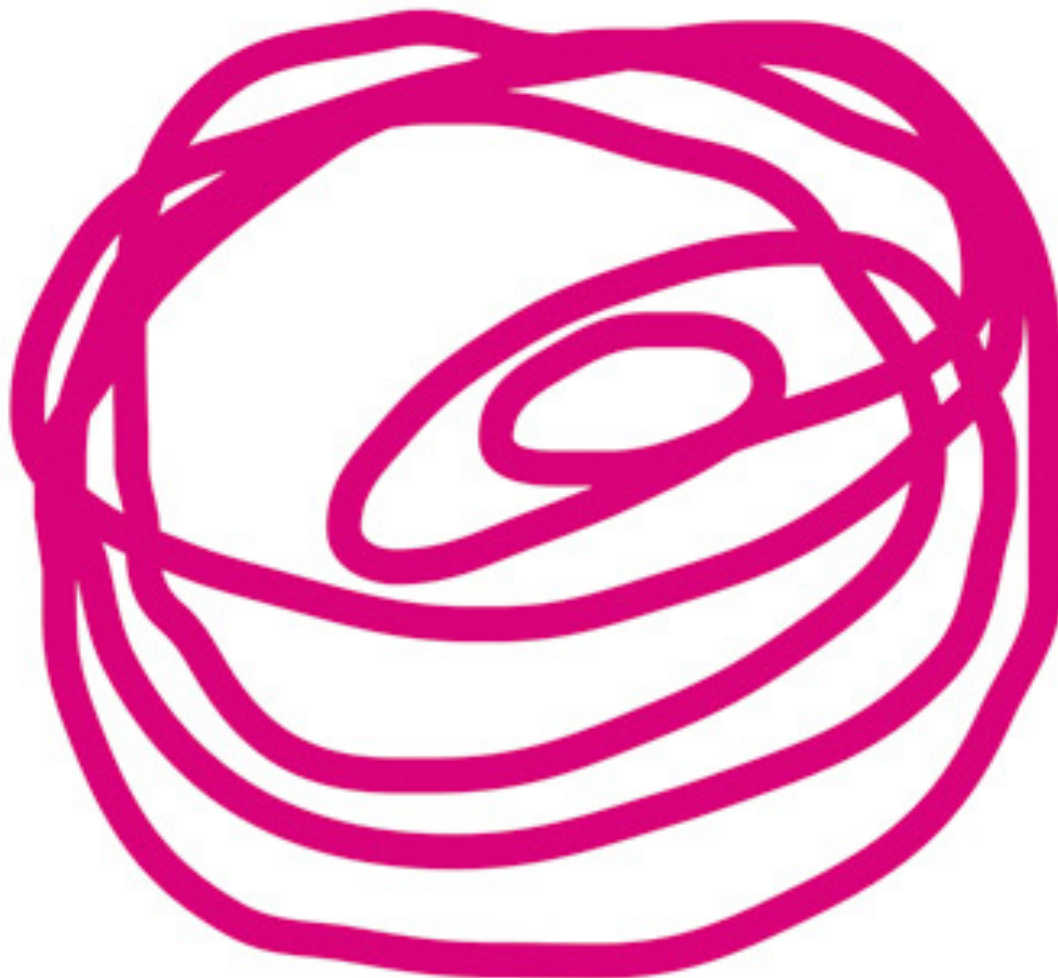
- Tarc, M.T. 2005. Education as humanism of the other. *Educational Philosophy and Theory*, 37(6):833-849.
- Taylor, B. 2007. *Learning for tomorrow: Whole person learning for the planetary citizen*. West Yorkshire: Oasis Press.
- Taylor, P. 2006. Introduction: Assessment in arts education. In Taylor, P. (ed.). *Assessment in arts education*. Portsmouth: Heinemann.
- Taylor, P. 2006. *Assessment in arts education*. Portsmouth: Heinemann.
- Teichler, U. 2005. Research on higher education in Europe. *European Journal of Education*, 40(4):447-469.
- Tennant, M. 2000. *Undisciplining psychology through pedagogy: An autobiographical case study of working knowledge*. University of Technology, Sydney [Online]. Available: http://blackboard.liu.se/webapps/portal/frameset.jsp?tab=courses&url=/bin/common/course.pl?course_id=_1575_1. [2006, April 5].
- Thoits, P.A. 1989. The sociology of emotion. *Annual Review of Sociology*, 15(1):317-342.
- Thorpe, A. 2011. *Defining design as activism* [Online]. Available: <http://designactivism.net/wp-content/uploads/2011/05/Thorpe-definingdesignactivism.pdf> [2012, May 20].
- Tredway, L. 1995. Socratic seminars: Engaging students in intellectual discourse. *Educational Leadership*, 53(1):26-29.
- Trivers, R. 1991. Deceit and self-deception: The relationship between communication and consciousness. In Robinson, M. & Tiger, L. (eds), *Man and beast revisited*. Washington: Smithsonian Institution Press. pp. 175-191.
- Trivers, R. 2011. *The folly of fools: The logic of deceit and self-deception in human life*. New York: Basic Books.
- Trope, Y. & Gaunt, R. 2003. Attribution and person perception. In Hogg, M.A. & Cooper, J. (eds), *The SAGE handbook of social Psychology*. London: Sage.
- Tyler, R.W. 1949. *Basic principles of curriculum and instruction*. Chicago: University of Chicago Press.
- United Nations Educational, Scientific and Cultural Organization (UNESCO). 2011. *Overcoming exclusion through inclusive approaches in education: A challenge and a vision: Conceptual paper for the education sector* [Online]. Available: <http://www.education.gov.za/LinkClick.aspx?fileticket=%2BUvqF85UQYo%3D&tabid=97&mid=400> [2012, May 20].
- University of Fort Hare. 2009. *Life, knowledge, action: The grounding programme: Curriculum and pedagogy* [Online]. Available: http://ufh.ac.za/lkaweb/index_Curr_Peda.htm [2012, May 20].

- University of Fort Hare. 2011. *Draft curriculum framework. Life, knowledge, action.* grounding programme of the Fort Hare University's compulsory undergraduate core curriculum (UCC, 2011). Available: <http://ufh.ac.za/lkaweb/> [2012, March 7].
- University of the Free State. 2012. *UFS101* [Online]. Available: <http://www.ufs.ac.za/templates/archive.aspx?news=2182&cat=1> [DATE ACCESSED]
- Urry, J. 2001. *Globalising the tourist gaze*. Cityscapes Conference Graz.
- The Department of Sociology, Lancaster University, Lancaster LA1 4YN, UK. [Online]. Available: <http://www.comp.lancs.ac.uk/sociology/079ju.html> [2012, March 9].
- Vandeyar, S. & Killen, R. 2006. Teacher-student interactions in desegregated classrooms in South Africa. *International Journal of Educational Development*, 26(4) July:382-393.
- Van der Walt, B.J. 1997. *Afrocentric or Eurocentric? Our task in a multicultural South Africa*. Potchefstroom: Potchefstroomse Universiteit vir Christelike Hoër Onderwys.
- Van Wyk, B. & Higgs, P. 2004. Towards an African philosophy of higher education. *South African Journal of Higher Education*, 18(3):196-210.
- Vaughan, R. 2008. *Conceptual Framework*. Bournemouth University [Online]. Available: http://webcache.googleusercontent.com/search?q=cache:dfyQVphOO9gJ:www.bournemouth.ac.uk/service_industries/news_events_conferences/PPTs/r_vaughan.ppt+Conceptual+Framework+Professor+Roger+Vaughan&hl=en&gl=za [2012, March 7].
- Venter, E. 2004. The notion of ubuntu and communalism in African educational discourse. *Studies in Philosophy and Education*, 23(2-3):149-160.
- Vice, S. 2010. How do I live in this strange place? *Journal of Social Philosophy*, 41(3):323-342, Fall.
- Vienna Declaration and Programme of Action*. 1993. [Online]. Available: <http://www2.ohchr.org/english/law/pdf/vienna.pdf> [2012, May 20].
- Vienne, V. 2003. In a continuous state of becoming: Design responsibility tomorrow. In Heller, S. & Vienne, V. (eds.), *Citizen designer*. New York: Allworth Press. pp. 244-246.
- Vygotsky, L.S. 1978. *Mind in society: The development of higher psychological processes*. Cambridge: Harvard University Press.
- Waghid, Y. 2004. African philosophy of education: Implications for teaching and learning. *South African Journal of Higher Education*, 18(3):56-64.
- Waghid, Y. 2009. Education for responsible citizenship. *Perspectives in Education*, 27(1) March: 85-90.

- Waghid, Y. 2010 *Education, democracy and citizenship revisited: Pedagogical encounters*. Stellenbosch: Sun Press.
- Walker, M. 2005. *Higher education pedagogies: A capabilities approach*. Maidenhead, UK: Society for Research into Higher Education & Open University Press.
- Walker, M. 2008a. A human capabilities framework for evaluating student learning. *Teaching in Higher Education*, 13(4):477-487.
- Walker, M. 2008b. Human capability, mild perfectionism and thickened educational praxis. *Pedagogy, Culture & Society*, 16(2), July:149-162.
- Warburton, J. & Smith, J. 2003. Out of the generosity of your heart: Are we creating active citizens through compulsory volunteer programmes for young people in Australia? *Social Policy and Administration*, 37(7):772-786.
- Watkins, W.H. 2010. Du Bois, W.E.B. In Kridel, C. (ed.), *Encyclopedia of curriculum studies*. California: SAGE. pp. 300-302.
- Weedon, C. 1987. *Feminist practice and poststructuralist theory*. Oxford: Basil Blackwell.
- Weinstein, J.R. 2004. Neutrality, pluralism and education: Civic education as learning about the other. *Studies in Philosophy and Education*, 23(4):235-263.
- Wesley, S. 2007. Multicultural diversity: Learning through the arts. *New directions for adult and continuing education*, 116:13-23, Winter.
- Wikipedia. 2012. *Perspectives on helping behavior* [Online]. Available: http://en.wikipedia.org/wiki/Helping_behavior
- Wright, S.C. & Taylor, D.M. 2003. The social psychology of cultural diversity: social stereotyping, prejudice and discrimination. In Hoggm, M.A. & Cooper, J. (eds), *The SAGE handbook of social Psychology*. London: Sage. pp. 432-457.
- Yeboah, A. 2008. *Political, economic, and social conditions of Native Americans in the United States and Africans in South Africa: a comparison* [Online]. Available: <http://ghaa.jsu.edu/journals/articles/albertapaperfinalcopy.pdf> [2012, May 20].
- Yin, R.K. 1994. *Case study research: Design and methods*. London: Sage.
- Yip, K. 2007. Self-reflection in reflective practice: A Jaspers' orientation. *Reflective Practice* 8(2):285-298.
- Yuval-Davis, N. 1999. The 'multi-layered citizen'. *International Feminist Journal of Politics*, 1(1):119-136.
- Zembylas, M. 2007a. Emotional ecology: The intersection of emotional knowledge and pedagogical content knowledge in teaching. *Teaching and Teacher Education*, 23:355-367.

- Zembylas, M. 2007b. *Five pedagogies, a thousand possibilities: Struggling for hope and transformation in education*. Rotterdam, Taipei: Sense.
- Zembylas, M. 2007c. Theory and methodology in researching emotions in education. *International Journal of Research & Method in Education*, 30(1):57-72.
- Zembylas, M. 2010. Teachers' emotional experiences of growing diversity and multiculturalism in schools and the prospects of an ethic of discomfort. *Teaching and Teachers: Theory and Practice*, 16(6):703-716.
- Zimmerman, B.J. 2002. Becoming a self-regulated learner. *Theory into Practice*, 41(2):64-70, Spring.
- Zuber-Skerritt, O. 2001. Action learning and action research: Paradigm, praxis and programs. In Sankara, S., Dick, B. & Passfield, R. (eds), *Effective change management through action research and action learning: Concepts, perspectives, processes and applications*. Lismore, Australia: Southern Cross University Press. pp. 1-27.

Appendix A: Extract of the Visual Communication Design 3rd year course guide
(Compiled by MJ Kaden)



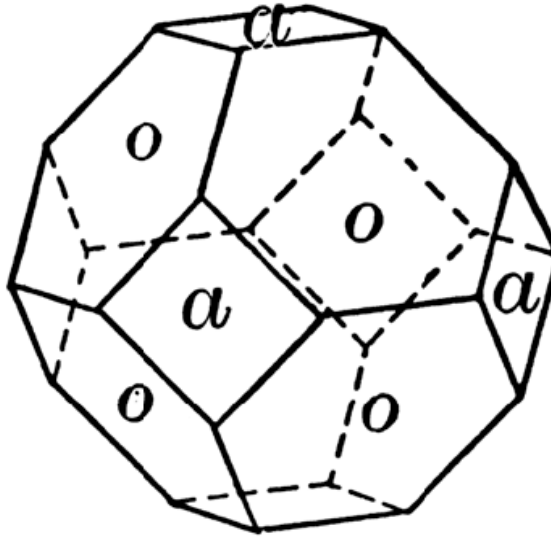
Detail from Gerwald Rockenschaub's Multidial

2012
Course Guide Visual Communication Design 378
Department of Visual Arts : Stellenbosch University

Contents

Introduction	 1
Notices and announcements	1
Contact hours	2
VCD programme: description, objectives, outcomes	 2
VCD course structure	4
Studio spaces and management	 4
Specialist areas	5
Photographic studio	6
Computer lab	6
Printmaking studios	6
Large format printing	6
Bookbinding	6
Workshops	6
Tools and equipment	6
Photographic and video equipment bookings	7
Core VCD course requirements	 7
Projects and assignments	7
Process records	7
Visual research and drawing journal	7
Digital records	8
Due dates	9
Assessment and examinations	 9
Evaluation criteria	10
Marking guidelines	11
Extenuating circumstances	11
Exhibiting work for examination	11
Procedures and rules for portfolio examinations	12

June & November examinations	13
Plagiarism	13
General information	 14
Language	14
Attendance, illness and absence	14
Problems and complaints procedures	14
Resources and learning opportunities	 15
Visiting Artist Programme (VAP)	15
Design indaba	15
JS Gericke Library	15
US Museum and US Gallery	16
Useful URLs, magazines, blogs, etc.	16
Learning programme	 17
Year programme	18
Weekly programme	19
Internship	 20
How to apply for internship	20
Internship report	21
Recommended reading	 22
Facilitators and contacts	 24
VCD 378 Acknowledgement and agreement	 25



Tessellation of a sphere

Introduction

Welcome to the Visual Communication Design programme at the Department of Visual Arts, Stellenbosch University!

The purpose of this guide is to provide general information and guidelines to help you to plan and direct your studies in a systematic and purposeful manner.

The Visual Communication Design programme is carefully designed to facilitate opportunities for you to systematically – over the course of four years – develop the necessary skills to enter the expanding and competitive world of design and the creative industries. Subjects, modules and projects expand and build on knowledge and skills gained in all units and levels of learning. It is therefore important that you approach all levels and course modules as a number of interlinking learning opportunities that mutually reinforce skills and broader understanding. You are encouraged to actively and consciously transfer, integrate and apply knowledge and experience gained from one project, module, level, or course subject, to another.

The central aim of the VCD course is to develop visual literacy, technical and technological skills, critical and creative thinking, visual communication, imaginative storytelling, and design and problem-solving strategies. This practice-based course stresses the fact that inter-relations exist between theory and practice, as well as between context, concept or function, principles, materials, technologies, media, and processes of design and image-making. The focus is on developing critical thinking, and independent and productive design practices that are mindful of the impact thereof on and consequences for individuals, communities, the environment and society at large.

In order to grow and fulfil your potential, you need to take ownership of your own learning process by adopting an open and inquiring attitude, and an active, critical and a self-conscious

enquiry into materials, technologies, situations and ideas. The programme demands total commitment and dedication to this process, and we expect your full and undivided engagement and participation in all opportunities and processes.

Notices and announcements

General announcements will be posted on the school notice board at the student entrance outside the auditorium. This is the central information point for your course.

Information specific to the Visual Communication Design 378 course will be posted in your studio space. Information and announcements may also be sent to you via your student e-mail account.

We expect that you read everything.

Contact hours

The university is based on a three-tier principle: teaching, research and community interaction. Apart from teaching (including postgraduate supervision), lecturers are also involved in research, and industry and community related projects. Contact hours and availability of lecturers are subject to these responsibilities.

Studio hours are from **09h00 – 17h00**. Contact hours with lecturers and tutors differ according to the different course levels – e.g. first years require more tuition than fourth years who are more experienced and who are expected to begin to work independently. Lecturers spend 9 – 12 hours per week on undergraduate teaching, and will determine contact hours for each project. It is therefore expected that you come sufficiently prepared to studio seminars and consultations, i.e. with the relevant process and visual material you have been working on, as well as questions and contextual information.

If you are not prepared and/or have nothing to show, the lecturer may cancel the discussion with you.

VCD programme: description, objectives, outcomes

Design is everywhere – it operates in the world determined by social, cultural, political, environmental, economic and technological powers and conditions. It is also part of the cultural apparatus with which humankind views and interprets the world – a medium and system for guiding behaviour, defining social and cultural experiences, and establishing principles, values and reliability, opinion forming, image making, and imagining. The designer plays an important role in enabling positive change in, or the exchange of information, values and knowledge between individuals, communities, and local and global cultures and societies.

The Visual Communication Design programme engages in the critical examination and exploration of the dynamic relationship between social contexts, contemporary culture, media, technology, time and space. As designers you will be required to function in a complex society with diverse cultural values and attitudes. To achieve competence and fulfil a meaningful role as a designer,

you are therefore encouraged to consciously develop, and progressively master the objectives and requirements of this course. By the end of the programme, the successful VCD student should have:

- An understanding of the unique role of the designer within the broad cultural and socio-economic context of the Southern African society as well as an understanding of their own roles as designers;
- Competence in the development of research skills;
- The ability to act and think critically and innovatively, with the appropriate self-knowledge and confidence, in areas of specialisation in the art and design world as well as within the broader context of personal and social functioning;
- An understanding of the concept plagiarism within the context of the art and design world;
- An understanding of the diversity of historical and cultural developments and the relevance of these developments to general contemporary issues as well as those in the art and design world;
- Competence in art and design skills through the execution and presentation of a body of work that reflects an appropriate level of complexity and density in both the practical and conceptual areas of the subject discipline;
- An understanding of the world as a set of related systems by recognising that problem-solving contexts do not exist in isolation; and
- Work effectively with others as a member of a team, group, organisation or community;
- Communicate effectively using language skills in visual, oral and written assignments;
- Under the threat of Global Culture, promote the preservation of indigenous knowledges by encouraging the positive and responsible utilisation of information and communication technologies towards the betterment of society.

VCD course structure

The VCD course is based on workshops, structured projects and assignments. However, you are encouraged to approach the different theoretical and practical modules as an interrelated set of knowledge and skills fields that mutually inform your design investigation, learning and practice.

First Year

Investigation of Visual Art Concepts 178 | Investigation of Visual Art Concepts 188 Visual Studies | BA subject | Information Skills.

Second Year

Graphic Design | Interdisciplinary Visual Studies | Drawing | Digital Production | Visual Studies | Industrial Psychology.

Third Year

Graphic Design | Interdisciplinary Visual Studies | Drawing | Digital Production | Visual Studies | Industrial Psychology.

Fourth Year

Graphic Design | Interdisciplinary Visual Studies | Theory of Art.

Studio spaces and management

Your studio space is where you spend most of your time in creative activities for the year. You are encouraged to create a stimulating workspace in the class studio where you can work comfortably and inspiringly. This must be done with consideration to fellow classmates who share that studio with you.

- Studios are workspaces, not storerooms. Use the lockers and plan drawers available to store materials, equipment and completed projects.
- Do not keep flammable materials in the studios. Keep solvents to a minimum and store them in the metal lockers provided.
- Do not use aerosol sprays of any description within the studios. If you do need them, use them outside, making use of appropriate protective surface coverings and masks.
- The Visual Arts Building is a high fire risk zone. Obey the **No Smoking** rule.
- Familiarise yourselves with the locations of emergency exits and fire extinguishers.
- Be considerate towards fellow students and use earphones with your sound system.
- Students are responsible for their personal equipment, materials and projects. Projects damaged or lost because of negligence will not be considered an acceptable excuse for not meeting a deadline or final moderation.
- Do not attempt to do any cutting without necessary protection of table surfaces such as the use of cutting mats.
- Damage to equipment must be reported to the lecturers concerned. Students will be held responsible for any damage to equipment and furniture due to misuse and irresponsible behaviour.
- Furniture is the property of the University of Stellenbosch. No furniture or equipment may be moved to or from another studio without permission.
- Switch off studio lights if you are the last person to leave. Close windows and external doors to prevent birds from entering the building.
- Empty and clear all cabinets and drawers by the end of the November exams. The Department reserves the right to remove any projects, equipment and material left unattended in studios.
- It is your responsibility to keep working spaces tidy. Please sort your waste and use the bins provided for glass, plastics and paper. Departmental assistants will sweep floors and empty bins.

- Smoking is strictly limited to designated areas in the quad.
- No use of alcohol is permitted in the Visual Arts Building.

Specialist areas

For expert activities specialist areas are available to all students. Any use of these areas requires a basic understanding of the use of equipment and tools, and must be done in consultation with the lecturers and technicians in charge. Be sure to respect the rules pertaining to these areas, and to leave behind clean and tidy spaces.

Photographic studio and darkrooms | 2024/2026

Any use of the photographic studio and darkrooms must be done in consultation with:
Hentie van der Merwe : Room 2016 : 021 808 2824 : hentie@sun.ac.za.

Computer lab | 2006

As all Visual Arts students use this facility it is imperative that you inform yourselves of computer training times. Unless you are attending a specific computer training session, the lab is not accessible for general production purposes while computer training is taking place.

Francois Tredoux : Room 2015 : 021 808 3042 : ft2@sun.ac.za.

André Williams : Room 2006 : 021 808 2815 : apw@sun.ac.za.

Printmaking studios

Any use of the etching (1003), lithography (1022) and screen-printing (1023) studios and equipment must be done in consultation with:

Vuli Nyoni : Room 1004 : 021 808 3587 : vuli@sun.ac.za

Large format printing | Attic

Use of the large format printer in the attic must be arranged in advance with:

Janneke de Kock : 083 720 3322.

Bookbinding studio | Attic

Any use of the Bookbinding studio and equipment must be made in consultation with:

Helene van Aswegen : 084 822 7567.

Workshops

Any use of the 3D workshop including the Tool room, Metal workshop, Wood workshop and Mould-making workshop is conditional to appropriate technical training. First discuss with your lecturer if you intend to use these.

Verna Jooste : Room 1040 : 021 808 2822 : verna@sun.ac.za.

Tools and equipment

You are responsible for your own tools and equipment. For specialist tools and equipment available in the department, consult the responsible person about their availability and use. You are responsible for any equipment that you borrow or use. If anything is lost or broken while in

your possession, you will be responsible for the replacement costs.

Verna Jooste : Room 1040 : 021 808 2822 : verna@sun.ac.za.

Some materials are available for purchase from the Paper Store (Room 1039) under the management of **Kamiela Crombie** : Room 1039 : 021 808 2878 : klatief@sun.ac.za

Photographic and Video Equipment bookings

All cameras, microphones, tripods and other photo and video equipment are managed by André Williams. Please plan and book ahead as there is a high demand for the equipment.

André Williams : Room 2006 : 021 808 2815 : apw@sun.ac.za

Core VCD course requirements

The VCD course is structured around a set of workshops, projects and assignments in different subject courses. Basic course requirements are attendance, participation and satisfactory completion of all projects and assignments as determined by the lecturing staff.

Projects

Structured investigations, exercises, projects and assignments will result in process material, integrated designs, prototypes, or art and design work. All projects and/or components must be fully resolved – completed, well executed, neatly finished and presented professionally by the deadline set by the lecturers.

Process records

All projects are the outcomes of a range of investigations and research processes. A separate process record must accompany each completed project. A process record usually traces and demonstrates the research, material investigations and processes such as:

- Readings (demonstrating your active search for a variety of texts and references, engagement with the text, and sense-making of the technologies, politics, philosophies, etc. surrounding the subject/theme of the project);
- Ethnographic and other visual research enquiries (data collection, surveys, maps, documentation, interviews, observations, materials, etc.);
- User and consumer research (case studies, focus groups, questionnaires, etc.)
- Visual and conceptual inspiration (collecting historical, contemporary and popular cultural references, materials, techniques, methods, etc.);
- Textual and conceptual investigation (descriptions, etymology, synonyms, antonyms, wordplay, filters, taglines, copy, etc.);
- Visual and material investigation (experimenting and exploring materials, visualising and building the design – thumbnails, sketches, roughs, constructions, assemblages, dummies, mock-ups, etc.);
- Proofing, evaluation and adjusting the design (fine-tuning text, colour, typefaces, layout, scale, etc.);

- A reflection and report on the learning process, including feedback to the group or lecturer.
- You must find a neat and appropriate form of containment for each project's process records. The title of the project and your name (not the lecturer's name) must be visible on the file.

Visual research/drawing journal

A visual research journal provides a space where you can explore form and ideas in terms of theory and practice, social context and message, writing and drawing, or, word and image, materials, objects, time and space, etc. Use the visual research journal to report and reflect on visiting artists and designers (VAP), Design Indaba, technical workshops, readings, etc. and explore issues and ideas in relation to materials, marks, shapes, visual language and form. Visual research journals must be exhibited alongside your work during both the June and November examinations.

Digital portfolio

Digital portfolios have become an accepted format for presenting work for design competitions, further studies and internship and job applications. It is imperative that you build and develop a digital portfolio to keep track of your progress and work. Compiling your digital portfolio will also give you practical experience in selecting, editing, scanning, compiling and presenting your work professionally.

You must hand in a digital portfolio (CD with high resolution JPEG/PDF files) alongside your final portfolio exhibition during the October/November exams. The digital portfolio must contain a carefully edited selection of process work and final projects done for Graphic Design, IVS and Drawing. All CDs must be clearly marked with your name and surname, course level (VCD 278/378/479) and year of production. The digital portfolios will be marked and contribute towards the October/November class mark.

The Department of Visual Arts reserves the right to use examples of students' work (with acknowledgement) on the Departmental website, US Open Day, and for departmental course evaluations and research purposes.

Due dates

All projects and assignments must be completed and submitted on the due dates. If work is not submitted on the due dates, a mark of 0% will be allocated. Students will be exempted from handing in on due dates only if there are extenuating circumstances. To receive an excused absence (A) students must formally inform the Department and relevant lecturer in writing, supported by necessary documentation.

Assessment and examinations

Assessment is continuous throughout the year. In June you will be required to exhibit all the work you have completed during the first semester. The June class mark is an average of all first semester projects and assignments. The June progress mark is a 40/60 calculation of the class mark and examination mark.

At the end of the year you will be required to exhibit the work you have completed during the whole year. The final November performance mark is a 20/20/60 calculation of the June progress mark, November class mark and the November examination mark.

June class mark : Average of first semester projects and assignments	40 %
June portfolio mark : Examination panel	60 %
November class mark :	
June progress mark (20%) and average of second semester projects and assignments (20%)	40 %
November portfolio mark : examination panel + external examiner	60 %
November performance mark	100 %

It is to your benefit to take critique into account and improve work for final results and portfolio examination purposes. However, no additional marking will be done during the semester.

Assessment of the June and November portfolios is based on your individual growth and achievement throughout the semester/year. The panel of examiners will assess your portfolio of work within the wider context of your participation and process records, and may find it necessary to moderate your class mark.

Portfolios are marked in relation to the class as a group, the specific point of progression during the year (June or November; progress or performance evaluation), and the point and level of progression during the specific course (introductory, intermediate, first advanced or second advanced levels).

During the November examination, an external examiner and a panel of lecturing staff will award a final performance mark for the portfolio. These exam results are final and are not open for discussion.

Evaluation criteria

The following skills-based categories are taken into consideration in the evaluation of work:

Process records

Research
 Lateral thinking, idea generation
 Visual, material and technical exploration

Projects	Concept – synthesis of form + content Visual communication Appropriateness
Typography and layout/composition	Technical skills / finish; neatness
Drawing	Ability to develop a personal voice, Integration of drawing, illustration, design
Digital portfolio	Technical presentation, editing, layout
Attitude	Critical thinking Innovation + origination Participation + group interaction Receptiveness and ability to grow Time management
Visual/drawing journal	Independent exploration, drawing, etc.
Presentation	Neat, logical, professional presentation of work

Marking guidelines

80% +	Outstanding
75 – 79%	Excellent (distinction)
70 – 74%	Very good
66 – 69%	Good (performing consistently and well)
60 – 65%	Average (meeting the standard requirements)
56 – 59%	Below average (not meeting the standard requirements)
50 – 55%	Weak (Meeting the minimum course requirements. Not a safe mark!)
40 – 49%	Very weak (fail)
40% –	Not acceptable

Extenuating circumstances

If you feel that there are extenuating circumstances that need to be considered by the examiners during exam assessment, these need to be made known to the course co-ordinator in writing plus relevant documentation by the last teaching day of the semester prior to the exam. Extenuating circumstances fall into only two categories: medical and compassionate.

Exhibiting work for examination

All scheduled and assigned projects, processes, workbooks and research journals must be exhibited and presented in a professional manner during the June and November portfolio examinations.

- Make sure that you pay attention to professional, neat and logical presentation of all your work during portfolio examinations. Present the semester/year's work logically and systematically to be viewed at a glance and for close-up scrutiny.
- The portfolio exhibition is a composition in space. Make optimum use of the exhibition space and plan the layout of your work. If possible, position all work at eye level matching that of a person of average height. Small and detailed work should be exhibited at eye level and not high against the ceiling.
- Make sure the work is put up straight and in line.
- Make sure your space is clearly demarcated from other students' spaces and that your name and student number are indicated neatly and in a clear and prominent position.
- Do not decorate title labels. Keep it neat and discreet.
- Use the exam space to its best advantage – avoid clamouring. Be cautious of using elaborate drapes and visual gimmicks. Keep the space open, clean and simple with the emphasis on neat and logical grouping and presentation of work.
- In case of dirty walls, use a good quality white PVA to cover the wall. Remove last minute materials and equipment from the exhibition space. Sweep the floor and clean up behind you.

Procedures and rules for portfolio examinations

- An exam session is from 09:00 – 16:00. Work should be up before an evaluation session starts.
- An exam session is not a public exhibition. No friends or relatives are allowed anywhere in the building during exam sessions.
- Under no circumstances should students attempt to walk past examiners. If by accident you find yourself in the vicinity of the examiners you should remove yourself speedily.
- All work must be presented in a manner that satisfies the course requirements. It is each student's responsibility to ensure that all required work is exhibited.
- If you have work that needs to be viewed in spaces other than your allocated exam space (e.g. such as in the seminar room), you need to:
 - Arrange this with the responsible lecturer at least a week in advance of the exam session;
 - Indicate clearly in your exam space that some or all of your work is elsewhere;
 - If your work is on a computer, make sure that there are instructions on how to operate the equipment or where to find work on the computer.
- Under no circumstances should departmental Macs be moved from the Mac Lab.

June examinations

Written feedback will be given at the June examination directly after a person's work is examined. Feedback will be brief and concise, and aimed at establishing particular strengths and weaknesses. Feedback must be viewed in the context of the course and/or project goals and outcomes.

November examinations

Once your work is installed you must leave the building. No feedback will be given at the November examination.

Remember, an external examiner is present who will be seeing your work for the first time. It is therefore imperative that your work is exhibited in such a way as to give a good sense of your processes and development.

Please consult the notice board for rules pertaining to how to treat the walls in the Visual Arts building. These instructions must be adhered to throughout the year.

Plagiarism

If it can be verified that you have contravened the copyright laws, you will be penalised and marks will be deducted. Committing plagiarism involves: copying what someone else has written or taking someone else's idea and trying to present it as original; something copied from someone else's work; someone else's idea that one presents as his/her own. If a student is found to be plagiarising work, the student will receive 0% for the project/exam.

General information

Language

The Department of Visual Arts supports the bilingual (Afrikaans and English) language option. Students and staff are free to speak and write in whichever of these languages they feel most confident and comfortable. Nobody is under any obligation to have to reply in the language in which they are addressed. Every attempt must be made to make sure that communication remains an open and unprejudiced process that enhances understanding within the teaching, learning and research environment.

Attendance, illness and absence

Studio hours are from **09h00 – 17h00**. You are expected to work in studios at all times when you are not attending other lectures.

Attendance will be monitored on a regular basis. Lecturers will define studio procedures at the beginning of each project and establish contact hours for the weeks to follow.

Please make sure that you report any condition – physical, psychological or circumstantial – that may have impact on your successful completion of the year's study. This information will be kept confidential. It is important that we know of any problems that may arise, as it is very difficult to guide you if we are not aware of all the variables.

If you are absent due to illness, make sure that you inform the lecturer concerned or Yumna Williams. You must hand in a medical certificate for the period of absence when you return to the Department. **Yumna Williams** : 021 808 3052 : Room 1001 : yumna@sun.ac.za

Problems and complaints procedures

If you have problems or questions concerning the Department, the Visual Communication Design programme, lecturers or students, discuss them directly and immediately with your lecturing staff. Do not let things bothering you develop into bigger problems. Deal with problems when they arise.

Staff members have contracts with students, not parents. As a result, all issues you bring to our attention, whether personal or related to your studies, will be treated with the strictest confidence, unless the issue proves life-threatening to yourself or others.

If matters cannot be resolved in informal discussions, the correct complaints procedure should be followed: raise the issue with your class representative, who will bring it to the staff's attention during the weekly staff meeting. If the problem is still not resolved, speak directly to the Head of Department (Prof. Keith Dietrich). Should he not be able to assist, it will then be referred to the Vice-Dean. Under no circumstances should students or parents speak directly to the Dean of Faculty or Rector of the University.

Resources and learning opportunities

Visiting Artist Programme (VAP)

Guest artists and designers will be invited to the Department to discuss their work during lunch hours on most Tuesdays throughout the year. Announcements of these lectures and discussions will be posted on the school notice board. Attendance of these lectures is compulsory.

Design Indaba

From the second year you will attend the three-day Design Indaba Conference in Cape Town as indicated on your timetable. Buses will leave from Victoria Street at 05h30 for Cape Town. Attendance of the Design Indaba is compulsory.

JS Gericke library

Make a point of visiting the JS Gericke library regularly – physically as well as online. Browse the New Acquisitions on weekly display, the Special Collections Section housing Africana and art catalogues, Rare Books and the Comics Collection, and shelf and online journals such as: *Design Issues*, *Design Studies*, *Design Quarterly*, *Visible Language*, *Colors Magazine*, *Design Indaba*, etc.

Appendix B Critical Citizenship Project 1. See Kayamandi - See Yourself, 2nd year students



Figure 1. Cover of book

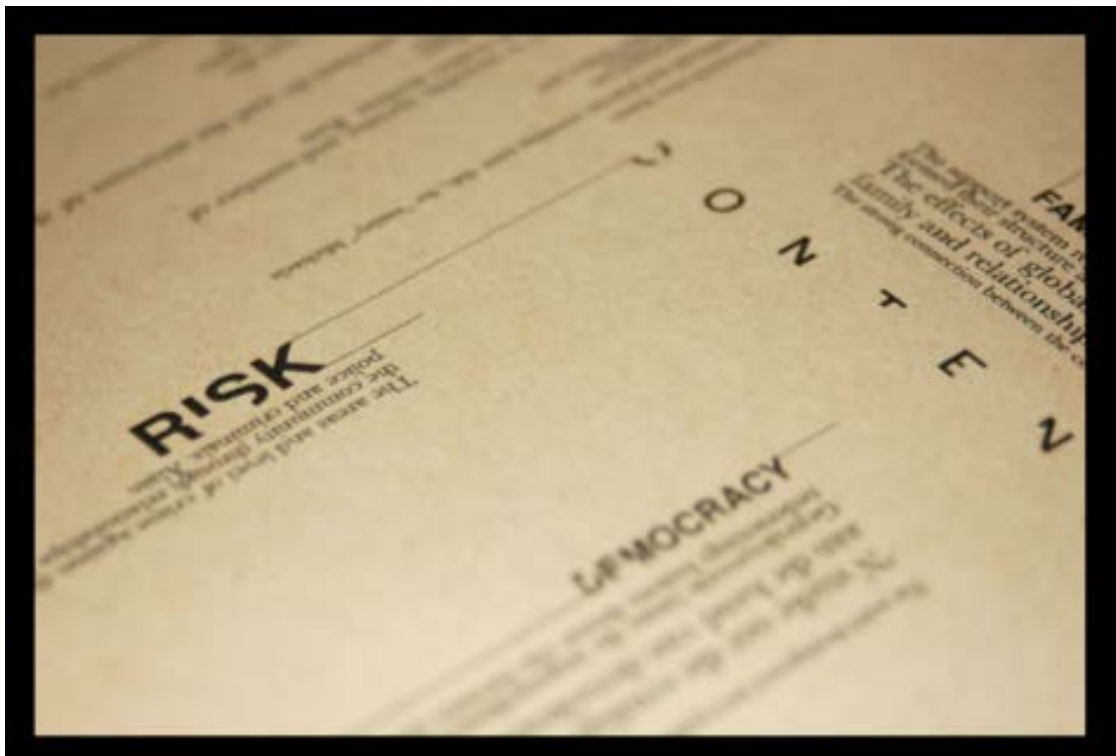


Figure 2. Contents page

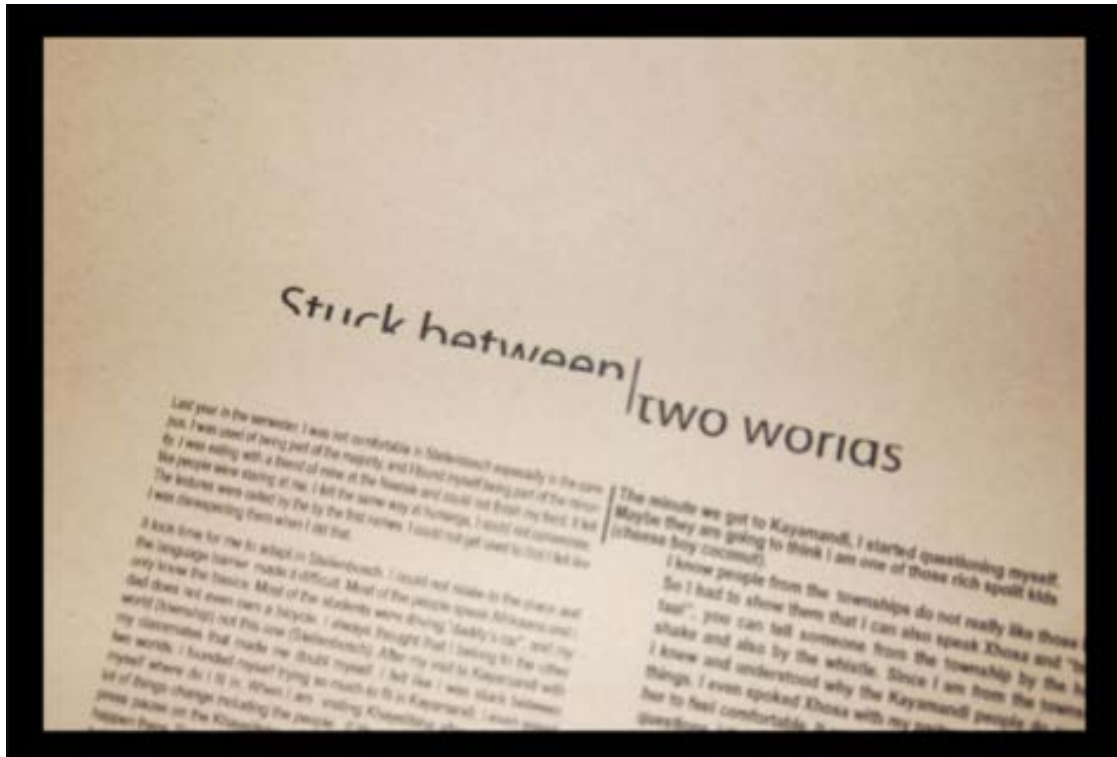


Figure 3. Student 2B6

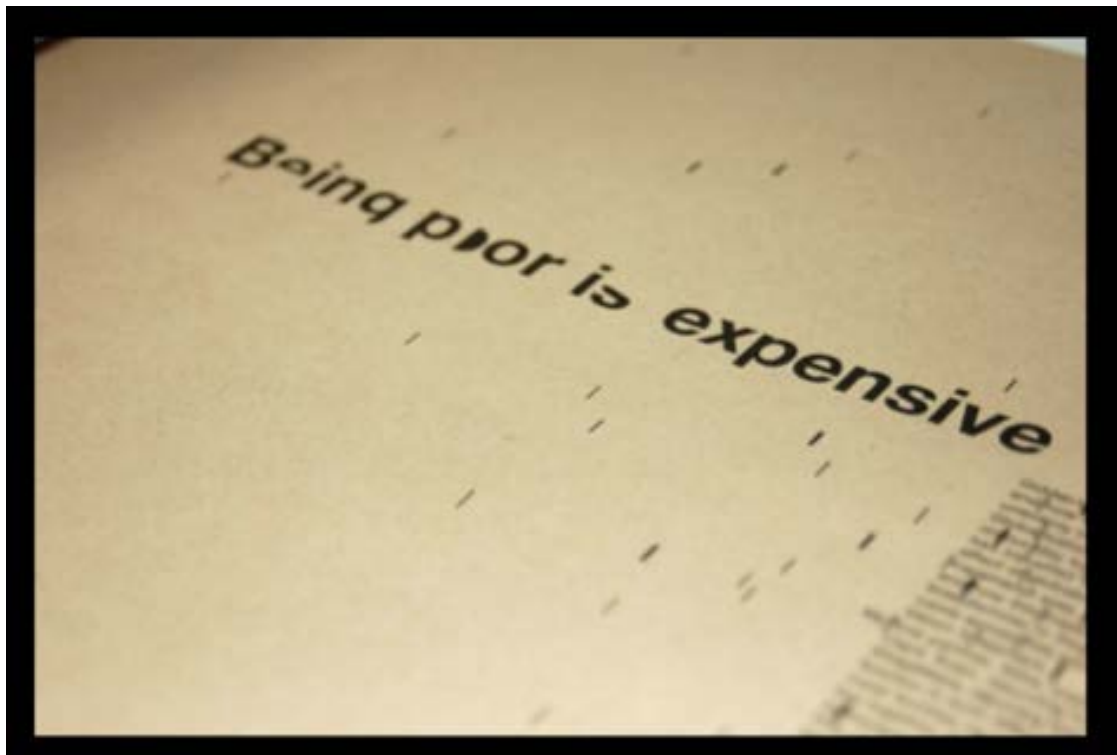


Figure 4. Student 2W57



Figure 5. Student 2B5

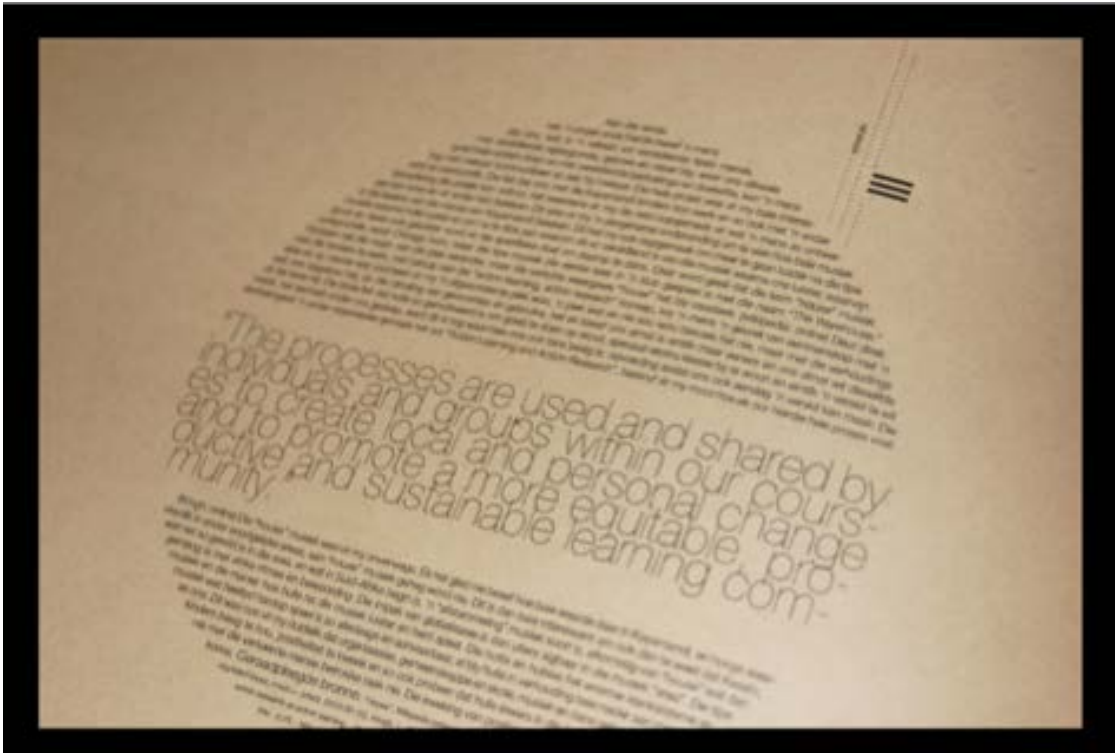


Figure 6. Student 2W63

Appendix C Critical Citizenship Project 2. Action research: Learning life skills in Kayamandi, 3rd year students



Figure 1. Cover of book



Figure 2. Student 3W69



Figure 3. Student 3C6

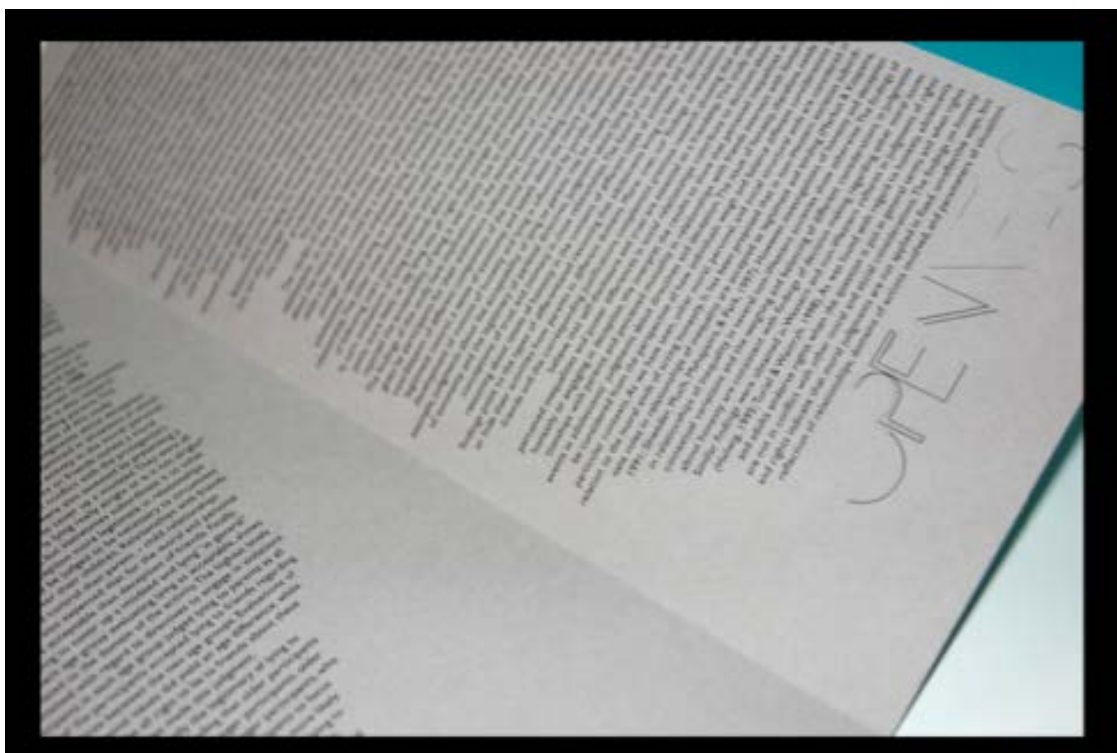


Figure 4. Student 3W81



Figure 5. Student 3W74

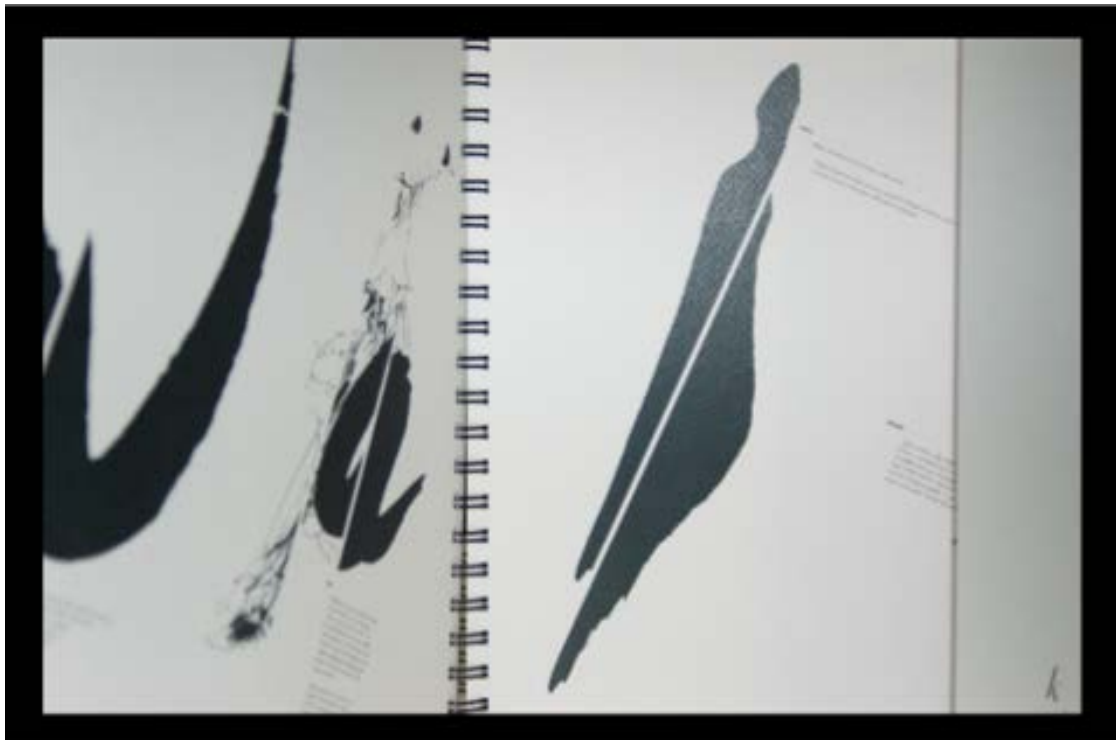


Figure 6. Student 3C9

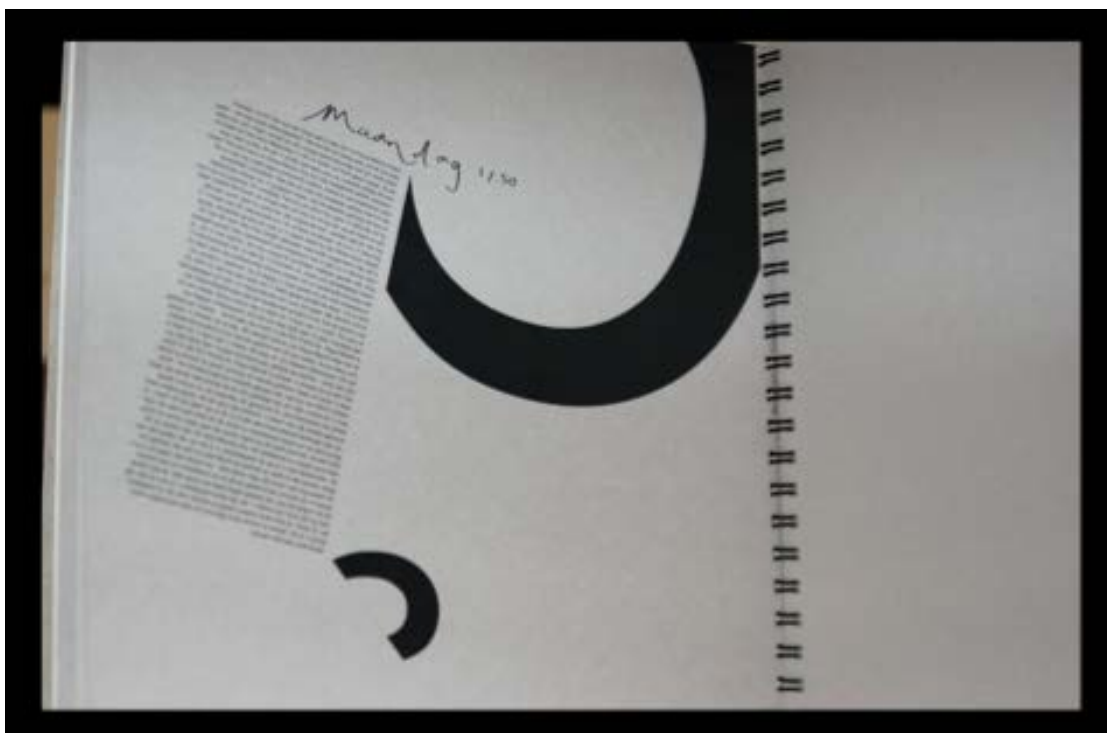


Figure 7. Student 3W72



Figure 8. Student 3W76



Figure 9. Student 3W77



Figure 10. Student 3W71

Appendix D Critical Citizenship Project 3: Design elements and principles, 1st year students



Figure 1. Student 1W33

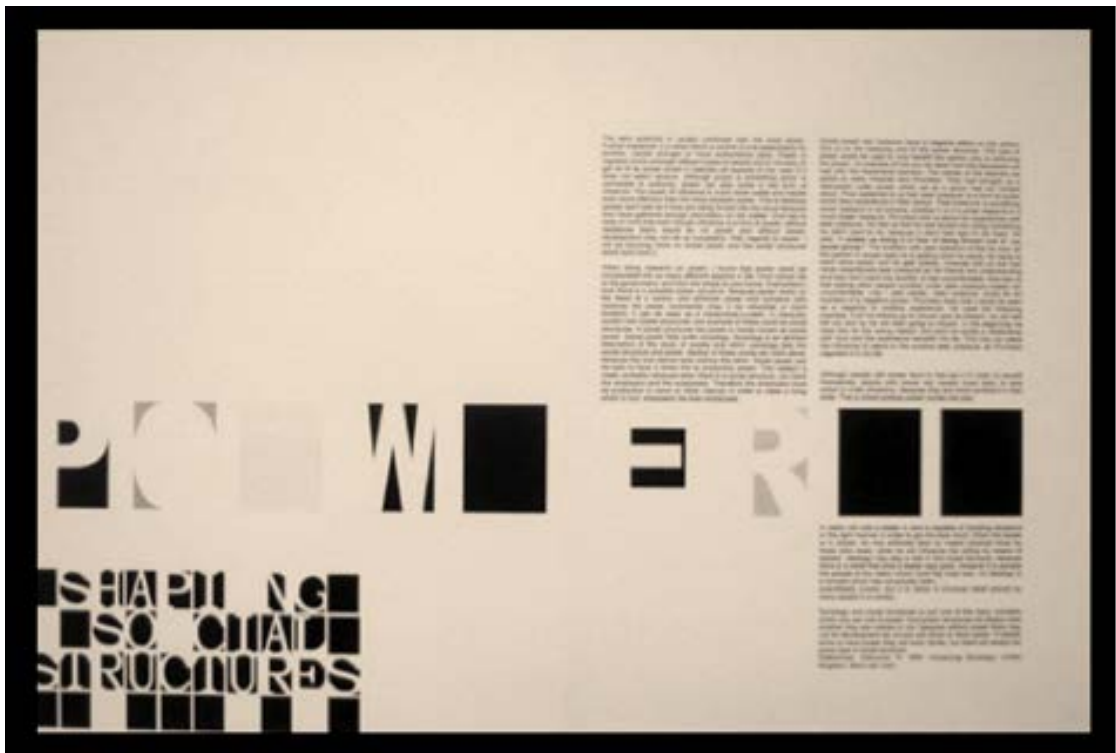


Figure 2. Student 1W27



Figure 3. Student 1W41

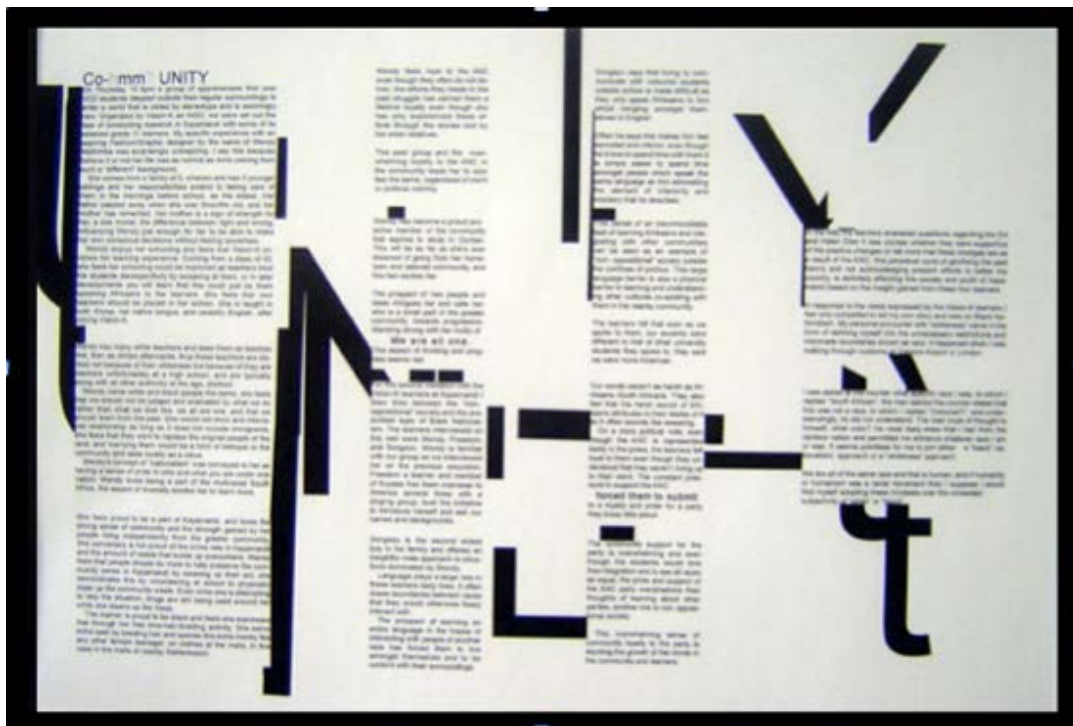


Figure 4. Student 1C3

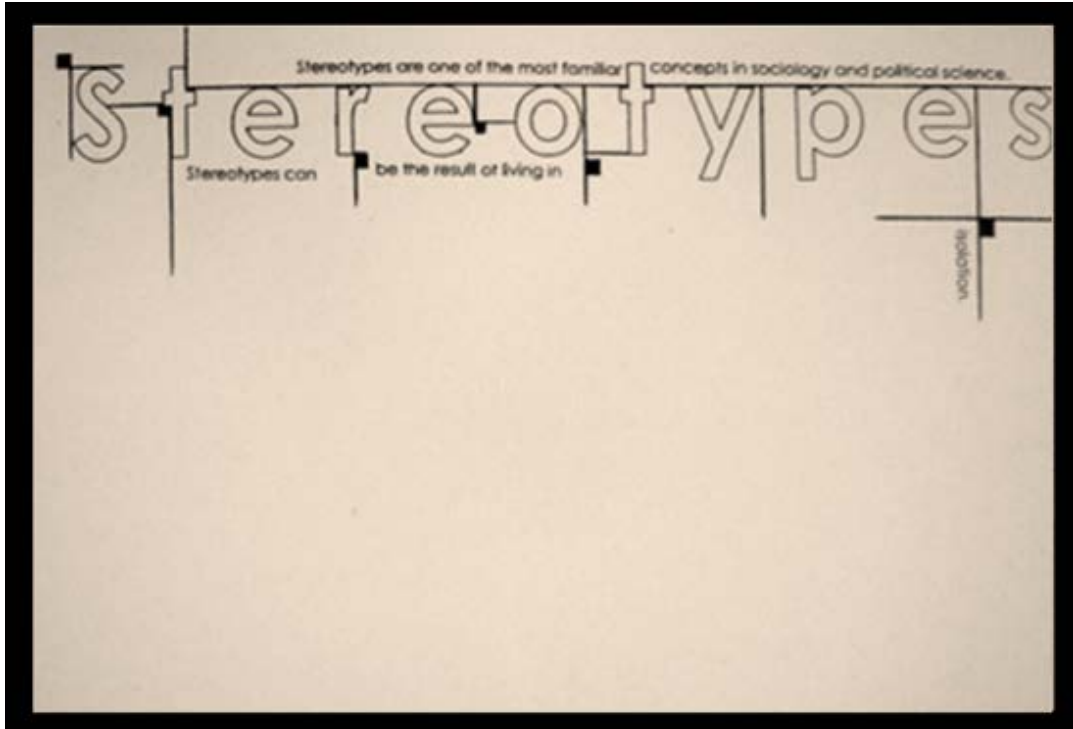


Figure 5. Student 1C5



Figure 6. Student 1W27

Appendix E Critical Citizenship Project 4. Design as healing. 3rd year students



Figure 1. Student 3W53



Figure 2. Student 2B6



Figure 3. Student 3B5

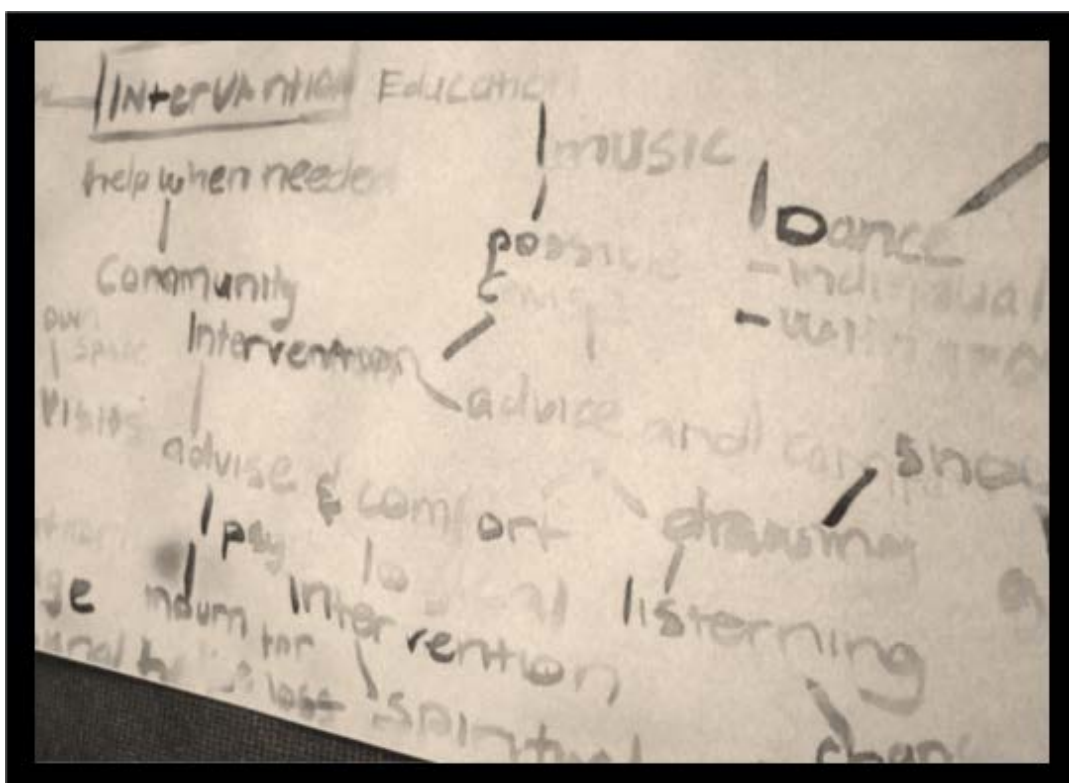


Figure 4. Student 3B6



Figure 5. Student 3W65

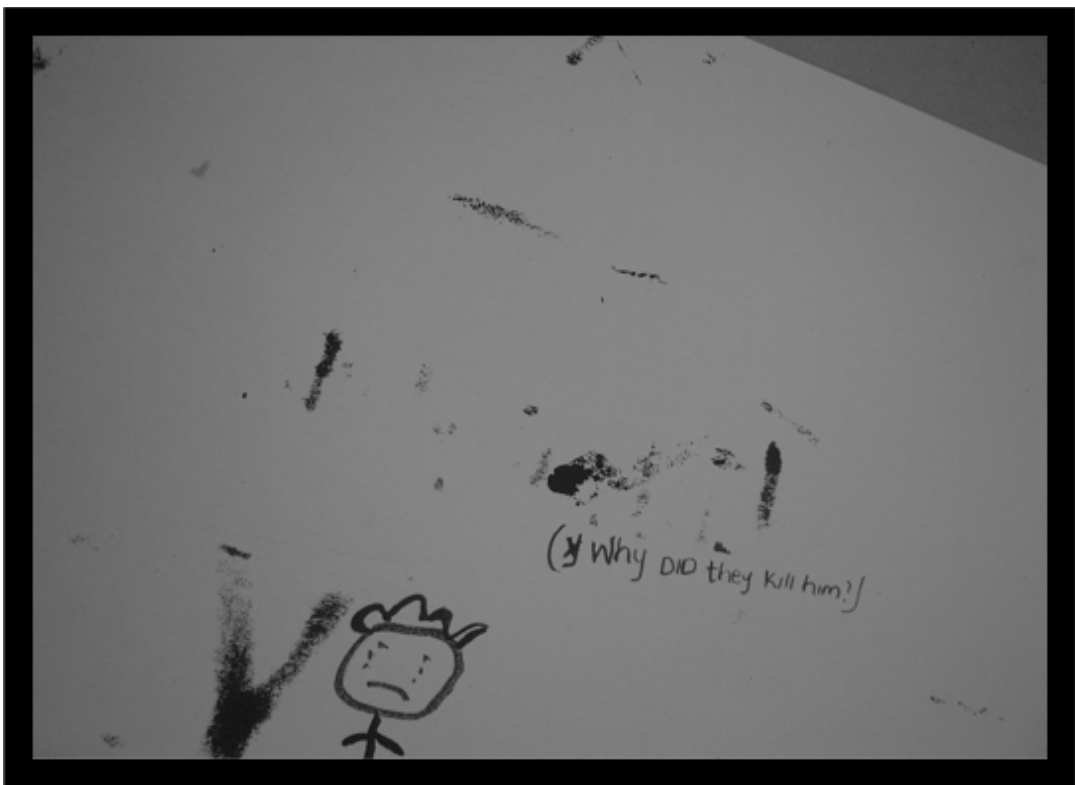


Figure 6. Student 3W54

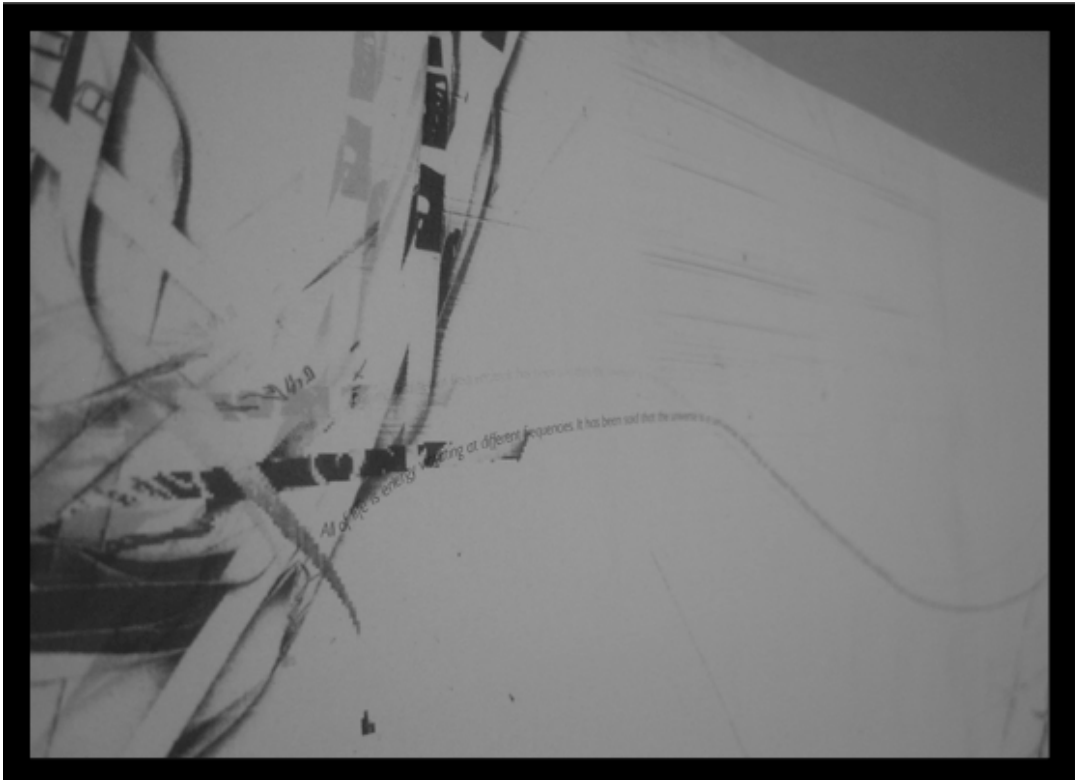


Figure 7. Student 3W49

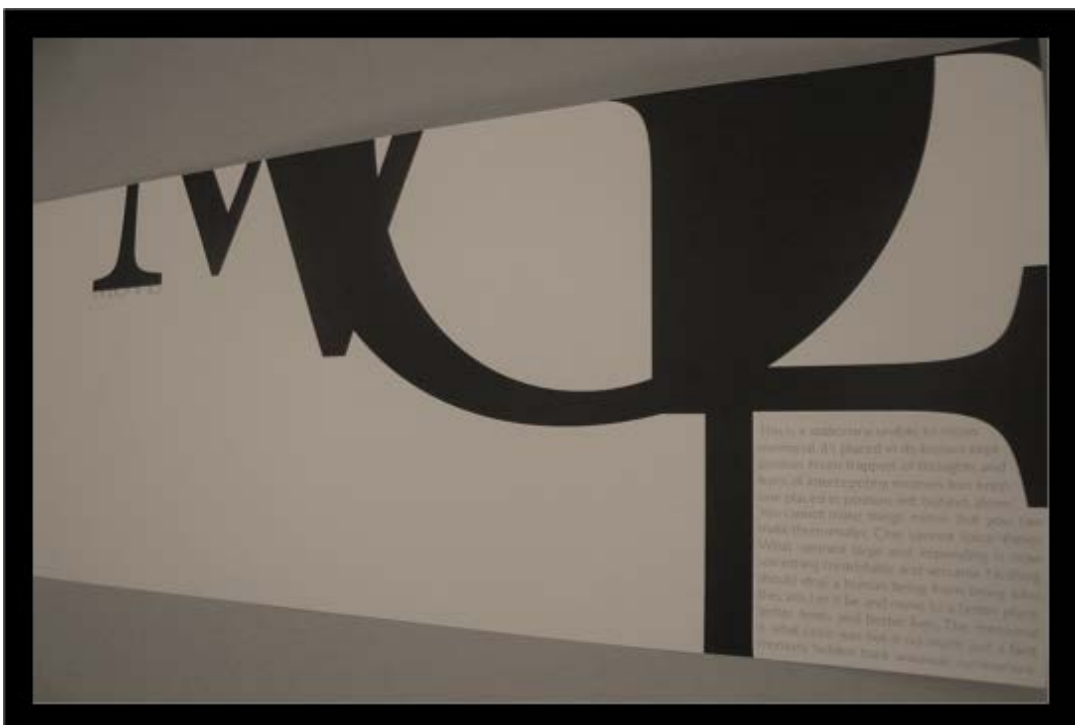


Figure 8. Student 3W51

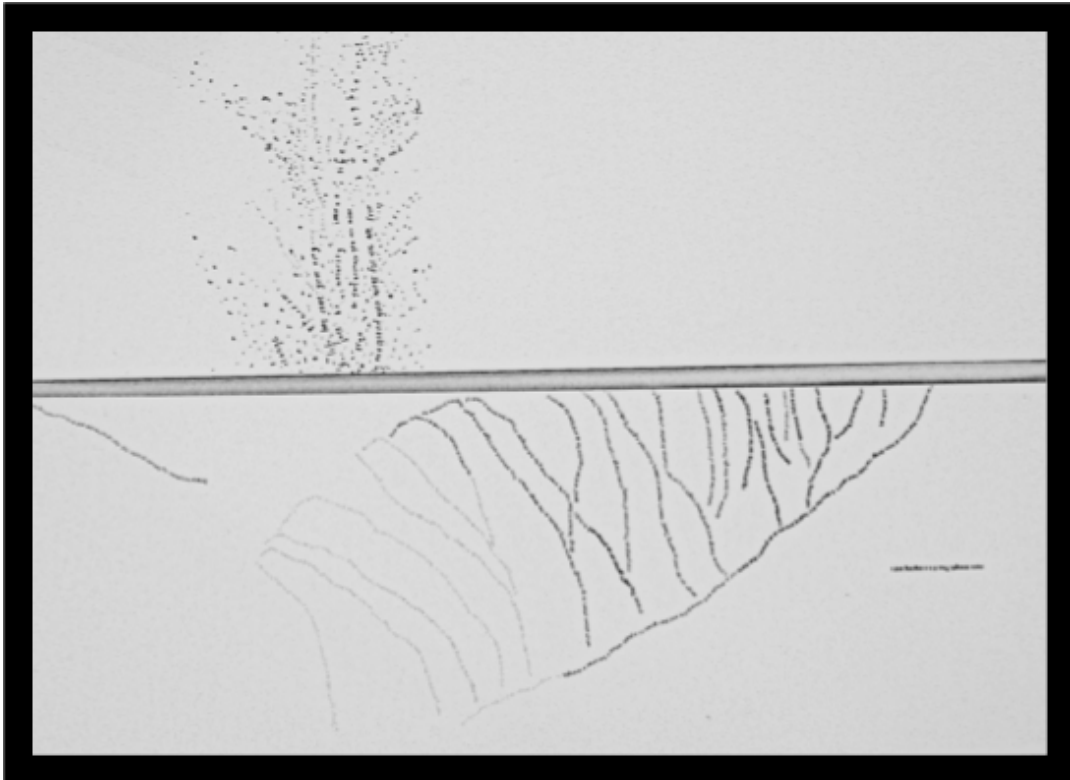


Figure 9. Student 3W56



Figure 10. Student 3W59

Appendix F Critical Citizenship Project 4. Design as healing. Learners



Figure 1. Learner BL15



Figure 2. Learner BL21



Figure 3. Learner BL4



Figure 4. Learner BL18



Figure 5. Learner BL17



Figure 6. Learner BL4 and BL10



Figure 7. Learner BL9



Figure 8. Learner BL8

Appendix G: Observation guide

OBSERVATION: GROUP	
Date	
PURPOSE OF RESEARCH	
To explore perceptions and attitudes regarding personal transformation through teaching and learning in the Critical Citizenship module.	
PURPOSE OF THIS OBSERVATION	
To establish how personal perceptions and attitudes of students, learners and lecturers are influenced by critical citizenship education in a Visual Communication Design curriculum.	
ANONYMITY AND CONFIDENTIALITY	
All the participants in the research will be fully briefed and their participation will be voluntary. I will not use the names of the participants and will, in this way, protect their identities. The information from the students will be kept confidential and personal confessions in the interviews that could harm anyone's reputation will not be shared with others.	
OBSERVATION CONTENT	
What is the goal of this observation?	
Where is it taking place?	
Who will be recorded?	
What behaviour or interactions will be recorded?	
When will it be recorded?	
During which event?	
Duration of observation?	
How frequently will it be recorded?	
Continuous or intermittent recording?	
What is the emotion / feeling while recording?	
Further comments / observations	

Appendix H: Interview guide

INFORMATION ABOUT THE RESEARCH

NAME AND CONTACT NUMBER OF RESEARCHER Elmarie Costandius

University of Stellenbosch, Tel.: 0825109790 Email: elmarie@sun.ac.za

TITLE OF RESEARCH ENGAGING THE CURRICULUM IN VISUAL COMMUNICATION DESIGN

PURPOSE OF RESEARCH	
To explore perceptions and attitudes regarding personal transformation through teaching and learning in the Critical Citizenship module.	
AIMS AND OBJECTIVES OF THE RESEARCH	
<p>The main aim of the study was to explore perceptions and attitudes regarding personal transformation through teaching and learning in the Critical Citizenship module.</p> <p>The resultant study objectives were:</p> <p>(d) To identify the emotional reactions to critical citizenship education of students, learners and lecturers related to teaching and learning.</p> <p>(e) To establish what the emotional reactions revealed about the immediate teaching and learning context in which students, learners and lecturers learn and teach.</p> <p>(f) To establish what the emotional reactions revealed about the broader context in which students, learners and lecturers found themselves.</p> <p>(g) To revisit the Visual Communication Design curriculum in order to create guidelines for personal and transformative teaching and learning.</p>	
ANONYMITY AND CONFIDENTIALITY	
<p>Even though the Citizenship project is incorporated into the Visual Communication Design curriculum, you are free to not participate in the research components of the project. Participation in the research is therefore voluntary. You are free to decline to participate in this study, or to withdraw from it at any point. Your decision as to whether or not to participate in this study will have no influence on your present or future status at the Stellenbosch University, the Visual Arts Department or the Visual Communication Design programme.</p>	
INTERVIEW: INDIVIDUAL OR FOCUS GROUP	
Person/s interviewed	
Date	
Place	
Duration	
INTERVIEW CONTENT	
<p>1. Introduction</p> <ul style="list-style-type: none"> • Explain objectives of the interview and explain what topic areas will be addressed 	

<ul style="list-style-type: none">• Explanation of the potential value of the research as to how the information will be used for the benefit of students, lecturers and communities• Give an indication of the expected length of the interview
<p>2. List of topics regarding citizenship project</p> <ul style="list-style-type: none">• Change of perceptions• Community interactions influences/ bodily learning• Conversations influences• Theory component influences• Reflection writing influences• Overall impression
<p>3. Closing</p> <ul style="list-style-type: none">• Summarise the main issues discussed• Discuss the next course of action to be taken, such as a possible follow-up interview• Invite participants to reflect on what they have said and encourage them to contact the researcher if they want to add or adjust any of their comments made during the interview• Thank the participant for his or her time

Appendix I: ID Coding2ND AND 4TH YEARS 2009

NAME	CODE	USED
Student 1	4B1	2
Student 2	4C1	4
Student 3	2B2	0
Student 4	4B3	0

3RD YEARS 2009

NAME	CODE	USED
Student 1	3W1	0
Student 2	3W2	1
Student 3	3W3	1
Student 4	3W4	0
Student 5	3W5	0
Student 6	3W6	0
Student 7	3W7	0
Student 8	3W8	2
Student 9	3W9	0
Student 10	3W10	0
Student 11	3W11	1
Student 12	3W12	0
Student 13	3W13	0
Student 14	3W14	0
Student 15	3W15	0
Student 16	3W16	0
Student 17	3W17	0
Student 18	3W18	0
Student 19	3W19	1
Student 20	3W20	0
Student 21	3C2	0
Student 22	3W21	0
Student 23	3W22	1
Student 24	3W23	0
Student 25	3W24	0
Student 26	3W25	1
Student 27	3W26	0

1ST YEAR 2010

NAME	CODE	USED
Student 1	1W27	1
Student 2	1W28	4
Student 3	1W29	5
Student 4	1W30	1
Student 5	1I1	2
Student 6	1W31	1
Student 7	1W32	4
Student 8	1W33	2
Student 9	1W34	0

Student 10	1W35	3
Student 11	1W36	1
Student 12	1C3	1
Student 13	1W37	2
Student 14	1W38	0
Student 15	1W39	1
Student 16	1W40	3
Student 17	1W41	0
Student 18	1W42	0
Student 19	1B4	1
Student 20	1C4	2
Student 21	1C5	2
Student 22	1W43	1
Student 23	1W44	1
Student 24	1W45	3
Student 25	1W46	2
Student 26	1W47	1

2ND YEAR 2010, 3RD YEAR 2011 and 4TH YEAR 2012

NAME	CODE	CODE	CODE	USED
Student 1	2W48	3W48	4W48	2
Student 2	2W49	3W49	4W49	5
Student 3	2W50	3W50	4W50	2
Student 4	2W51	3W51	4W51	1
Student 5	2W52	3W52	4W52	4
Student 6	2W53	3W53	4W53	4
Student 7	2W54	3W54	4W54	4
Student 8	2W55	3W55	4W55	2
Student 9	2W56	3W56	4W56	3
Student 10	2W57	3W57	4W57	4
Student 11	2W58	3W58	4W58	5
Student 12	2W59	3W59	4W59	1
Student 13	2W60	3W60	4W60	1
Student 14	2W61	3W61	4W61	0
Student 15	2W62	3W62	4W62	2
Student 16	2B5	3B5	4B5	8
Student 17	2B6	3B6	4B6	4
Student 18	2W63	3W63	4W63	3
Student 19	2W64	3W64	4W64	2
Student 20	2W65	3W65	4W65	3
Student 21	2W66	3W66	4W66	3

3RD YEAR 2010 AND 4TH YEAR 2011

Name	CODE	CODE	USED
Student 1	3W67	4W67	1
Student 2	3C6	4C6	8
Student 3	3W68	4W68	2
Student 4	3C7	4C7	3
Student 5	3W69	4W69	1
Student 6	3W70	4W70	1
Student 7	3W71	4W71	12
Student 8	3W72	4W72	1

Student 9	3W73	4W73	2
Student 10	3W74	4W74	3
Student 11	3W75	4W75	3
Student 12	3W76	4W76	10
Student 13	3C8	4C8	2
Student 14	3W77	4W77	3
Student 15	3W78	4W78	3
Student 16	3W79	4W79	0
Student 17	3W80	4W80	10
Student 18	3C9	4C9	1
Student 19	3W81	4W81	2

LEARNERS 2010 AND 2011

NAME	CODE	USED
Learner 1	BL1	3
Learner 2	BL2	1
Learner 3	BL3	1
Learner 4	BL4	2
Learner 5	BL5	2
Learner 6	BL6	2
Learner 7	BL7	1
Learner 8	BL8	1
Learner 9	BL9	1
Learner 10	BL10	1
Learner 11	BL11	3
Learner 12	BL12	3
Learner 13	BL13	1
Learner 14	BL14	1
Learner 15	BL15	2
Learner 16	BL16	1
Learner 17	BL17	1
Learner 18	BL18	2
Learner 19	BL19	0
Learner 20	BL20	2
Learner 21	BL21	3
Learner 22	BL22	0
Learner 23	BL23	2
Learner 24	BL24	2
Learner 25	BL25	0
Learner 26	BL26	1
Learner 27	BL27	2
Learner 28	BL28	1
Learner 29	BL29	3
Learner 30	BL30	2
Learner 31	BL31	2
Learner 32	BL32	3

LECTURER 2010, 2011

	CODE	USED
LECTURER 1	WLE1	12

Appendix J: Consent form (Learners)



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvenoot • your knowledge partner

STELLENBOSCH UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH

Consent form for Grade 11 Kayamandi High School learners. The Stellenbosch University students are also participating in this study.

You are asked to participate in a research study conducted by Elmarie Costandius, for a PhD in Curriculum Studies at the Visual Arts Department at Stellenbosch University.

Title of study: Engaging the curriculum in Visual Communication Design

1. PURPOSE OF THE STUDY

To explore perceptions and attitudes regarding personal transformation through teaching and learning in the Critical Citizenship module.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

- Participate in focal group discussions about your experience of the Community Interaction project.
- Focal group discussions will take between 60 – 90 minutes.
- Interviews will take place at the Kayamandi High School.

3. POTENTIAL RISKS AND DISCOMFORTS

I do not foresee any concrete risks to participants.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Participants will not benefit from the participation.

5. PAYMENT FOR PARTICIPATION

Participants will not receive payment for participating.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that could be identified with you as participant will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of keeping all written notes safe in a locked drawer in my office. I am the only person who has access to the keys for the drawer. Any participant may request to look at the notes or listen to the voice recordings of their individual contributions at any stage. Participants may review or edit any information mentioned in interviews or observation sessions.

Results will be reported in the PhD study but any learner, student or lecturer may decide to edit or review their comments at any time before it is published. The date of publishing will be made available to all participants and a suitable time frame will be allowed for responses. Information will be erased when the PhD study is published.

The learners will be briefed, and their participation is voluntary. All students will be informed of the action and be free to withdraw without any consequences regarding their relationships with the NGO, Visual Arts Department or Stellenbosch University.

To protect the identities of participants, I will not reveal any names. The information provided by learners will be kept confidential.

7. PARTICIPATION AND WITHDRAWAL

You may choose whether to participate in this study or not. If you volunteer to be a part of this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain part of the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact the researcher, Elmarie Costandius, at 0825109790 or at work 021 8083053, Visual Arts Department office 2023, Victoria Street, Stellenbosch; or the supervisor, Prof E Bitzer, at 021 8082297, Education building, Curriculum Studies, Ryneveld Street, Stellenbosch.

9. RIGHTS OF RESEARCH SUBJECTS

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

Maryke Hunter-Hüsselmann (mh3@sun.ac.za; 021 808 4623) at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to me by Elmarie Costandius in English. I am in command of this languages or it was satisfactorily described to me. I was given the opportunity to ask questions and these questions were answered to my satisfaction. I have been given a copy of this form.

I hereby consent voluntarily to participate in this study.

Name of Participant

Name of Parent / Legal Representative (if applicable)

Signature of Participant / Parent or Legal Representative

Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ [name of the participant] and/or [his/her] representative _____ [name of the representative]. [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in English and no translator was used.

Signature of Investigator

Date

Appendix J: Consent form (Students and lecturers)



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvenoot • your knowledge partner

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

Consent form for Visual Communication Design Service-Learning students and lecturers

Title of study: Engaging the curriculum in Visual Communication Design

You are asked to participate in a research study conducted by Elmarie Costandius, for a PhD in Curriculum Studies at the Visual Arts Department at Stellenbosch University.

- Students

You were selected as a possible participant in this study because this research focuses on expectations and perceptions of power relations in the Service-Learning module that you are enrolled for and that forms part of your Visual Communication Design (VCD) course. Even though it is part of your VCD course you are free to decide not to take part, in which case an alternative assignment will be given to you.

- Lecturers

You were selected as a possible participant in this study because this research focuses on expectations and perceptions of power relations in the Community Interaction project that you were involved with in 2008 and 2009.

1. PURPOSE OF THE STUDY

To explore perceptions and attitudes regarding personal transformation through teaching and learning in the Critical Citizenship module.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

Participate in group discussions as well as a possible individual interview about your experience of the Service-Learning project and the expectations and perceptions of power relations you experience in teaching, learning and the curriculum within the project.

Focal group discussions and individual interviews will take 60 – 90 minutes. There might be a follow-up session for discussions or interviews, which will take about 60 minutes. Observations during Service-Learning classes will only take place if all students agree to participate.

Interviews will take place in the Visual Communication Design seminar room of the Visual Arts Department. My office will be used if the seminar room is not available.

3. POTENTIAL RISKS AND DISCOMFORTS

I do not foresee any concrete risks to participants but it is true that the researcher is in a power position that may be influenced by what students say in interviews. This is something that I will be very aware of, and I will try my best not to be influenced by the responses from participants that may influence their course work or relationships in the department. The power position and relation of the lecturer (researcher) and student, student and learner will also be an aspect that I will address as a critical issue in my studies.

When sensitive issues are discussed, there is a risk of uncontained emotions. I have received funding from FIRLT to buy in a facilitator with Psychology experience that will assist me in class situations, in case any participant would like to have follow-up sessions with a Psychologist.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Participants will not benefit from the participation. Because of this study the Service-Learning module could be more effective in future and interaction between the department and other communities could improve.

5. PAYMENT FOR PARTICIPATION

Participants will not receive payment for participating.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you as participant will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of keeping all written notes and voice recordings safe in a locked drawer in my office. I am the only person who has access to the keys for the drawer. Any participant may request to look at the notes or listen to the voice recordings of their individual contributions at any stage. Participants may review or edit any information mentioned in interviews or observation sessions.

Results will be reported in the PhD study, but any learner, student or lecturer may decide to edit or review their comments at any time before it is published. The publishing date will be made available to all participants and a suitable time frame will be allowed for responses. Information will be erased when the PhD study is published.

The learners, students and lecturers who contribute to the research will be briefed, and their participation is voluntary. All students will be informed of the action and be free to withdraw from the class during observation sessions without any consequences regarding their course or relationships with lecturers/facilitators, the Visual Arts Department or Stellenbosch University.

To protect the identities of participants, I will not reveal any names. The information provided by learners, students and lecturers will be kept confidential. Information about participants will not be shared with other lecturers.

7. PARTICIPATION AND WITHDRAWAL

You may choose whether to participate in this study or not. If you volunteer to be a part of this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain part of the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact the researcher, Elmarie Costandius, at 0825109790 or at work 021 8083053, Visual Arts Department office 2023, Victoria Street, Stellenbosch; or the supervisor, Prof E Bitzer, at 021 8082297, Education building, Curriculum Studies, Ryneveld Street, Stellenbosch.

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

Students and lecturers

The information above was described to me by Elmarie Costandius in English and I am in command of this language. I was given the opportunity to ask questions and these questions were answered to my satisfaction.

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

Name of Participant

Name of Parent / Legal Representative (if applicable)

Signature of Participant / Parent or Legal Representative

Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to _____ [name of the participant] and/or [his/her] representative _____ [name of the representative]. [He/she] was encouraged and given ample time to ask me any questions. This conversation was conducted in English and no translator was used.

Signature of Investigator

Date

