AN ANALYSIS OF THE REPRESENTATION OF CITIZENSHIP EDUCATION IN CONTEMPORARY GRADE SIX SOUTH AFRICAN SOCIAL SCIENCES TEXTBOOKS

UNIVERSITY OF KWAZULU-NATAL

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As the candidate's Supervisor, I agree to the submission of this dissertation.

DECLARATION

I .... declare that

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Signed:

DEDICATED

To

My wife, my mother and my daughter

Contents

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ABBREVIATIONS

ANC   African National Congress

CAPS   Curriculum Assessment and Policy Statement

DoE   Department of Education

DoBE   Department of Basic Education

DoJ   Department of Justice

EU   European Union

LO   Life Orientation

NCS   National Curriculum Statement

NGO   Non-Governmental Organisation

UK   United Kingdom

UKZN   University of KwaZulu Natal

UNO   United Nations Organisation

UNESCO   United Nations Educational, Scientific and Cultural Organisation.

UNICEF   United Nations International Children Emergency Fund

RQ   Research Question

ABSTRACT

This thesis comprises a case study of four grade six South African Social Sciences textbooks, published in the post-apartheid era. The study focuses on how they represent citizenship education. It examines citizenship education as a highly important concept, used in many nations with different aims. An important resource in education, textbooks have been used as a channel through which learners are educated regarding citizenship. This dissertation answered a main research question on how citizenship education has been represented in the selected textbooks.

Based on an interpretivist paradigm and approached from a qualitative perspective, I generated data from four contemporary Social Sciences textbooks, compliant with the Curriculum Assessment and Policy Statement (CAPS), that are utilised at the grade six level. Semiotic analysis was used as a method of Discourse Analysis (DA) to analyse the data. The findings revealed that citizenship education is taken very seriously in the textbooks, which cover virtually all aspects of the political, social and economic rights and responsibilities of citizens as a means of creating an identity for South African citizens.

CHAPTER ONE
AN OVERVIEW OF THE STUDY

1.1. Introduction

In this first chapter, the study is introduced, which covers the representation of citizenship education in four grade six South African Social Sciences textbooks. This chapter will explain the background and context of the study, its aims and purpose, focus, objectives, research questions, rationale and motivation. The chapter concludes with an outline and brief introduction of all seven chapters comprising the dissertation.

1.2. Background and contextualisation

This study was carried out in contemporary South Africa, after the system of apartheid ended in 1994, when the country held its first ever democratic and multi-racial elections. The post-apartheid period is important in this study in that, at the dawn of multi-racial democracy in South Africa, many hopes were raised for changes to occur in aspects of citizenship, democracy and equal opportunity for all (Mosselson, 2010). It is worthy to note that during apartheid, Black, Indian and Coloured people were not recognised as full citizens of the country but were of the homelands created for them by the white minority government. The fall of apartheid signalled the dawn of a democratic society, which was non-racist, non-sexist and accorded all South Africans a single identity and citizenship, with the aim of creating citizens belonging to one nation (Finkel & Ernst, 2005). To achieve these goals, education was identified as one of the major vehicles through which social cohesion and national unity could be forged. Thus, citizenship education was equally identified as one of the major aspects that could help accomplish this dream (Mosselson, 2010). School textbooks became an important medium, through which learners and teachers could realise a common citizenship for the country.

Finkel and Ernst (2005) claim that, with the transition to democracy in 1994, there was need for a clearer, more encompassing and inclusive definition of citizenship for the new nation. This argument was brought forth on the basis that, unlike in the United States, where people – especially

the young – lose interest in political affairs, the case in South Africa was different, in that a group of people had been denied citizenship and it was therefore absolutely necessary to re-establish the order. This was to be achieved through citizenship education, as has been the case in other emerging democracies in Eastern Europe and Africa. Chisholm (2007) concurs with Finkel and Ernst (2005) that citizenship education brings about added value to attempt to effect reconciliation and behavioural change in post-conflict societies such as South Africa, which has a history of intolerance and human rights abuses, and once operated in a spirit of retaliation. It was with the motive of reconciliation that the African National Congress (ANC) government permitted the Non-Governmental Organisation (NGO), Street Law to operate and conduct its Democracy for All programme in South Africa, immediately after apartheid was abolished. It recruited law and Social Sciences students from South African universities to teach citizenship to primary and secondary school learners, with the goal of building robust citizenship knowledge to aid the country's future (Chisholm, 2007).

A constitution is the supreme law of the land that defines the aspirations, dreams and security of all the people living within that country (Chisholm, 2007). In this regard, at the dawn of democracy, the "new" South Africa drafted its new Constitution in 1996. Its preamble recognises the role of everyone, irrespective of political inclination, during or after apartheid. "It honours those who suffered injustices for freedom, respects those who have worked to build and develop the country, and believes that South Africa belongs to all those who live in it, and that the country is united in its diversity" Department of Justice (DoJ, 1996, p. 3). The preamble also outlines the aims of the Constitution, which include: "the healing of past divisions; the establishment of a society based on democratic values, social justice and fundamental human rights; the improvement of the quality of life of all citizens; and the freeing of the potential of each person" (DoJ, 1996). Twenty-two years after apartheid, South Africa has different types of citizens, including those who have been born free (after 1994) and immigrants, mostly from other African countries, who have achieved citizenship status. Such a mixture gives room for the education of "new" citizens, so as to have a common understanding of citizenship, as claimed by (Arthur, 2010).

After the fall of apartheid, there has been a noted increase in the influx of immigrants into South Africa, who live side by side with South Africans in different communities, with immigrant children studying in South African schools. According to Mosselson (2010), South Africa has

always been an immigrant-receiving country and this trend has continued in the post-apartheid era. Citing push-and-pull factors, Mosselson adds that thousands of foreigners have crossed the borders into South Africa from other African states. He estimates that there are about three to 12 million immigrants living in South Africa for economic, social and political reasons. Chisholm (2008) argues that, in the past, most migrants were the immediate neighbours of South Africa but, recently, others are arriving from West, Central and Eastern Africa and the Indian subcontinent. Consequently, some South African schools are characterised by a mixture of rich ethnic, cultural, religion, racial and language diversity. An important goal of civic and citizenship education is to mediate these differences and assist all students to acquire the knowledge, attitudes and skills that are needed to participate in both personal and general aspirations as citizens of a single nation. Sharing similar ideas about citizenship are important when it comes to building a democratic and peaceful nation. Such education fosters a love for the nation, public good and the overarching goals of the Commonwealth (Banks 2007), which South Africa rejoined in 1994.

The Curriculum and Assessment Policy Statement (CAPS) that guides teaching and learning in South African schools shares similar aims with the Constitution. The CAPS is the official document in South Africa that defines the policy and aims of the subject matter. In one of its general aims, CAPS proclaims that the curriculum has the aim of "equipping learners, irrespective of their socio-economic backgrounds, race, gender, physical ability or intellectual ability, with the knowledge, skills and values necessary for self-fulfilment, and meaningful participation as citizens of a free country" (DoBE, 2011, p.3). With such a vision, it was vital that education plays a crucial role in its realisation. If the Constitution aims to provide citizens with the right to enjoy what citizenship brings, then the textbooks approved by the State, through the Department of Basic Education (DoBE), should be one of the bearers of this mission.

One of the educational tools immediately identified by the new government was the use of textbooks across the educational system to convey the dreams and missions of the new nation. In respect of this, during Education Minister Kader Asmal's tenure, two official history textbooks – UNESCO's *General History of Africa* series and the *Turning Points in History* series – were produced by the Institute for Justice and Reconciliation and distributed to all schools in South Africa. In 2011, President Jacob Zuma reiterated the importance of textbooks in all schools in South Africa and to all students and learners, during his State of the Nation Address in parliament,

when he referred to the Triple Ts, which were Teachers, Textbooks and Time. He emphasised that textbooks should be delivered in time, to ensure good learner pass rates (Brandsouthafrica, 2011). The actions of these two political figures illustrate the importance given to textbooks by the State.

Scholars like (Alridge, 2006; Anyon, 2011; Apple & Christian-Smith, 1991) have argued that one way of understanding a society and its educational system is to study its textbooks. Therefore, the objective of this study is to benefit from this advice and understand a particular phenomenon in the South African context, through the use of its Social Sciences textbooks. Social Sciences in South Africa is divided into History and Geography. This study is done under history based on it relatedness to the subject. Davies (2005) explains the importance of studying citizenship under history which he classifies as controversial issue that has historical roots. This is supported by Arthur, Davis, Wrenn, Haydn and Kerr (2001, p. 6) with the claim that the study of citizenship in Scotland which is studied under the tile "modern studies" which is a part of history. With the dawn of democracy in South Africa in 1994, laws were quickly changed and a unique citizenship was upheld for the country. Arthur, et al (2001) claim that instituting citizenship warrants that people and learners in school are educated on what constitutes citizenship, how it is developed in every society and how its meaning keeps changing over time and space. Literature pertaining to textbooks like Pingel (2009) has also revealed that they remain crucial instruments through which learners can easily understand certain subjects in school. Researchers such as (Anyon, 2011; Apple & Christian-Smith, 1991; Bertram & Wassermann, 2015; Chisholm, 2013) have described textbooks as important vehicles through which what is considered legitimate knowledge by a society is transmitted to learners. Thus, it is vital to understand how such important educational instruments are used in South Africa to educate learners on issues of citizenship. This, therefore, lends credence to the objective of this study.

1.3. Purpose and focus of the study

Based on the background given above, there are many reasons why this study is important in the present dispensation. The main purpose of this research is to understand the nature of representation of citizenship education in the grade six Social Sciences textbooks within the context of post-apartheid South Africa. This may help to comprehend the type of citizenship that

South Africa is attempting to develop through the selected Social Sciences textbooks and whether these meet the aims of the curriculum and the Constitution, as discussed above.

Based on these motivations, the proposed research will focus on analysing contemporary grade six South African Social Sciences textbooks to understand how citizenship education is represented. The context under study is the post-apartheid era in South Africa, but specifically the CAPS era, from 2011 to 2016.

1.4. Objectives of the study

This study has three objectives. The first is to understand how citizenship education is represented in four contemporary South African grade six Social Sciences textbooks. Viewing textbooks as important in the facilitation of studies in the educational milieu, it is crucial, therefore, to understand how the selected Social Sciences textbooks represent citizenship education in order to fulfil their intended aims. The second objective is to understand the nature in which South African citizenship is represented in the selected Social Sciences textbooks. This means that the research will determine the nature of South African citizenship, as is found in the selected textbooks. Thirdly, the study aims to comprehend the types of citizenship education represented in the textbooks. The objective is to discuss them, in conjunction with literature on citizenship education, in order to ascertain whether these textbooks align with universal types of citizenship education.

1.5. Research questions

Any research always commences with curiosity and consequently leads to research questions. Bertram and Christiansen (2014) argue that a good research question can direct the scholar to understand the type of data that needs to be collected, in order that he or she is enabled to answer the research question. They advise scholars undertaking studies to frame their questions precisely and concisely, to ease the process. Thus, with regard to this study, the following research questions were formulated:

- **Main Research question:** How is citizenship education represented in grade six South African Social Sciences textbooks?

Sub Research questions:

- 1: What is the nature of South African citizenship represented in the selected grade six South African Social Sciences textbooks?
- 2: What type of citizenship education is represented in in the selected Social Sciences textbooks?

In an attempt to answer these two sub research questions, it gave me the opportunity to obtain a clearer answer of the main research question. This is because, while these questions exposed the nature of citizenship and the type of citizenship education represented in the selected textbooks, they provided me with the opportunity to understand how citizenship education was represented in the textbooks. This was done closely with the curriculum and the 1996 constitution of South Africa wherein citizenship is discussed.

1.6. Rationale and motivation for the study

Bertram and Christiansen (2014) describe a rationale or motivation for a study as the reasons or inspiring factors that interest the researcher to undertake a study. These factors can be personal, professional or academic. There are two main rationales for this study – one is personal, while the other is academic.

My rationale is that, as a Cameroonian, I realised that my educational experience barely covered the subject citizenship. This was further complicated by the country having two educational systems, one for English-speakers and the other for the French-speaking population, with neither system collaborating on a specific type of citizenship education for learners. Until recently, citizenship was not given an appropriate position in the Cameroonian curriculum, as no public exam had been set on the subject.

My curiosity on citizenship discourses was raised after I left Cameroon and experienced the insecurities of being an immigrant. For example, issues such as xenophobia are related to citizenship discourses. Banks (2004) and Banks (2007) claim that societies tend to create "ins" and "outs" groups when developing citizenship and whenever these two groups have a disagreement,

there is bound to be a clash, some of the worst examples being the Holocaust in Germany and the genocide in Rwanda. In response to such problems, Mosselson (2010) argues that citizenship education has a role to teach mutual respect and the rule of law. He further opines that history, in particular, has a big role to play, since it handles controversial issues in society, such as xenophobia, racism, conflicts, wars, gender inequality and other human relational issues.

Despite claims as to the importance of history, at the dawn of democracy in South Africa in 1994, the subjects History and Geography were merged to form the Social Sciences learning area (Chisholm, 2008). Under the new curriculum, citizenship was to be taught as an aspect of Life Orientation. In 2007, the new curriculum re-established History as a subject and one of its aims was to teach citizenship. However, the section pertaining to history in grade six Social Sciences also has a mandate for citizenship education. Thus, the motivation for this study stems from my curiosity in understanding how South African Social Sciences textbooks deal with citizenship through history.

As an immigrant to South Africa, I am curious about the education that some immigrant children are exposed to in South African schools. With the notion of the nation state defining its culture and identifying who its citizens should be, school textbooks – Social Sciences textbooks in particular – are important resources for educating citizens (Chisholm 2008). The curriculum portrays the type of citizens that the nation wants to create and textbooks have the important role of enacting that vision and bringing it to fruition. As Chisolm argues further, textbooks have played an important role in legitimating knowledge and in the construction of citizenship in the past. Thus, the question will still arise as to what role textbooks are playing in educating and shaping the citizens that South Africa as a nation wants to create?

The academic rationale for this study centres on the relationship between citizenship and history, as part of Social Sciences in the curriculum. Arthur, Davies, Wrenn, Haydn and Ker (2001) argue that the meanings and purposes ascribed to the teaching and learning of citizenship and history are alike. According to them, both citizenship education and school history deal with similar educational patterns and treat similar issues that can culminate in the same sort of knowledge. An example is the fact that both deal with political and social issues and the general interactions of humans over time. This is further supported by Banks (2007), who purports that the overall and

expected outcome of citizenship education for a nation is similar to that of school history, that is, to educate citizens to understand human interactions and what is meant to belong to a particular country and be able to participate and contribute towards its advancement. Thus, an understanding of the representation of citizenship education in the selected Social Sciences textbooks is of importance.

Moreover, the debatable nature of the concept of citizenship in different societies over time makes it an important concept to study. Various studies by scholars such as Arthur et al (2001), Banks (2007), Chisholm (2008) and Evans (2010) seem to agree on the fact that citizenship as a concept has been debated to mean different things in different places over time. A review of literature on citizenship shows that people have attached different meanings to the concept, based on particular economic, social and political ideas. Thus, a study of this concept in the South African context will assist and create a better comprehension of how South African learners understand citizenship through Social Sciences textbooks.

Citizenship is a concept discussed in the political life of many nations around the globe, due to constant factors such as migration, globalisation and the changing characteristics of societies (Banks, 2007). This is important, when one considers the effects of globalisation, for instance, migration, which "is one of the key issues in the contemporary world that threatens the very essence of national boundaries. It simultaneously challenges and creates problems for nation states, as it represents and raises questions about the implications of the growing interconnectedness and diversity of political communities straddling national boundaries" (Chisholm 2008, p. 6).

Gonzales, Riedel, Avery, Sullivan and Bos (2004) argue that "the ideal outcome of citizenship instruction should be to inform students of their broader roles as citizens, including both the rights and responsibilities that accompany democratic citizenship" (p. 10). They further discuss that citizenship education should be included in the history departments of institutions. This means that, although Life Orientation is one of the subjects in the South African curriculum that deals with citizenship, the role of history cannot be underestimated. This point is also highlighted by Arthur et al (2001) that the content and intended learning outcomes of citizenship education overlap significantly with History. Both History and Civics deal with political, social and economic systems, human rights issues, and national and international development, they write.

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To support their reasoning as to why citizenship education should form part of history studies, they argue that a curriculum on the diversity of national, regional, religious and ethnic identities, studied in History, greatly assists civic students, since this is needed for mutual respect and understanding (Arthur, et al, 2001, p.6).

On the other hand, it is very important to understand the place of history studies within the Social Sciences curriculum. This is because History, as argued above, was merged with Geography to form the Social Sciences under the CAPS. Carretero and Voss (2012) support this claim, with the fact that History is a Social Sciences subject that interprets social events in a chronological manner. They argue that, unlike in other learning areas and subjects such as the nomothetic sciences, where ideas are discussed within the hierarchical organisation of a conceptual framework, History follows a chronological order of events, which is a key characteristic of understanding the society. This means that concepts such as citizenship have a place within Social Sciences, as a learning area under History as a discipline.

The background, rationale and motivation for this study has exposed the problem statement that this study seeks to understand. This is because, citizenship education as seen in both the background and rationale for this study has received very minimal attention in different curricular. As seen above, both South Africa and Cameroon do not prioritise citizenship education. The case with South Africa is unique based on the history of the country whereby a group of people had been denied citizenship for a very long period of time. While in Cameroon, colonial history has made it such that two different groups of people exist. Citizenship education has not been taken serious to encourage the understanding of a single and unique citizenship for the country. These scenarios therefore makes the study of citizenship very important in every society. For this to be done successfully, history textbooks are relevant tools through which an indepht study can be done to understand they type of citizenship education that is imparted to learners

1.7. Outline of dissertation

This study comprises seven chapters, as follows:

Chapter One

This chapter presents an overview of the entire research. It contextualises the study in post-1994 South Africa, explaining why that period was chosen for the research. In this chapter, I also discuss the purpose, objectives, research questions and rationale behind the study.

Chapter Two

The second chapter reviews literature on the main concept that underpins this study, which is citizenship education. In line with this, it provides an array of both international and local research that concerns the concept of citizenship education. It clarifies the concept of citizenship, highlighting the different understandings that have been attributed to the concept in various contexts and eras throughout human history. This chapter also raises the debate on the origins of citizenship, placing the argument within Eurocentric and Afrocentric schools of thought. Finally, it discusses the importance of citizenship education in a country such as South Africa, revealing the reasons why learners need to be taught about citizenship and the types of citizenship education.

Chapter Three

The third chapter serves as the second level of literature review, whereby the second concept of this study was discussed. This was the review of literature on textbooks in general and History textbooks in particular. As in the previous chapter, both local and international literature is reviewed to contextualise the role of textbooks in education. The chapter also investigates the biased nature of textbooks in general, and History textbooks in particular, in shaping the socio-cultural landscape of society.

Chapter Four

In the fourth chapter, I discussed the technicalities employed in the study. These include the methodology and design utilised in the research. The chapter begins by clarifying the differences

between a research design and a methodology. It further discusses the methods used to generate and interpret data to answer the research questions. The qualitative, case study and interpretivist paradigm that are discussed in this chapter make up the design that was used in the research. Meanwhile, Discourse Analysis (DA) is presented as the methodology employed, with semiotic analysis the method utilised under DA to analyse the generated data.

Chapter Five

The fifth chapter represents the first level of data analysis to answer the first sub research question raised in the study, which is: "What is the nature of South African citizenship represented in the selected grade six Social Sciences textbooks?" It can therefore be said that it employed the technicalities explained in chapter four, to answer this question. Using semiotic analysis methods, the findings are discussed thematically, so as to provide a clear understanding of the phenomenon under study. The conclusions from these themes explicitly lean towards the first sub research question, in order to ascertain the fact that the question is answered from the analysis of the four textbooks used in this study.

Chapter Six

This chapter discusses findings presented in chapter five. It can be termed the second level of data analysis to answer the second sub research question raised in the study, which is: "What type of citizenship education is represented in the selected grade six Social Sciences textbooks?" Here, the findings are discussed in relation to the literature on key concepts.

Chapter Seven

This is the final chapter that concludes the study. In it, I answered the main research question, which is: "How is citizenship education represented in grade six South African Social Sciences textbooks?" I also proposed some reflections on some of the major limitations of the study and makes recommendations for further research. The chapter briefly summarises all seven chapters comprising the research and the main findings arising from the analysis.

1.8. Conclusion

This chapter introduced the entire research, giving an overview informing this study. It has provided a background to the research, highlighting the need for it, in the form of its purpose, objectives and rationale. Finally, this chapter explained in brief what was covered in the different chapters that comprise this dissertation. The next chapter will be a review of literature on the first concept underpinning this study, which is citizenship education.

CHAPTER TWO
LITERATURE REVIEW: CITIZENSHIP EDUCATION

2.1. Introduction

The first chapter introduced and gave an overview of the study. This chapter reviews scholarly literature relating to the ideas and concepts of the study focus and further discusses literature on the three main themes: citizenship; citizenship education; and citizenship education and school history.

Before discussing the chapter's themes, it is crucial to first understand what a literature review is and why it is important in any research. This is because knowledge does not exist in isolation, as all studies add to existing knowledge that has already been researched in a particular field (Kaniki (2006). Thus, there should be a relation between knowledge in scholarly literature and that which new research aims to produce. Bertram and Christiansen (2014) argue that a literature review is a discussion of important research works that have previously been done in the field under research. This means that a literature review gathers the ideas of other researchers on the topic under study to collate ideas and situate the study in a particular knowledge context. This is further supported by Hart (1998), who views a literature review as a selection of available documents, both published and unpublished, on the topic. These contain information, ideas, data and evidence, written from a particular viewpoint, to fulfil certain aims or express certain views on the nature of the topic and how it is to be effectively investigated in relation to the research topic under study. Thus, the understanding here is that, in a literature review, a researcher makes choices about which materials to include in a study, as not all literature is appropriate to the topic under study.

At a basic level, a literature review can be described as a critical analysis of a defined segment of a body of knowledge that summarises, classifies and compares prior research studies as well as theoretical articles, books and manuscripts. This idea is supported by Conrad and Serlin (2011) who argue that a literature review refers to the process of carefully examining the research in order to inform a wider research study. To develop a good review, "The researcher must engage the literature sufficiently to become familiar with common themes, intellectual lineage of arguments;

theoretical frameworks or disciplinary approaches" (Conrad & Serlin, 2011, p. 84). As argued above, any research is an addition to a body of already existing knowledge. A literature review is therefore an acknowledgment of the efforts and knowledge of other researchers in the field. "Researchers read others' studies to compare, replicate or criticise them for weaknesses or strength and also understand what new knowledge they can bring into the field" (Neuman, 1997, p. 89). This means that a literature review plays multiple roles in the research process.

Conrad and Serlin (2011) identify four major roles that a literature review plays in a research study. The first is on giving a good historical background and current context to a study. This means that it assists in enriching a researcher's knowledge about what has been published on the topic, in order to be able to situate any new knowledge. The second role concerns exposing relevant theories and concepts that underlie the study. The understanding here is that it provides the scholar with the ability to identify whether different concepts employed by previous researchers were well used and if there exists the need to identify new theories and methods to further research the topic. Thirdly, a literature review clarifies terminologies utilised in research and simplifies meaning for other scholars and readers of a study. Lastly, and most importantly, a review brings out supporting evidence, key findings and gaps that the research seeks to address. This means that it aids in directing a researcher on introducing new knowledge as a central element in the research process. It also means that it helps the scholar in problem formulation by elucidating the empirical, theoretical and methodological knowledge base for the research.

In relation to the latter point above, Bertram and Christiansen (2014) argue that a literature review helps "to put a research in a particular context or field of study by showing how it fits in the chosen field" (Bertram and Christiansen 2014, p.13). The review is thus an important step in identifying styles employed by various researchers on topics of research (Creswell, 2009). This helps to avoid repetition in the production of knowledge. Agreeing with the idea of the importance of a literature review, Cohen, Manion and Morison (2011) hold that a good literature review in any piece of work affords the researcher a good understanding of the study's problems, provides guidance on how to phrase a research question and how to generate reliable data to answer the research question. This assists the researcher to become conversant with the knowledge and ideas surrounding the topic he is working on and clarifies certain concepts in a study Cohen, Manion, and Morrison (2011).

Besides identifying gaps or inconsistencies in a body of knowledge, a good literature review involves the identification of: a theoretical framework, issues and variables related to the research topic, conceptual and operational definitions, and further reveals a number of similar or different methodologies employed by others to study similar problems. "Obviously, the more a method has been tested and adjusted for use in studying a specific problem, the more reliable it will be" (Kaniki, 2006, p. 22).

This chapter is the first of two literature review chapters in this study. I decided to separate the literature review into two chapters, so as to not only be able to deal with the bogus nature of literature available on citizenship education and textbooks, but also to do an in-depth discussion on the two main concepts that underspin this study. The type of literature review used in this study is thematic. The rationale for this type of review is to develop a body of knowledge around the concepts generated in the study to gain proper understanding (Cronin, Ryan & Coughlan 2007). However, as argued by Kaniki (2006), this type of review is structured around themes generated from the literature in the research work which, in most cases, clarify debates around themes in a chosen study. Thus, this chapter will be divided into the three main themes: citizenship, citizenship education and citizenship education and school history. Each theme is further divided into sub-themes.

2.2. Citizenship

This section reviews literature on the first theme, which is citizenship. This will be divided into three sub-themes, which are: the understandings of citizenship, the origins of citizenship and the types of citizenship. Different authors agree on the fact that citizenship is a contestable concept, possessing different meanings at different times and in different contexts. This has been described by various scholars (Heater, 1999; Heater, 2004; Hein & Selden, 2000; Janoski, 1998), who possess different opinions about the origins and types of existing citizenships.

2.2.1. Understandings of citizenship

While some scholars view citizenship as active participation in the community by members of that community, others argue that citizenship is simply a construct for the benefit of people who enjoy

that particular status within the community. The concept is highly contestable and malleable, and has been ambiguously used by politicians and power-wielders for different reasons, at various times (Arthur, Davies, Wrenn, Haydn & Kerr, 2001). It is therefore worth reflecting on the different meanings attached to this concept. Literature revealed four different understandings of citizenship and these are: membership to a community, membership to many communities, citizenship as a right and citizenship as a controlling political tool.

The first understanding in this review is that citizenship entails membership to a particular community or polity. Scholars on citizenship who propagate this idea include Marshall (1963), Kymlicka and Norman (1994), Hass (2001) and Bauböck, Kraler, Perchinig and Martiniello (2006). T.H. Marshall stood out as a pioneer scholar on citizenship immediately after World War II. He expounded tremendously on the concept, laying a foundation upon which other scholars wrote more on the topic. In 1963, Marshall described citizenship as a status bestowed upon people who were full members of a community. According to him, it required a direct sense of community membership, based on loyalty to that community, which was a common possession. He therefore argued that the core value of citizenship was its embodiment of membership to an independent and self-governing community that might either be a city state, a polity or a community. This informed the recognition of insiders and outsiders, with the former being citizens and the latter being non-citizens (Hass 2001).

This has also been the argument of many scholars and community members since citizenship as membership to a community embodies justice and membership altogether. As argued by Kymlicka and Norman (1994), this understanding of citizenship still holds sway in many societies and some are taking steps to bridge the divide between the outsider and the insider. In their book, C*itizenship Education*, Hebert and Sears (2001) attempt to define citizenship. They proposed an answer to the question: "What is citizenship?" Their answer to this question was that "citizenship refers to the relationship between an individual and a state, and among individuals within a state" (p.1). From this response, two understandings can be arrived. First, that citizenship connotes a sense of belonging to a geographically defined community called a state and, secondly, that citizenship is a relationship not only with that community but to other people within the community that they share. While the first can be understood as an aspect of belonging, the second predicts an aspect of the behaviour of citizens towards one another.

While referring to membership to a community, literature shows that there are different types of communities of which one can be a citizen. One idea of a community that one can be a citizen of is a nation (Heater, 2004; Jamieson, 2002; Janoski, 1998; Preuss, 1995). According to these scholars, citizenship means that membership to a particular community is delimited to a plurality of other communities and humankind. This means that the nation is a particular community, to which one has citizenship, even if the nation may comprise other communities within it. Hence, it makes no sense to describe someone as a citizen, without identifying the community in which the said individual holds a citizenship. Although nationality and citizenship belong to different spheres of understandings, there is evidence of a relationship between the two. Jamieson (2002) clarifies this by arguing that the nation is an imagined community with physical boundaries, while citizenship is the relationship of individuals, within that that is imagined, to the community or nation. Thus, scholars such as Janoski (1998), Jamieson (2002) and Heater (2004) hold that, in an attempt to define someone as a citizen, there is an absolute need to specify the nation to which the said citizen belongs.

In the same vein of relating citizenship to nationality, Janoski (1998) views citizenship as a passive or active membership of individuals in a nation state, with certain universal rights and obligations at a specific level of equality. This view supports the argument that citizenship comes with membership to a nation. According to Heater (2004), the French Revolution amplified this understanding of citizenship with the words of Louis XVI, who described himself as the state, which can be regarded as the nation. This is because citizenship, in this context, was limited to those with political power and, thus, those without such power were not citizens. So, the belief that the nation belonged to all was a catalyst for the overthrow of the king for a common citizenship within the French nation. McLaughlin (1992) supports the link between citizenship and belonging to a community by understanding citizenship as minimal and maximal interpretations. Minimal interpretations mean that a citizen is one who has a certain civil status, with associated rights, within a community of a certain sort, based on the rule of law. The maximal view, however, considers this identity as a richer thing than, say, the possession of a passport, the right to vote and an unreflective "nationality". Both views are conceived in identity in social, cultural and psychological terms. Thus, the citizen must have a consciousness of him- or herself as a member of a living community with a shared democratic culture, involving obligations and responsibilities,

as well as rights, a sense of the common good, fraternity and so on. The understanding is that citizenship is membership to a community and comes with shared rights and obligations.

Literature also reveals that the understating of citizenship as membership to a community can be used with reference to other polities, which are not nation states such as city states (Barker, 2009; Haas, 2001; Derek Heater, 2004; Janoski, 1998; Preuss, 1995). The city-states are no longer a common polity, but they were local or municipal in character. They were not only a unit of government, but were also clubs to which people could gain membership. Those who lived in the city-states, such as in ancient Greece, as members with special characteristics, were regarded as citizens. According to Heater (2004), Aristotle was the architect of this idea, since he introduced notions about the characteristics of whom should be regarded as a citizen within these city-states. To develop a well-functioning society, in which everyone would produce to his full capacity, Aristotle thought that, ideally, citizens needed to know each other's characters, to best be able to exercise their duties in the city-states. Barker argues that, according to Aristotle, a citizen is a man who enjoys the right of sharing in deliberative or judicial office (for any period, fixed or unfixed) within the city-states. This is further clarified by Preuss (1995), who states that such citizenship directly impact upon the lives of the people. It determined the type of honours or military service that the people could exercise. It guided their religious beliefs, their legal capacity to own land and property, and even ventured into the sexual behaviours of members of the polis.

A differing view sees citizenship as membership to different communities that may cut across national boundaries. They argue that the notion of citizenship as someone belonging to a particular community is outdated and has no place in the present context of world order (Preuss, 1995; Scott & Lawson, 2002). This is because there are people who hold multiple citizenships and, thus, identifying them to any particular community is impracticable. Scott and Lawson (2002) explain this by pointing to factors such as globalisation, migration, economic, social and political, population growth and communication. What they highlight is the fact that, in the past, citizenship was tied to individual loyalty to a state or a nation, but this understanding has changed drastically.

The third understanding of citizenship in this literature refers to citizenship as rights and obligations. In this regard, citizenship is understood as a group of rights enjoyed by those who are called citizens. This denotes that the aspect of membership to any form of community as

citizenship is viewed as an abstract tool (Jamieson, 2002; Janoski, 1998; Marshall, 1963; Preuss, 1995; Turner, 1990, 1997). These authors take their arguments from the writings of Marshall (1963), who described citizenship as a status bestowed on people who are full members of a community. "All who possess the status are equal with respect to rights and duties with which the status is endowed" (Marshall, 1963, pp. 28-29). This is further expounded by Janoski (1998), who argues that citizenship is a passive or active membership of individuals in a nation state with certain universalistic rights and obligations at a specific level of equality. This implies that citizenship comes with membership to a nation, region, agreed configuration or defined geographical territory but that this quality is regulated by the rights and duties of the members of that community, for which citizenship is their driving force.

According to Janoski (1998), citizenship within any polity involves two types of rights – active and passive. He argues that with active rights, citizens get involved in the running of the affairs of the territory within which they have citizenship and they can either reject or accept whatever advances the general good. With passive rights, citizens accept everything that is drafted and brought down to them. Thus, according to Janoski (1998), citizenship means the right to participate in a particular community.

Many scholars agree that the primary motive for the development of citizenship is based on the idea of enjoying certain rights within any configuration. Barker (2009) sums up this point by stating that even at the nascent stage of its development, citizenship embodied a set of rights meant to be enjoyed by those who were regarded as citizens. These included those on owning property and land, on concluding valued deals, and on voting and be voted into office. In short, Barker (2009) concludes that, according to Aristotle, "a citizen is a man who enjoys the right of sharing in a deliberative or judicial office for any period, fixed or unfixed" (Barker, 2009, p.10). This idea is supported by Turner (1997), who understands citizenship as a collection of rights and obligations that give individuals a formal legal identity. These legal rights and obligations have been put together historically as sets of social institutions, including the jury system, parliament and the welfare state. Turner asserts that, "from a sociological point of view, we are interested in those institutions in society that embody or give expression to the formal rights and obligations of individuals as members of a community irrespective of their geographical locations" (Turner 1997, p.5). He further argues that citizenship controls the rights of individuals and groups to scarce

resources in a given community. When such rights are institutionalised, they become a tool for exclusion and inclusion.

Citizenship viewed as rights and duties seems to be the focal point of Marshall's understanding of citizenship. According to this scholar, citizenship "is a loyalty of free men endowed with rights and protected by a common law. Its growth is stimulated both by the struggle to win those rights and by their enjoyment when won" (Marshall, 1963, p.151). What he cautions on is that there are no universal principles upon which those rights and duties can be determined. This means that every society develops its citizenship based on its particular realities but it should certainly create an image of an ideal citizenship, through which achievements can be measured and towards which aspirations can be directed. Haas (2001) clarifies this point by arguing that although Marshall wrote of three levels of citizenship, all were embodied with the rights and duties of citizens. In the 18th Century, civil rights were established, through which a few basic rights of the individual were sanctioned – freedom of speech, the right to private ownership and equality before the law. In the 19th Century, political rights were developed and secured. These were that individuals and groups had influence and could participate in exercising political power, as members of a political group or party. The last set of rights and duties was developed during the 20th Century. The central elements are the social rights that grew out of the modern welfare state of Western nation-states after the World War II. Social security systems and policies of housing and education were some of the central features of social citizenship (Haas, 2001, p.6).

Another understanding of citizenship it that it is a political tool used by authorities to control others. Scholars who support this view argue that citizenship remains an instrument in the hands of a selected few at the expense of the majority (Arthur, Davies, Haydn, & David Kerr, 2001; Barker, 2009; Haas, 2001; Dereck Heater, 1999; Derek Heater, 2004; Preuss, 1995). This accounts for why obtaining citizenship is not easy in most societies. Basing their facts on the works of Aristotle and the Greek city states, some academics (Barker, 2009; Preuss, 1995) agree that citizenship has been a political weapon in the hands of mostly political leaders. Aristotle characterised man as a "Zoon politikon", or political being, which has sometimes been interpreted to mean that man is a political animal (Barker 2009). Political activity was regarded as an essential part of human behaviour and that a man's full potential and personality could not be achieved without participation in the "polis", (Barker 2009).

The Greeks viewed citizenship as an instrument that offered tangible political benefits, such as freedom, the security to pursue "well-being" and the opportunity to win honour by guiding and even defending the community. Citizens who neglected their civic duties in the polis by not attending assemblies, voting, serving on juries and giving military service were labelled "idions", the term from which the modern word idiot is derived (Barker 2009). Aristotle indicated that a good citizen "must possess the knowledge and the capacity requisite for ruling as well as being ruled" (Barker, 2009, p. 105). Such opportunities were not handed to every person in the polis. Women, children, resident foreigners, labourers and slaves were not citizens and were excluded from the "privileges of rule". In fact, Aristotle was at pains to distinguish between true citizens and those who could not justly claim the title. He was even concerned that certain working men, such as mechanics, did not have the aptitude or leisure to display true excellence in citizenship qualities. Immaturity and infirmity were two further barriers to citizenship status. By law, any citizen who failed to take sides in key decisions would lose membership in the polis. Citizenship was about responsibilities that had to be met, rather than about rights that could be claimed.

On the other hand, as argued by Jammies, citizenship set the stage to distinguish between the "ins" and the "outs" or the feared and dreaded "others", who must be kept and watched from a distance. This justifies the fact that immigrants wishing to become citizens will always be, in most cases, subject to certain types of tests and conditions. Barker and Heater embellish the point further with the argument that citizenship, even in societies where it had not been developed, was seen as the individual loyalty of tribesmen to their chiefs, feudal vassals to lords and of subjects to monarchs. Loyalty to an individual was highly understood and accepted as a means to control societies. This was a typical expression, up until the 17th Century when, in France, Louis XVI personified the entire state as himself, with his famous "*L'état c'est moi*" (the state is me) phrase.

Haas (2001) concludes this understanding with the fact that citizenship is closely linked to the creation and reproduction of the political identities of community members. Thus, citizenship is just a tool to further strengthen the political commitments of the members of the society. "It requires that its members be motivated to make the necessary contributions: of treasure (in taxes), sometimes in blood (in war), and it expects always some degree of participation in the process of governance. A free society has to substitute for despotic enforcement with a certain degree of self-enforcement. Where this fails, the system is in danger" (Haas, 2001, pp.1-2).

Understanding citizenship as a mode of public engagement is a dimension discussed by scholars. A mode of public engagement means the method, actions and activities of citizens (Asen, 2004; Wolf, 2011). In this regard, citizenship is viewed as a performance and not a possession. Both researchers argue that citizenship should not only be viewed as a set of rights or membership to a community but also as an imperative for citizens to act, as a means of public engagement. They argue that viewing citizenship from this perspective changes citizens' ideas and leads to productivity that benefits the general good. This understanding of citizenship is particularly important in the discourse of voting and volunteering. Public engagement in any community activity by citizens helps to solve issues raised within the context and discourse of citizenship.

2.2.2. Origins of Citizenship

The debate on the origins of citizenship is as common as arguments on comprehending the concept. This is because various scholars bring out different ideas concerning its origins. Far from merely just clarifying the concept, literature reveals that citizenship origination has been a practical exercise in some societies, whereby it has been enforced – while its meaning is unimportant. While some scholars trace the origins of the concept to ancient Greece, others hold opposing views, crediting it to state formations that existed before the Greek civilization. To clarify the debate, this section will examine two main schools of thought concerning the origins of citizenship – the Afrocentric view, that citizenship originated in Africa, and the Eurocentric ideology that it arose the Greek city states and the Roman Empire. This argument is further advanced by the advent of the French Revolution, regarded by some researchers as the birth of modernism and which therefore laid the foundations for citizenship. This section will further examine the development of modern states and their role in amplifying the discourse on citizenship, and some of the factors that led to the development of citizenship in most societies.

Literature on citizenship reveals that it is an ancient idea that formed alongside the conception of kingdoms, empires and civilizations. Using the development of different civilisations to trace the origins of citizenship, Chandler (1984) and Tyldesley (1995) have argued that the Egyptians were the first to develop it, as well as establish a common citizenship that not only united its people but also advanced the development of its civilization. Chandler (1984) is of the opinion that the

Ancient Egyptians saw the need for a common citizenship before any other group of people in history. They had realised that if no proper foundation existed for the establishment of a strong empire and civilization, their society would collapse. Chandler adds that it is thanks to the establishment of citizenship, government and a civil administration that Ancient Egypt emerged as a civilization. They had put in place an efficient civil service, whereby the people understood that to belong to the community also meant that they had to give back to it. Hence, pyramidal developments and other works for the pharaoh were thought of as the contributions of the citizens towards the advancement of the society. The pharaoh represented almost everything to the people and everyone who worked for him was working for the state and was thus making a contribution as a citizen. These same people equally looked up to the rulers for protection and other services. Chandler supports his argument with the works of the Biblical Joseph, as prime minister of Egypt. It was due to the establishment of good citizenship – working out who belonged and who did not belong – that Egypt's farmers could produce the grain that helped the country to survive droughts and sell the surplus to other nations.

Other researchers like (Bauböck, Kraler, Perchinig, & Martiniello, 2006) further claim that the Greeks borrowed from the Egyptians in building their ideas on citizenship. They write that the visit of Greek historian Herodotus opened the first real chapter for the development of the Greek civilization. They conclude that the Greek model of citizenship owes much to what Herodotus learned and brought back from Egypt. During his visit to Egypt, the historian spent time with the common people and studied their way of life, culture and the loyalty they had for the pharaoh. (Chandler, 1984; Tyldesley, 1995) conclude that Egyptian civilization is older than that of the Greeks and it greatly influenced the latter, and consequently its development of citizenship, due to the many visits that Greeks had made to Egypt to study the lifestyle of its people.

Despite the above assertion, other scholars – Turner (1990), Preuss (1995), Turner (1997), Janoski (1998), Hartley (2001) and Scott and Lawson (2002) – hold a different view on the origins of citizenship. These authors argue that the concept of citizenship started in Europe. This idea, described as Eurocentric for this study, traces the origins of citizenship from the Greek city-states, otherwise known as the polis, which later manifested in the Roman Empire. These scholars carry their arguments to the modern development of citizenship, with the creation of welfare states in Europe, as the focus of citizenship development.

Barker (2009) argues that the idea and practice of citizenship was first thoroughly explored by the Greeks in the polis or city-state. The polis was local or municipal in character, as well as national. It was "not only a unit of government: it was also a club" (Barker, 2009, p. 21). Barker opined that Aristotle was the architect in the development of Greek citizenship. To develop a well-functioning society, in which everyone would produce to his full capacity, Aristotle thought ideally that all citizens within the polity should know each other. In support of this assertion, Heater (1999, 2004) claims that there is no trace in human history of a proper citizenship having been developed before the Greeks. He argues that what existed was the individual loyalty of tribesmen to their chiefs, feudal vassals to lords, and of subjects to monarchs. Loyalty to an individual was highly understood and accepted as a means of controlling societies.

From this assumption, Heater (2004) claims that what happened in Egypt was not citizenship per se, since its subjects were simply being loyal to their king, following a tradition over time in its different societies. According to Heater, the polis combined the essential facilities for the abstract thought that participation in public life was crucial for the full and proper development of the human personality. The polis embodied the necessary characteristics that could be utilised by any society to develop a citizenship that could not be found in any other society. These characteristics included the political will to vote and be voted for, and the nature of good citizenship, based on the number of people within a polis. Bauböc et al. (2006) also argue that citizenship traces its origins from ancient Greece through to the Athenian democracy. They point out that Athenian democracy set the stage for citizenship, since it needed the participation of the people within the polities to have a say in it. Thus, according to (Bauböck et al., 2006), since there is no other proof elsewhere of an established democracy, the concept originated in the Greek polis. Preuss (1995) adds that the Greeks conceptualised citizenship by denying it to other groups within the polis. These groups, in most cases, included foreigners and slaves who worked on farms and as domestic servants. They formed 10% of the population and were labelled barbarians in Greek history.

The Eurocentric idea on the origins of citizenship is extended to the Roman Empire, with the argument that the Romans later developed one of the most sophisticated citizenships in the world, write Preuss (1995), Laurence and Berry (2001), Nero (2001) and Mathisen (2006). Mathisen (2006) claims that the closest the world ever came to developing a world-class citizenship was during the later Roman Empire. Beginning early in the third century, the Roman government

worked tirelessly to maximise the number of people to whom Roman "*ius civille*" (the Roman law on citizenship) could be applied. Emperors and jurists created a practical manifestation of universal citizenship that was basically different from the views of the philosophers known as the Stoics. The focus was on creating a citizenship that would not incorporate bias on the grounds of "citizens" and non-"citizens". Thus, the empire dealt with the new concepts of Christian beliefs in citizenship discourse and integrating immigrants, and those with diverse cultural backgrounds and beliefs, with the aim in mind of creating an ethnically diverse society with a common citizenship.

Laurence and Berry (2001) used archaeological and ancient history to argue that the development of citizenship in the Roman Empire increased with contact with other cultures. This process, otherwise known as Romanisation, did not mean membership due to a person's ethnicity, linguistic background or descent, but, rather, it was a process that developed a common identity or citizenship. Nero (2001) claims that Christianity played a great role in the development of Roman citizenship. It is thanks to Christianity that the Romans wrote a law for citizenship, which, this scholar claims, was the first one ever to lay down the principle of citizenship. Due to the complex nature of Roman society, through its mixture of both Christianity and paganism, it was practically difficult to determine who would be deemed a citizen of the empire. The question, therefore, was on whether the law should be based on Roman-Christian or Roman-Pagan concepts, or new laws put in place, affecting society at large. Due to this dichotomy, by the fifth century AD, "*existimatio and dignitas*" (existence and dignity), two important elements in Roman citizenship law, were taken from civil law and placed in the hands of the king, as gift to anyone he deemed worthy enough to be a Roman citizen.

Nero (2001) concludes that the Romans were the first to realise that, as time passed by, there was the need to relax the laws, in order to include others who had previously been refused citizenship. Thus the Roman law on citizenship was constantly revised over the years, especially as a result of the works of the Stoics, who claimed that every human being should be treated equally and be regarded as such (Carter (2001). This was further strengthened by the cosmopolitanism ideologies borrowed from the Greeks and well developed within Rome to assist greater expansion of their empire. The emperors and jurists emphasised that every human within the empire was to be regarded as a part of that empire and this meant that they could conceptualise and develop a common citizenship for those who lived within the Roman Empire at the time.

The argument that citizenship had its origins in Europe extends to the French Revolution of 1789 to 1799. Scholars who support this view argue that the revolution set the stage for the development of modernity and the reconceptualisation of not only beliefs but society at large. Brubaker (1989) claims that before the revolution, citizenship was a tool for a select few, mostly the ruling class. Power was concentrated in the hands of King Louis the XVI, who ruled from 1774 to 1792. He had personified the state, with his famous "*L'état c'est moi*" (I am the state) phrase. The term citizen had no outright expression or meaning at the time. Brubaker (1989) claims that the institution and ideology of citizenship was first worked out during the French Revolution, before it spread to other parts of the world. The revolution embodied certain characteristics, such as the formal delimitation of the citizenry; the establishment of civil equality, entailing shared rights and shared obligations; the institutionalisation of political rights; and the legal rationalisation and ideological accentuation of the distinction between citizens and foreigners. The revolution brought these developments together on a national level for the first time. This model of national citizenship, as Marx had said of English industrial development, showed the rest of the world "the image of its own future". This is an indication that the revolution set the stage and the pace for any future development of citizenship across the world.

"The revolution, in short, invented not only the nation-state but the modern institution and ideology of national citizenship. Neither, of course, was invented *ex nihilo*. Just as the invention of the nation-state presupposed centuries of state-building, and the slow growth of national consciousness within the frame of the developing territorial state, so the invention of the modern institution of national citizenship built on the theory and practice of state-membership" (Brubaker, 1989, p. 31). The foregoing quotation indicates that the French Revolution did not borrow anything from any other society in the development of its citizenship ideas. According to Brubaker (1989), citizenship as a concept was therefore developed *ex nihilo*, from nothing to something, before being spread to other societies.

The origin of citizenship is clouded by conflicting arguments and ambiguities. The literature in this section has revealed a gradual process from the very first civilizations, starting from the Egyptians, the Greeks and the Romans to the French Revolution, which is viewed by some academics as the foundation for modernism in Europe and across the world.

2.2.3 Types of citizenship

Literature in this review reveals how different societies understand the concept and how, in some cases, scholars disagree on both its meaning and origin. These different academic debates gave rise to different types of citizenship. It is important to make clear that the three types of citizenship that are discussed in this section, are the result of debates highlighted in the chapter based on its origins and understandings, as discussed above. This acknowledges the possible existence of other types of citizenship. Those discussed in this section are national, regional and global citizenship. These three themes will be further divided into sub-types, leading to an in-depth understanding of the different types of citizenship discussed in the section.

2.2.3.1. National citizenship

National citizenship denotes the idea that citizenship is meant for people within a particular nation, polis or country, having different roles to play for the advancement of the polis or nation (Barker 2009). For this to happen, citizens must have both rights and obligations that they enjoy at the detriment of others who do not hold citizenship. This idea is futher enhanced by (Marshall, 1963), who claims that citizenship within any geographic entity can be civil, political or social.

Civil citizenship breaks down into the fundamental liberties, duties and obligations of every citizen within the nation, *vis a vis* each other and also those who do not have citizenship within the particular nation (Manza & Saunda, 2009; Marshall, 1963). According to Marshall (1963), civil citizenship comprises the rights necessary for individual freedom, liberty of the person, thought and faith, and the right to own properties and conclude contracts that are recognised by the state. Marshall argues that this type of citizenship was developed in the 18th Century, as opposed to that pertaining to the social and political, which developed later. Marshall further claims that there are no universal principles on which this type of citizenship can be measured, but advises that societies should create an image towards which aspirations can be directed and which achievements can be measured, so as to make valued conclusions about the civil status of citizens. He adds that citizenship was conceived at a time when only male citizens – and not women, children and immigrants – qualified.

Thus, the civil type of citizenship gives an expression of valuable civic rights and duties to whoever possessed it. It was a tool given to each man to compete as an independent unit in the economic struggle of his society. Manza and Saunda (2009) argue that the roots of civil citizenship lie in the feudal system, where contracts were mostly mutual in nature, but civil citizenship was developed to define people as free and equal in status and operating on similar and equal levels when it came to making valid agreements.

Political citizenship is viewed by many scholars as the principal type. This is because scholars opine that without politics in society, citizenship will not be a concept to ponder over (Banks, 2007; Barker, 2009; Derek Heater, 2004; Janoski & Gran, 2002; Marshall, 1963; Preuss, 1995; Somers, 1993). The political element that, according to Marshall, was developed in the 19th Century, comprises the rights to participate in the process of choosing political representatives in parliaments, councils and local governments. Citizenship at this level required that citizens respect the state and its representatives, and expect similar treatment from the state. Sommers (1993) claims that this type of citizenship comprises a network of relationships that are institutionally embedded into political idioms that are universally shared by those who own them. The interpretation is that citizenship is politically motivated to suit the whims and caprices of those who hold power.

(Heater, 2004) contradicts this claim, citing Aristotle's notion that political citizenship is what gave birth to a concept of citizenship. This is because, even in it nascent stages, citizenship was created to enable people in country to choose their rulers or be chosen to be governed over a fixed period. According to Heater, a citizen is incomplete without his political ascriptions. Thus, he confirms the assertion that a human being is a political animal who, in order to be complete, must either take part in leadership or decide upon who is to lead him. Banks (2007) concurs that different groups have, as objective in most societies, to enforce citizenship as passivity in the respect of the political will of the ruling class. Their aim is to foster patriotism, conceptualise citizenship responsibility as voting and as means to reinforce the dominant political, racial and class inequalities that exist in most societies. He cites the American motto and constitution as biased political tools that have been used to foster political citizenship in the US. The American motto, "*e pluribus Unum*" (Out of many, one), is a flock gate for many questions. An *Unum* is a vital aspect in citizenship discourses in all nations of the world, especially in those with multi-racial

populations, such as South Africa and the US. This is so because the *Unum* guides everyone to work hard towards construction and reconstruction, and assists everyone to develop the goals, struggles, hopes and possibilities of the nation. Thus, any *Unum* that does not embody the above characteristics falls short of its aims. Banks (2007) opined that the constitution of every nation, which is the supreme law of the land, must be utilised to enhance such mottos, which are the founding dreams of a people. Unfortunately, in the American case, the constitution drafted by America's founding fathers begins with the phrase: "We, the People." Banks holds that this phrase was meant for Anglo-Saxon males who owned properties in the US at the time that the constitution was drafted and it did not take into account women, children, other racial and ethnic groups such as African Americans or Latino Americans, and even whites males without. It consequently denied these groups of people the privileges of citizenship in the commonwealth. Thus, citizenship, as seen by the leaders of the time, was a tool for marginalising other groups of people.

The third type of national citizenship is the social citizenship. This type comprises a modicum of economic welfare and security, with its aim for citizens to live according to optimal living standards offered by the society (Marshall, 1963; Penninx, Berger, & Kraal, 2006; Roche, 1987; Turner, 1997). On social citizenship, Marshall (1963) opines that it was developed in the 20th century and its main preoccupation is for citizens to enjoy certain social privileges and services offered by the state, such as education and health care. According to Marshall, this type of citizenship paved the way for an egalitarian society, in which each citizen had equal rights over the services offered by the state. He concludes that even in the early days, citizenship was developed to foster social cohesion and this led to social citizenship, which became well developed by the 20th Century. Penninx et al. (2006) argue that social citizenship marked a turning point in the citizenship discourse, both for the individual, the state and regions. The point they make is that social citizenship led to many changes in state policies across the world and pushed authorities to reconsider their notions on citizenship. This assumption is supported by Turner (1997), who uses the works of J.J. Rousseau and Johann Gottlieb Fichte, to argue that this type of citizenship is interested in those institutions in society that embody or give expression to the formal rights and obligations of individuals as members of a social community.

Figure 2.1. A representation of national citizenship through Civil, Political and Social citizenship

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                        ┌─────────────────────────┐
                        │   National Citizenship  │
                        └─────────────────────────┘
                          ↗                     ↖

┌──────────────────┐   ┌──────────────────┐   ┌──────────────────┐
│      Civil       │→  │    Political     │→  │      Social      │
│ Emphasis is on   │   │  Emphasis is on  │   │ Emphasis is on   │
│ Court of         │   │  Parliament,     │   │ Education        │
│ justice          │   │  councils and    │   │ and health care  │
│                  │   │  local government│   │                  │
└──────────────────┘   └──────────────────┘   └──────────────────┘
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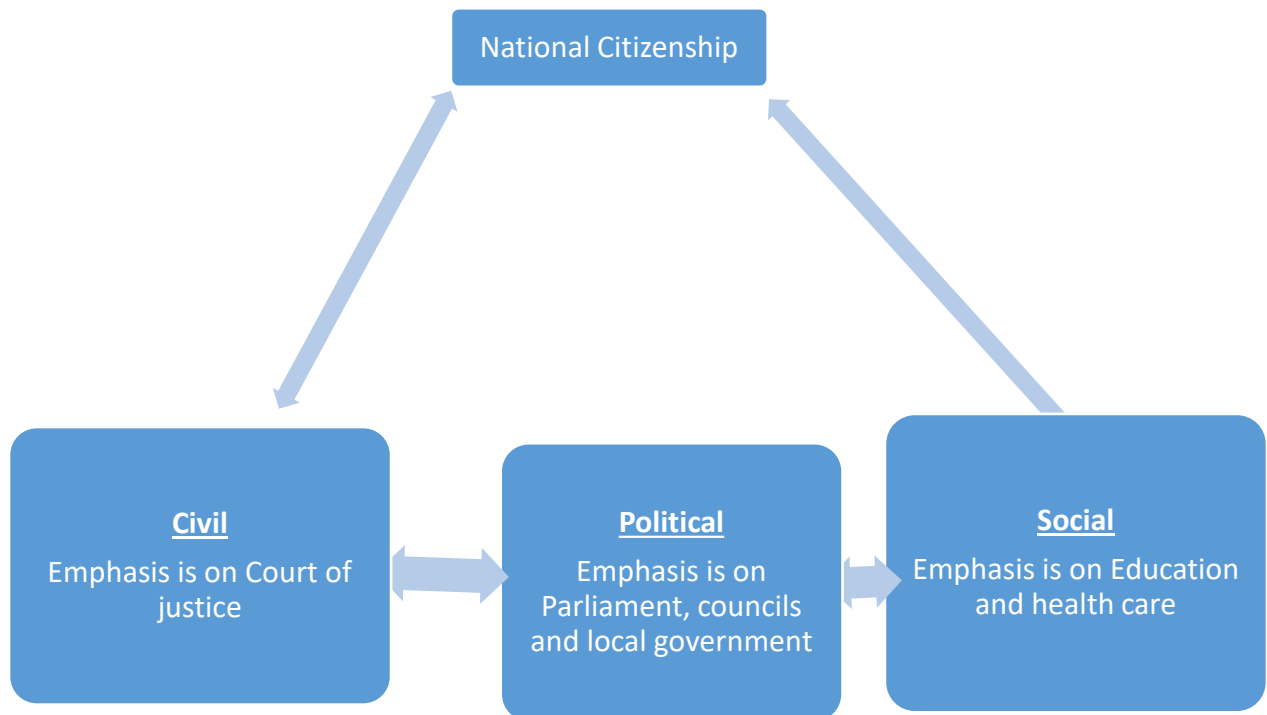
2.2.3.2. Regional citizenship

Many factors affect the discourses on citizenship, including globalisation, migration, economic growth and communication (Bauböck et al., 2006; Penninx et al., 2006; Preuss, 1995; Scott & Lawson, 2002). They have drastically changed perceptions that a citizen should belong to a particular community, because there are people in the present world who belong to more than one community. Scott and Lawson (2002) point out that in the past, citizenship was tied to individual loyalties to a state or a nation but as time goes by, this understanding changes drastically, challenging the idea of a monolithic nation state. In the same vein, one study (Bauböck et al. 2006) point to the fact that migration highlights the political core and boundaries of citizenship. Free movement within state territories and the right to readmission to this territory has become a hallmark of modern citizenship. This has given rise to a new type of citizenship, known as regional

citizenship, in which the individual is not legally tied to his particular country, but has legal citizenship within an ascribed territory, which is usually a union of many independent countries. Penninx et al (2006) and Preuss (1995) use the European Union (EU) as an example of a region that has issued regional citizenship to citizens of member states. Every citizen of a member state shares certain rights and duties across all the countries within the union. These rights include travelling, working, study and domicile. In the same vein, they are free to maintain the citizenship of their individual nations.

2.2.3.3. Global citizenship

In the context of increasing globalisation, a new type of citizenship, known as global citizenship, has developed. Individual activists for global causes, humanitarians and caregivers across the board describe themselves as global citizens (Carter, 2001; Davies, Evans, & Reid, 2010; Searson, Hancock, Soheil, & Shepherd, 2015). Nevertheless, (Carter, 2001, p.2) opines that the concept of global citizenship dates back to the Greek and Roman Stoics.

> It was revived in the Renaissance and elaborated in the eighteenth-century Enlightenment. It also had some currency in the middle of the twentieth century and immediately after the Second World War. But the term "world citizenship" was not widely used – except by some dedicated believers in world government after the consolidation of the cold war in the early 1950s. In the 1990s world citizenship, quite often renamed global or cosmopolitan citizenship, surfaced again

From the 1990s, the debate on global citizenship has been rife, with rights groups and nations of the world calling on the United Nations (UN), through some of its agencies, to apply bills on global citizenship (UNESCO, 2013). UNESCO holds that the need for global citizenship is huge, in the pursuance of solving the global problems affecting the world. This type of citizenship, termed citizenship beyond borders, has not gained a strong foothold in the citizenship discourse, but it is gradually taking its place. As with regional citizenship, Carter (2001) concurs with this and claims that there are two motivating factors for citizenship education in school curricula in Britain. These

include youth voter apathy and racist school violence in recent multi-cultural British society – although both occur in most modern nations of the world. In 2013, The United Nations Educational, Scientific and Cultural Organisation (UNESCO), a UN body in charge of quality education around the world, outlined three major needs for global citizenship education. The organisation argued that major shifts in the education discourse around the world, the inter-dependence and inter-connectedness of people and place, and ongoing global challenges warrant citizenship education for collective solutions to be found for these global problems.

Banks (2007) supports the claim that globalisation, cosmopolitanism, regionalism, migration and education are the root causes for global citizenship. According to Searson et al. (2015), there is a difference between global citizenship and national citizenship in both design and actions. While they see national citizenship as an accident of birth, they claim that global citizenship is seen as "a voluntary association with a concept that signifies ways of thinking and living within multiple cross-cutting communities, cities, regions, states, nations, and international collectives" (Searson et al, 2015, p. 730). They argue that a great deal of actions and constraints hinder full implementation of global citizenship, as opposed to regional citizenship. In short, Carter (2001) opined that global citizenship has remained just an idea. Davies, Evans and Reid (2010) claim that national citizenship is gradually being weakened in the face of contemporary trends of globalisation and regionalisation. Advocates for global citizenship believe it is a way forward to solving most of the world's problems.

2.3. Citizenship education

The above section has argued on citizenship as a concept that has different understandings in different societies. In this section, I seek to place an argument for the understanding of citizenship education and its importance in modern-day nation states. This, therefore, means that citizenship as a concept is different from citizenship education. Just as there exists conflicting understandings of citizenship, citizenship education itself also has contested meanings.

2.3.1. Understandings and aims of citizenship education

The above discussion on the intricacies involving the understandings of citizenship, the changing nature of states and other social, economic and political factors that influence citizenship have created a need for citizenship education all over the world. Despite its importance, it has, over the years, been changing both in form and in content, opine scholars Carr (1991), Crick (1998), Arthur, et al. (2001), Darling (2002), Kerr and Cleaver (2004), Davies and Reid (2005), Davis (2005), Faulks (2006), Banks (2007), Horsthemke, Siyakwazi, Walton and Wolhuter (2013).

Citizenship education can be viewed from a political angle. Some scholars argue that citizenship education is political education since it, in most cases, focuses on educating people on the political rights and responsibilities of democracy, such as voting (Banks, 2007; Carr, 1991; Crick, 1998; Darling, 2002; Horsthemke, Siyakwazi, Walton, & Wolhuter, 2013; Kerr & Cleaver, 2004; Macedo, 2000; McLaughlin, 1992; Osler, 2000) and Banks (2007). (Carr (1991)) claims that even though citizenship education remains a contested concept, just like citizenship, its core meaning remains the same as in the days of the Greek polis. According to this researcher, citizenship education is the preparation of pupils for public participation in the life of a community. He clarifies this with the works of Aristotle, stating that man is a political animal who must take part in the running of the affairs of his community, either by ruling or being ruled. Thus, citizenship education is the process of preparing him for such responsibilities in the future.

This is further clarified by Macedo (2000), who claims that citizenship education is education given by the state or government of any country to prepare the future generation in the business of government by rendering them capable of making judgements on public affairs. Horsthemke et al. (2004) also argue that citizenship education means the preparation of learners for active participation in managing the affairs of their country. This means that citizenship education is a practice and not only something that is taught in schools or through learning programmes. McLaughlin (1992) clarifies this point further by stating that citizenship education is a provision of information relating, for example, to the legal and constitutional background to the status of citizenship, as legally conceived, and to the machinery and processes of government and voting. This means that citizenship education is meant for those who are legally accepted as citizens within a particular community and that it is an act of giving out information on political issues within the

community. Faulks (2006) concurs that citizenship education is all about educating everyone, especially young people, on the rights and duties of citizens within a nation. He also makes it clear that citizenship encompasses any means that authorities deem fit to prepare future generations.

Literature on citizenship education also points to the fact that citizenship education is an act of preparing citizens for social responsibilities within their communities or nation as a whole (Horsthemke et al., 2013; Kerr & Cleaver, 2004; Osler, 2000; Sears & Hughes, 1996). Kerr and Cleaver (2004) confirm this understanding but highlight three cardinal points on citizenship education: political literacy, community involvement and social and moral responsibility. To them, the social understanding of citizenship education encapsulates all other understandings attached to citizenship education, because societal values are very important in the upbringing of a child.

Darling (2002) claims that citizenship education is about preparing citizens to constructively engage in an ongoing moral argument about how to live together, in other words, how to participate in various public spheres characterised by diverse perspectives and understandings. In a diverse society, there will always be differences in terms of beliefs and ways of doing things. Thus, such differences will always create tensions and sometimes violent clashes. Citizenship education, in this sense, simply means educating people to live peaceably with each other by understanding the relationship and common identity they share as people of a particular community. It is about fostering tolerance and a sense of responsibility to citizens for them to understand societal differences in the face of conflicting interest and values. Darling (2002) argues that citizenship education is about moral values, while Arthur et al. (2001) view citizenship as the development of pupils' values and their moral, social and cultural growth in preparedness for life in a modern society, adopting the roles of citizens, parents, consumers, employers and employees. They argue that instilling all of these together in a learner, no matter the means used, boils down to educating that individual as a citizen of a community. In the long term, this will pay dividends both to the individual and the state. Osler (2000) agrees that citizenship education is a tool used to promote social equality in the face of increasing inequality and racial tension in society. She opines that the United Kingdom (UK) has recognised citizenship education as a key means through which education for racial equality can be achieved (p.5). She identifies racism and xenophobia, antisemitism and intolerance as social problems that undermine democracy in the UK, as they expose minority groups in the country. This is justified by the frequent clashes in British society.

The reason may be due to the fact that minorities have not yet been socialised into the laws and conventions of the majority.

Looking at the South African case, the importance of citizenship education has been widely discussed by many scholars. Penny (2003) paints a picture of gross historical division and inequalities of the people of South Africa that were produced by colonialism and apartheid policies, and describes them as stark. Despite numerous and tremendous efforts made after apartheid to dismantle boundaries and divisions created by apartheid, he claims that these are less stark but still considerable. Penny cites then Deputy President Thabo Mbeki's speech in 1998, describing South Africa as nation divided into "two nations, the one black and the other white" (p.74). This argument produces a situation of two different nations in one. The white nation is represented as rich, while the black is synonymous with poverty. Such notions breed a sense of division among the population and are a great hindrance to a common citizenship. This, therefore, opens the huge need for citizenship education, with the prospect of wiping away such a vice and forging a common citizenship. In a similar vein, Salim (2005) describes South Africa as a divided nation. His argument is based on the different racial groups that comprise the country's citizenship. At the dawn of democracy in South Africa, he argues that democratic citizenship had a place within the Early Childhood Development (EDC) phase in the South African curriculum. Using the white papers 5 and 6 on education, he claims that different factors necessitated the place of citizenship education as an astute posture of a democratic citizenship education in the country.

2.3.2. The place of citizenship education in history

Citizenship education is gradually becoming a very important field in the educational programmes of many nations of the world (Arthur et al., 2001; Davies, 2005). Many factors contribute to citizenship education being taken seriously by both political leaders and scholars. They include, but are not limited to, terrorism, globalisation, migration, multiracialism, multiculturalism and multi-ethnicity, the quest for peaceful co-existence among people – especially in multicultural societies such as South Africa and the US – and the need to build the spirit of both community and self-development. The Crick Report of 1998 recommended the inclusion of citizenship in the British educational curriculum at all school levels. This is because British schools are gradually

and steadily becoming racially mixed. According to the report, there is hardly a school or a class in Great Britain that will not have children of different ethnic, religious backgrounds or children of different races. The report even suggests that educational authorities should either make citizenship a compulsory subject in British schools or include aspects of citizenship education in every subject that is taught in British schools. This idea is strongly supported by Hebert and Sears (2001), with the fact that there is growing acceptance that citizenship is a complex and a multidimensional concept that confuses even citizens living in same states. This is further compounded, as they argue that most modern states are diverse and comprised of various types of minority groups that in most cases may not share the same sense of common citizenship. Therefore, to sort out such issues, citizenship education has become a tool that can be used by states to build a common civic culture and a sense of a common citizenship. It is in this light that they recommend citizenship education and education for diversity to be a central part of school curricular.

Faulks (2006) concurs and claims two motivating factors for citizenship education in school curricular in Britain, which include youth voter apathy and school violence relating to racial indifferences in a recent multi-cultural British society and most modern nations of the world. In 2013, The United Nations Educational, Scientific and Cultural Organisation (UNESCO), a UN body in charge of quality education around the world, outlined three major needs for global citizenship education. The body argued that a major shift in the education discourse around the world, the interdependence and inter connectedness of people and place and, finally, ongoing global challenges warrant citizenship education for collective solutions to these global problems (UNESCO, 2013).

2.4. Conclusion

This chapter has discussed the first concept of this study, which is citizenship. It argued that citizenship is an ambiguous and a malleable concept that has been utilised by different societies to exclude minorities. The chapter also attempted a discussion on the origins and the understandings of citizenship from two perspectives, Afrocentric and the Eurocentric. The next part of the chapter discussed citizenship education, which is an important component in this study. The next chapter focuses on the use of history textbooks in particular and textbooks in general, and their roles in education.

CHAPTER THREE
LITERATURE REVIEW: HISTORY TEXTBOOKS

3.1. Introduction

This is the second literature review chapter for this study. The previous chapter reviewed literature on citizenship education and this chapter reviews literature on textbooks in general and history textbooks in particular. To obtain an adequate understanding of history textbooks, the chapter is divided into three sections. The first reviews literature on the pedagogic importance of history textbooks as resources, through which students can be taught citizenship. The second discusses the socio-economic and political influences on the production and consumption of history textbooks, and the last section investigates the socio-cultural biases found in history textbooks. It should be noted that, due to the similarities in the themes on discourses on textbooks, both history textbooks and textbooks in general are used in this review interchangeably. The aim is to understand the nature of the textbook industry in general, especially in a post-conflict, multiracial and multicultural society such as South Africa, before examining the specific ideologies that influence history textbooks.

3.2. Historical background to textbook analysis

Textbook analysis can be traced as far back as the very foundation of the League of Nations, which preceded the United Nations Organisation (UNO). One of the aims of the league was to investigate the reasons behind atrocities caused by World War I, from 1914-1918, in order to avoid stereotypes, mutual xenophobia and, most importantly, another global war. In their investigations, politicians and educationists blamed the fact that the textbooks used by many of the former opponents tended to foster, rather than combat, national prejudices and portrayed misleading stereotypes of adversaries (Pingel 2009). Bertram and Wassermann (2015) claim that since the World War I, history textbooks have been studied as powerful sources of educational media, with

the ability to shape both the views and consciousness of generations of learners. With this in mind, most Nordic states called on publishers to screen history, geography and civic textbooks to avoid stereotyping of other nations. In order to support such initiatives and make them uniform, the League of Nations created the International Committee on Intellectual Co-operation in 1925, utilising the works of national associations and promoting international reciprocal comparism and analysis of textbooks. The aim was to avoid essential misunderstandings of other countries in the future. In 1937, the organisation succeeded in signing a mutual understanding with member associations on the teaching and learning of history and the revision of textbooks (Pingel, 2009).

Such efforts were destroyed by World War II (1939-1945). Pingel notes that in order to continue the efforts achieved in the inter-war years, the UN created the United Nations Education, Scientific and Cultural Organisation (UNESCO), with the mandate to, among other things, continue with efforts to scrutinise and moderate history textbooks and promote mutual educational and cultural understanding among nations. In its first general assembly in 1946, UNESCO established a "Programme for the Improvement of Text-Books and Teaching Materials as Aids in Developing International Understanding" (Pingel, 2009, p. 11). From then onwards, UNESCO has been partnering with other educational and research bodies around the world to promote mutual textbook studies and analysis to ensure that history textbooks do not promote prejudice and stereotypical knowledge about any group of people. The efforts of these two international organs showcased the importance of history textbooks, not only in educating students but also in creating stability and world order. These efforts set the stage for international textbook research, within which this study falls.

3.3. The pedagogical role of history textbooks

Education in general remains one of the most important services that states strive to offer their citizens. To achieve this goal, educational authorities understand that adequate learning materials are essential to the effective running of an educational system and that these materials are an indispensable and integral part of curriculum development and for teaching and learning (Johannesson (2002). It is due to the importance of history textbooks that politicians become involved in controlling and sometimes indicating what should be included in them. To support this

claim, (Johannesson, 2002, p, 94) cites former President Thabo Mbeki's statement to a curriculum panel on the writing of history textbooks for South African schools:

> How to transform the deliberate existing ideological bias within the colonial and neo-colonial history books through an in-depth knowledge of Africa and South Africa's past, especially regarding the devastating psychological effects of apartheid on perceptions of people, of demonising Africa, of arousing fear in many minds, presents one of the greatest challenges for historians in the post-1994 era

UNESCO defines a textbook as "traditionally a printed and bound book, including illustrations and instructions for facilitating sequences of learning activities" UNESCO (2005). The UN body argues that textbooks and other learning materials have the power to transmit knowledge, build skills and shape the way learners interact with the world. They have an authoritative form of information but also function as primary tools for shaping attitudes and behaviours. UNESCO argues that history textbooks at every level can be important vehicles through which human rights, including principles and practices of non-violence, gender equity and non-discrimination can be instilled in young people. They are highly useful tools for promoting self and general development, tolerance and for upholding and assuring education for all in every society.

Other scholars agree with the above point (Hein & M. Selden, 2000) and opine that schools and textbooks are important vehicles through which contemporary societies transmit ideas of citizenship, patriotism and both the idealised past and the promised future. They provide narratives of how nations delimit the proper behaviour of citizens and sketch the parameters of the national imagination. "History textbooks present the official story, highlighting narratives that shape contemporary patriotism" (Hein & Selden, 2000, p. 3). Accordingly, the role of textbooks is extremely important in nation building.

History is a very important subject that schools and governments take very seriously, due to the nature of its treatment of sensitive and relational issues (Lin, Zhao, Ogawa, Hoge & Kim, 2009). According to these researchers, one of the most important missions of history in schools is to offer unprecedented opportunities for students to cultivate a sense of national identity, heritage, and

common values. To achieve this historical mission, textbooks stand as the primary sources, where students can learn not only about their country but others that are in the world too. They insist that history textbooks have become a means of promoting international relations and understandings among the nations of the world. L. Hein and M. Selden (2000) agree that school history textbooks are central to the transmission of national values in most societies, in that they present an "official" story that highlights narratives shaping contemporary patriotism. They assist in articulating relations between states and societies, and can foster international relations.

With reference to the educational importance of history textbooks, Davari, Iranmehr and Erfani (2013) argue that they play one of the most visible roles in any teaching and learning programme in the history curriculum. They guide both learners and teachers in understanding the curriculum and the educational plans and policies of the state. Davari et al. (2013) state that history textbooks concerning Iran have played an important role in exposing foreign students to the Iranian society and Iranian students to the wider world. This means that history textbooks can expose educational methodologies to the external world.

Devito (2013) clarifies, by stating that textbooks "are, in fact, so interwoven into the college experience that you can hardly think of a college course without thinking of the textbook". Bednarz (2004) adds that textbooks are the "heart of the social studies enterprise, they convey intellectual ideas and define the curriculum in lieu of a national curriculum". Equating textbooks to a heart shows the importance of textbooks in education. Devito (2013) further claims that the history textbook itself is an instructor to the student and a teacher to the teacher. In this regard, he argues that even the textbook writer himself becomes a student. This is because a textbook writer is supposed to be well versed in what he or she is putting together and the book must also teach the writer new things in a particular field of study.

Olivo (2012) opines that "the content of the textbook is often central to the curriculum in introductory courses and to what the students take away from these courses as the 'truth'. According to Olivo, history textbooks form a crucial role at the initiation level of any course: "They are the most basic available and accessible literature available to the students" (Olivo 2012, p 332). Thus, history textbooks pass important information to introductory students about what is

considered knowledge in the discipline, whose experiences are included as part of that knowledge and, ultimately, what is and who are of value in our society.

Cloutier (2009), who presents the situation of teaching without textbooks, suggests that textbooks are distinguished by two broad elements: firstly, they provide a broad and unified skeleton for an entire course and, secondly, they often include various pedagogical elements, such as questions, exercises and pictures that can spur learners to greater understanding. Cloutier's contention is that teaching without textbooks makes it difficult on three levels. Firstly, beginner students find it difficult to understand the subject and link themes, consequently limiting acquired and accumulated knowledge. According to Cloutier, teaching is not only about content mastery but a proper understanding of the subject matter. A textbook assures a framework for students to rely upon, as they read and obtain studied explanations. The researcher concludes that good textbooks act like tourist guides into the subject matter, which can either repel the tourist or motivate him or her to visit again.

The above claim is equally supported by Kobrin, Faulkner, Lai and Nally (2003), who state that it has become increasingly difficult to teach a history course without a textbook. Their point is that textbooks streamline what students consider an endless source of information. They argue further that students come to class with a variety of understandings of history and this is where textbooks come into play. They do not only convey messages to students but assist them in orientating their understanding of the complex nature of history and how they can frame their own historical questions, so as to guide and enrich their understanding of the subject matter (Kobrin, Faulkner, Lai, & Nally, 2003).

History textbooks can also be viewed as ideal avenues through which post-conflict societies can create a bond of mutual trust and co-habitation. Chisholm (2009) claims that in a post-conflict society such as South Africa, where there is the need for peace and unity in a racially divided country, it is crucial not only to review its educational system, but also its history. This advice reinforces the actions of Education Minister Kader Asmal, as cited in chapter one of this study, whereby he championed educational reforms in South Africa and fostered the production and distribution of two official history textbooks to all schools.

Another importance of history textbooks is that they help in transmitting, simplifying and maintaining what a society has recognised as legitimate and truthful knowledge. Such knowledge helps in building an envisaged society and in maintaining harmony among its citizens. Some studies (Anyon, 2011; Apple & Christian-Smith, 1991; L. E. Hein & M. Selden, 2000) confirm the pedagogic importance of history textbooks and other social sciences textbooks in training citizens on what is recognised as knowledge in different societies. Anyon (2011) holds that despite the controversy they cause, history textbooks remain an instrument given to teachers by societies to prepare the future of it citizenry. He claims that textbooks not only orient students towards a better future but place them in the right frame of mind to make choices within the selected knowledge of a particular society.

According to Apple and Christian-Smith (1991), textbooks represent, in themselves, messages to and about the future. They participate in spreading an organised knowledge of the society, which has as its objectives a better future for learners and society at large. "Textbooks help set the canons of truthfulness and as such also help recreate a major reference point for what knowledge, culture, belief and morality really are in the society" (Apple & Christian-Smith, 1991, p 4). Hein and Selden (2000) describe textbooks as vehicles through which societies transmit knowledge of both an idealised past and a promising future to its citizens. Selden (2000) maintains that textbooks "provide authoritative naratives of the nation, delimit proper behaviour of its citizens and sketch the parameters of national immagination" (Hein & Selden, 2000, p. 3). The claims by these scholars all indicate how textbooks can be used by different societies to shape their future.

The issue of knowledge is important in the African context, where, because of the post-colonial environment, indigenous African knowledge is neglected. Bayaga and Quan-Baffour (2009) argue that although most African countries have gained political independence, their systems of education are still embedded within colonial or Western systems. Consequently, textbooks that have been designed in most African countries follow this trend. In discussions about textbooks in Africa and Cameroon, Tambo (1993) argues that inherited Western education in Africa lacks adequate teaching and learning materials, textbooks included. Textbooks have advantages over other educational media, in that they are relatively inexpensive, easily distributed in high volumes, and are versatile and portable. With regard to classroom teaching and learning, Tambo suggests that 70 to 90 percent of classroom decisions are based on textbooks. He cautioned that this

percentage may be higher in developing countries, where the bulk of teachers are underqualified and most schools lack access to educational facilities and research materials, such as those accessed through the Internet, that can ease teaching and learning. Citing the example of Cameroon, Tambo contends that "the problems of shortage of suitable textbooks and equipment need to be resolved if quality learning is to be raised" (Tambo, 1993, p. 36). This is therefore an indication of the role textbooks that play in education.

In South Africa, the situation was similar following the demise of the apartheid system. Chisholm (2013), writing on the Limpopo textbook saga of 2012, argues that it occurred because textbooks are viewed as crucial elements that should be taken seriously by society. She likened the Limpopo saga to the American textbook wars in the Kanawha county in West Virginia in the mid-1970s. If the Kanawha case was based on an issue of ideology and interest, the Limpopo case was one of failure by authorities to issue books in time to schools in the province. According to Chisolm, it is due to the importance of textbooks that a dispute arose between parents and education authorities.

3.4. The economic and political influences in history textbooks

The above section has explained the importance of textbooks in general in running a successful educational curriculum. This section will discuss economic and political interests that are tied to the production, distribution and consumption of history textbooks. Crawford (2000), in her definition of textbooks, covers the economic and political implications and considerations that come with their production and consumption. Crawford describes textbooks as the "dominant definition of the curriculum in schools and are a representation of political, cultural, economic battles and compromises" (Crawford, 2000, p. 1). For the purposes of clarity, this section of the review is divided into economic and political forces or influences in history textbooks.

3.4.1. The economic influences in history textbooks

Some studies reveal that apart from being a supportive and indispensable tool in education, textbooks – history textbooks in particular – have undeniable economic undertones (Anyon, 2011;

Apple & Christian-Smith, 1991; Cruz, 1994). The economic aspects are taken more seriously by educational authorities than the pedagogical. This claim is supported by Anyon (2011), who describes textbooks as economic products that must be examined, based on their times of production and context of production. He claims that textbooks produced in the US "are designed and marketed by a publishing industry that is big business – with an annual sale that is worth billions of dollars and that are increasingly owned by corporate conglomerates" (Anyon, 2011, p. 361). According to Anyon, this has influenced the content of US textbooks. He argues that while this often represents the views and choices of the people whose names appear on the title page, history textbooks often undergo substantial editing by publishing company personnel who are concerned with market demands. Thus, consumer interest and expectations are often translated into textbook content and thus the educational views of an individual author maybe altered to suit such economic ideas.

This view is supported by Devito (2013), who argues that, far from being a scholar, the textbook publisher is a "business person" and in some cases has a constant debate on the content of his or her book and the price the book will sell for in the market. This publisher also has an economic interest as he wants to minimise the number of pages in order to reduce production costs and maximise profits after sales. The dilemma of satisfying economic and academic missions remains a problem that publishers face and exposes textbooks as an economic venture whose sole aim is not only to educate people but also to make a profit. Apple and Christian-Smith (1991) make this clearer when they assert that: "Books are not just cultural artefacts. They are economic commodities as well" (Apple & Christian-Smith, 1991, p.5). This clearly means that although textbooks are vehicles for ideas and are indispensable in education, they still need to be peddled on a market. These are an indication that, far from being an educational tool, textbooks remain an economic industry to both the author and publisher.

Looking at the American context, Bednarz (2004) argues that economic aspects are taken very seriously at the level of approving particular textbooks for any history curriculum. The committees set aside to review textbooks in most developed countries always consider its price as one criterion. This indicates the economic considerations that are made from production to selection by the state authorities. Even though, at times, there is the consideration of the intellectual benefits that a textbook can bring, Bednarz argues that in some cases parents and teachers discuss the price of the

textbook with authors and publishers. This is supported by Apple and Christian-Smith (1991), who argue that "texts are not simply delivery systems of facts. They are at once the result of political, economic and cultural activities, battles and compromises. They are conceived, designed and authored by real people with real interests. They are published within the political and economic constraints of markets, resources and power" (Apple & Christian-Smith, 1991, pp. 1-2).

On the other hand, history textbooks stand as a tool used by authorities to propagate particular economic ideologies supported by a society as against other ideologies. (Anyon, 2011) defines an ideology as an explanation or interpretation of social or economic reality which, although presented as objective, is demonstrably partial, in that it expresses the social priorities of certain social, economic, or other groups. "Ideologies are weapons of group interest, they justify and rationalise; they legitimate group power, activities, and needs" (Anyon, 2011, p. 363). If the ideology of those who are favoured and control economic power is viewed as a means of continuing their economic hegemony, then it is quickly legitimated and made law. Anyone who acts in a contrary way to this is on the wrong side of the law and must be brought to justice. He claims that the information contained in history textbooks is aimed at preparing learners for participation in the economic institutions of their societies, carrying with them the ideologies of the dominant group.

In the American situation, Anyon studied 17 history textbooks that had been approved by educational authorities in the country. For history students, these textbooks represented the only means they could get information and knowledge about US history. His findings proved that these textbooks, produced over the years by different publishers, purveyed capitalist ideologies. Students were made to understand that capitalism was the best economic system and that it had transformed their country into a powerful nation. Labour unions were branded as a brake to the development of the US and were bodies that abused not only the right of an employer to hire anyone he or she deemed competent enough to serve the company but also that of employees to choose the type of work they wanted to engage in. This is an indication that history textbooks have the aim of educating young citizens about the current economic agenda. Thus, there is no gainsaying of the fact that history textbooks are used to influence societies economically, based on their contents.

3.4.2. Political influences in history textbooks

Political considerations also sometimes overshadow pedagogical considerations in history textbooks. Many researchers (Anyon, 2011; Apple, 2014; Apple & Christian-Smith, 1991) have argued that these textbooks convey the political will of a minority group, with the intention of focusing the minds of the majority on following their ideas. They claim that textbook publication is highly competitive, yet this is not only determined by the hidden hands of the market or the market forces of demand and supply but highly controlled by the visible political hand of state textbook adoption policies. In the case of the US, stress is put on the issue of including content on American patriotism, free enterprise and Western traditions in history textbooks.

Also, such textbooks are used as means of transmitting national values in a way that supersede the values and political systems of other countries. While acknowledging the pedagogical importance of history textbooks, (Chisholm, 2009, pp. 355-356) advises that, in dealing with history textbooks, it is important to bear two caveats in mind:

> First, although history textbooks are widely recognised as central to the transmission of national values and arguably have a special role to play in this regard in their treatment and selection of historical events, people and processes, they do not do so in isolation but are of a piece with a wider palimpsest of values. National values are promoted through historical reference and memory in other parts of the formal and hidden curriculum, public displays, monuments and ceremonies. Second, it is important to recognised that there is no causal connection between history textbooks, their constructions and uses, and the emergence of particular forms of identity or attitudes amongst the general populace. This is even more so given the limited time on the subject in the majority of schools. Despite the best intentions and wishes of policy-makers, a better or new textbook will not necessarily lead to changed values and attitudes.

She concludes that although new textbooks may come prescribed with new national values that are promoted, it does not signify that they are used and their messages internalised. This indicates that history textbooks, no matter how they are promoted, possess many questionable aspects.

According to Polakow-Suransky (2002), the issue of history and particularly history textbooks has been at the centre of South Africa's educational debates for years. One of the issues was the continuous use of apartheid era history textbooks, even in post-apartheid South Africa, which denied European colonisation and conquest, and claimed that white and black people simultaneously arrived in an uninhabited South Africa. He claimed that upon attaining political transition in 1994, the ANC-led government vowed to overhaul the educational system and rewrite the history of South Africa. This issue, particularly regarding history textbooks, has been a hot debate for over a decade. Polakow-Suransky claims that by the 1980s, when discussions of a free South Africa began, most of the ANC leadership was languishing in jail but those in exile were establishing schools in Tanzania and other African countries with the hope of rewriting the history of the country with a "true" African perspective. There was therefore no doubt about the role that history was to play in the new South Africa. On the role of textbooks, she claimed that "texts are not simply delivery systems" of facts. "They are at once the result of political, economic, and cultural activities, battles, and compromises. They are conceived, designed, and authored by people with real interests. They are published within the political and economic constraints of markets, resources, and power" (Polakow-Suransky 2002, p. 5). This statement is an indication of the political power that history textbooks have. To strengthen the point further, she asserts that:

> Texts are really messages to and about the future. As part of a curriculum, they participate in no less than the organised knowledge system of society. They participate in creating what a society has recognised as legitimate and truthful. They help set the canons of truthfulness and, as such, also help re-create a major reference point for what knowledge, culture, belief, and morality really are.

A good example of how history textbooks can be used in an overt attempt to create a new reality occurred in the Soviet Union, with its school textbooks showing symbols of resistance against foreign rule and how the West justified jihads against the union.

Master narratives of ideology remained the backbone for the writing of history textbooks in the Russian federation. Benjamin (1989) and Adorno (1994), as cited in Zajda and Zajda (2003), claim that ideologies exist as constellations of seemingly unrelated features, with the most important function being to legitimise and be propagated socially or politically and validating it means of

propagation or validity. School history textbooks are therefore seen as one of the means to propagate and validate ideologies – be they economic, social or political. In the case of communist Russia, Zajda and Zajda (2003) opine that generally, education in United Socialist Soviet Republic (USSR) had always carried with it an ideological agenda and history textbooks in particular had been a filter through which the citizens were shaped. Education was made to enforce a Marxist-Leninist ideology. They claim that picture representation in history textbooks had to adhere to the ideas of famous communists in the union. Pictures of those who stood for international communism were labelled "national heroes" and these were endlessly repeated. According to the textbooks, it was honorable to respect workers and be able to work for the community, rather than for the individual. They conclude with the argument that the ideas of the ruling classes, in every epoch, are the ruling ideas. This means that dominant groups use their power to decide what should be written in textbooks.

Writing on the uniformity of history textbooks in US states, Bednarz (2004) holds that there is a reason why the states insist on having a particular history textbook at a given time in the nation. His argument is based on the fact that if there were no hidden agenda behind the prescription and usage of these books, the state would have left the industry open for competition and the best books would be bought. According to Bednarz, although schools may exist in the same states, their many differences still need to be looked into. For instance, schools in suburbs and villages have limited resources, compared to schools in cities and towns. Yet schools are required to use similar textbooks and, in some cases, the books do not stay long and are changed. He questioned then whether it was not absurd to insist that all of schools, with their array of differences, use similar textbooks. He further asked why the industry should not be open to competition to the best researchers and authors, resulting in choices being offered in the market. His conclusion here is that states understand the dynamics of producing students with different historical understandings, which can lead to intellectual conflict.

3.5. Socio-cultural biases

This section of the review discusses some socio-cultural biases that exist as content in history textbooks. This can be seen with the treatment and over- or under-representation of particular

groups of people in history textbooks. A good example can be found in the works of Olivo (2012), who studied the treatment of native Americans in US government and history textbooks. (Olivo 2012, p. 132) observed that:

> For college students, then, history textbooks were an authoritative source of information and as such, I argue, have tremendous influence over what students "know" about Indians. History textbooks are political statements or messages to and about the future of our society … creating what that society has recognised and does recognise as legitimate and truthful values, attitudes, and beliefs within its unique political culture. As such, textbooks are key vehicles for transmitting information about what is important within the political realm and thus within our society more broadly. What is determined as "legitimate" knowledge does not include the historical experiences and cultural expressions of labour, women, all racial ethnic groups, and others who have been denied power.

This is an indication of what history textbooks can say about a particular group of people and how the powers-that-be choose what to be studied at any given time. Expanding on this, he points out the treatment given by American history and political textbooks to African Americans. In short, he states that African Americans only scarcely appear on civil rights chapters and are accorded just 0.02% to 0.03% of the total pages studied on civil rights in history textbooks. Thus, African American struggles in the United States are not treated as an integral part of American history. The observation, therefore, is that African Americans are barely significant to American political history and have made very little contribution into the struggle for freedom and the history of the country. Such a study by this researcher is a strong indication of how history textbooks can be used as a tool to either exclude or include a group of people. This showcases the strong political undertone in history textbooks that plays a role in shaping and changing students' mindsets.

Writing on the secondary aims of history textbooks, Romanowski (1996) argues that, besides being powerful educational tools that shape students' views and have a great deal of authority, they still do not deserve their reputation as being impartial in teaching students facts and skills. The attitudes and ways of looking at the world that are purveyed in history textbooks – and their judgments about what should be included or excluded – render them biased vehicles. According to

Romanowski, history textbooks, to a significant extent, define and determine what is important in American history. They promote a particular understanding that finally ends up with inclusivity and exclusivity, and how particular episodes in history should be summarised. History textbooks assign negative or positive interpretations to any particular episode in history, with the aim of controlling the ideas of students and the citizens of a country. This scholar sums up his argument with the fact that history textbooks are influenced by the political, ideological and moral beliefs of their authors and, by extension, the beliefs of those for whom they write. Such beliefs usually support the status quo or conventional understanding of what is praiseworthy or blameworthy in history. History textbook authors select a special language and style to create impressions in the minds of readers. As Romanowski claims, "these impressions have power and authority because they are presented in printed and bound textbooks that come with the aura of an authority that is beyond questioning and criticisms" (Romanowski, 1996, p. 171). This speaks volumes of what messages history textbooks carry and the original motives that drive their writings.

Agreeing with this criticism, Clutier (2009) asserts that one important issue with history textbooks is the assumption by students that these books represent the views of individual authors. Such beliefs assume a position of authority, whereby an author is imposing his or her views and ideas on students reading the book. If proper explanations are not made to students, they are left to wonder and, perhaps, despair, about being lost in a museum without a guide. Leaving students alone with a textbook also reduces or cancels any opportunity for discussions and probable challenges and disagreements, which result in the creation of new knowledge. The conclusion here is that although history textbooks remain indispensable to understanding the subject matter, there is a considerable need to provide guidelines to students, to ensure a proper understanding is reached. Clutier concludes that history textbooks carry a great deal of authority and opinions that teachers must first try to understand before students begin to interpret them in their own way.

The scholar Zaida (2007) provides further context and understanding of state control of history textbooks in the Russian Federation. He claims that history education has become an issue of national interest all over the world and states take it upon themselves to interfere in the running of the affairs of learning institutions, including the production and usage of textbooks on history. Focusing on Russian history textbooks, he discovered that, whether by design or omission, they continued to ignore atrocities carried out by the Red Army during World War II. Further, they

gave just brief mention to mass deportations and executions perpetrated by the Russian Army, justified as a means of nation building. The new textbooks portray a new, post-Soviet, national identity, thus signalling a radical ideological repositioning and redefinition of what is seen as "legitimate" culture and values in Russia. School history textbooks, particularly, set out to overturn the Soviet emphasis on orthodoxy in historical interpretation, by encouraging a critical consciousness among students. The aim, in most cases, is to define who they are as Russians before engaging in a global understanding. This is an indication of the role that school history textbooks can play in not only building aspects of national pride but, equally, of justifying historical actions of a particular system over time. It is therefore, upon this aspect, that this work seeks to understand citizenship representation in the selected history textbooks.

3.6. Conclusion

This chapter has reviewed literature on textbooks in general and history textbooks in particular. It has shown that textbooks have multiple roles to play within the educational milieu. This was proven with the pedagogic role that textbooks play in facilitating education, however, they are also used as economic and political tools in the hands of powerful groups in society. This was revealed in light of the importance that is placed by states and educational authorities on the production, distribution and consummation of textbooks. Finally, the chapter also discussed socio-cultural biases that exist in history textbooks. The conclusion is that textbooks play different roles in society. The next chapter will discuss the research design and methodology used in the study to generate and analyse data to answer the research questions.

CHAPTER FOUR
RESEARCH DESIGN AND METHODOLOGY

4.1. Introduction

The previous chapter of this study reviewed local and international literature on textbooks in general and history textbooks in particular. It also placed textbooks as instruments of power in society, which are thereby worthy of being researched. Therefore, the chapter set the pace of this research, since it is also based on the study of four grade six Social Sciences textbooks utilised in South African schools. This chapter explains the research design and methodology that this scholar used in the study to generate data from the selected Social Sciences textbooks. The chapter is divided into two main sections – research design and methodology.

Every study must have a research methodology and design (Bertram & Christiansen, 2014). The methodology seeks to answer questions as to how the research will be conducted, including the tools used to generate data, the sampling methods and how data has been analysed in order to answer the research question (Cohen et al. 2011). The research methodology should not be confused with the research design, although the two are closely related. Clarifying this confusion, Cohen et al. (2011) opine that while the research design is more interested in the final product of the research, the methodology provides an overview of how the research is conducted, utilising selective tools to reach a final conclusion. Bertram and Christiansen (2014) add that the research design should guide the researcher as to what data to generate, how it should be generated and made sense of, and how it should be used to answer the research question. Terre-Blanche and Durrheim (2004) agree with them but add that a research design is a strategic framework of action that serves as a bridge between research questions and the execution or implementation of the research. In this light, a research design is a plan that guides the researcher in the generation and analysis of data to answer research questions.

Using the analogy of a building, Cohen et al (2011) argue that the research design is like a building plan that guides the work of the builders. If the builders do not make a good one, this will cause them to either under-estimate the cost, both in terms of money and resources, the danger being that

they may be forced to abandon a project half-way. In this same analogy, the methodology is the tool that the builders will use in the actual construction. In this light, Terre-Blanch and Durrheim (2004) advise that the research design ensures that the study fulfils a particular purpose and is completed with available resources. Another characteristic of a research design is that it enables the researcher to determine what type of data to generate. This determines decisions on which data to use during the research – qualitative or quantitative data. This also summarises the fact that a research design guides the scholar to make certain decisions, such as the research paradigm, the purpose of the study, techniques to be employed and the situation within which observations will take place (De-Vos, Strydom, Fouche, and Delport (2005).

Creswell (2009) claims that five strategies of inquiry can be used to design a qualitative research. This include: Biography, Phenomenology, Grounded Theory, Ethnography and Case Study. Benefiting from these clarifications, this research took a qualitative approach.

4.2. The research design

As seen above, the design is aimed at helping the researcher to build on the paradigm, the approach and the actual design that the researcher is going to use in the entire research process. On the other hand, the paradigm can also act as a mirror through which the researcher can envisage and chose a design for the study. This means that the paradigm and the approach chosen for a study influence each other.

4.3. Interpretivist paradigm

The thinking in this study was guided by the interpretivist paradigm. Bertram and Christiansen (2014) argue that researchers under this paradigm are not interested in predicting what people will do but are interested in describing and understanding how people make sense of their world, and how they make meaning of their actions. Similarly, Terre-Blanche and Durrheim (2004) describe the interpretive paradigm as the manner in which a researcher tries to describe and interpret people's feelings and experiences in human terms and not through quantifications and

measurements. In terms of textbook research, this scholar will be interested in interpreting a particular phenomenon within the textbooks, without measuring its representation. According to Prasad (2005), the purpose of an interpretivist researcher, therefore, is to have a greater understanding of how people make sense of a phenomenon and, in general terms, the world in which they live. Thus, in this study, the phenomenon I made sense of is citizenship education.

My ontological and epistemological assumptions guided the paradigmatic choices that I made in the study. While ontologies inform the methodology on the nature of reality or what makes up social research, epistemology informs methodology about the nature of knowledge and where such knowledge can be found (Sarantakos, 2005). This can be summed up with the question most researchers ask; How do we know what we know or how do we recognise knowledge? In order what, one can argue that epistemology is simply the philosophy of knowledge. It helps to simplify reality which can be interpreted as knowledge in research. Sarantakos (2005) further claims that ontologies and epistemologies are wrapped within paradigms which guide research. This is typical also with the interpretivist paradigm which has its own ontologies and epistemologies.

Benefiting from this clarifications, this study used social constructivist epistemology. (Creswell 2009; Cohen et al, 2011) claim that social constructivism usually forms part of interpretivism and typically seen as an approach to qualitative research. This therefore means that the understandings of citizenship is contextual with an ideological view. The literature review in chapter two of this study has shown how people in different contexts and periods understood citizenship and how and why it was developed. This contextual understandings therefore give justifications to the fact that knowledge is a social construct.

Ontologically, one can argue that reality is coin by multiple perspectives in the society having different interpretations (Sarantakos, 2005). The review of literature in chapter three has depicted textbooks as powerful tools that are used by powerful groups in the society to impose their will on the people. This is because what is found in textbooks are not neutral knowledge yet they are seen as legitimate knowledge. Therefore, the understanding of citizenship found within the analysed textbooks is not neutral making a case for the study of the textbooks.

4.3.1. Qualitative research approach

According to De Vos et al. (2005), there are two well-recognised approaches to research, namely qualitative and quantitative. The latter approach can be defined as an inquiry into social or human problems, based on testing a theory composed of variables measured with numbers and statistical procedures, in order to understand whether a predictive generalisation holds true (De Vos et al. 2005). On the other hand, the qualitative approach is one that elicits participants' accounts of meaning, experience or perception. The goal of qualitative research is not to understand phenomenon with a pre-existing set of formulae used as a criterion for measurement.

This idea is further elucidated by Patton (2002), who argues that the qualitative approach to research enables inquiry into selected issues in great depth, with a careful attention to detail, context and nuances, while quantitative research asks standardised questions with limited responses to predetermined categories. He argues further that the main aim of the quantitative approach is to measure the reaction of respondents to the questions asked, generating comparisons and statistical aggregations of the data. Qualitative researchers are more interested in the depth rather than the breadth of the data. However, it does not mean that a qualitative research always lacks breadth. This study follows the qualitative approach, because it allows this researcher to achieve an in-depth analysis in order to understand the phenomenon under study, which is citizenship education, from selected textbooks.

In addition, Conrad and Serlin (2011) advise that one of the main characteristics of a qualitative approach is that it allows researchers to generate data from a variety of sources, which include case studies, ethnographic works, interviews and many others. Another characteristic of a qualitative approach is that it is usually inductive in the manner of data generation. The researcher can construct theories or themes and conceptualisations from details provided during data generation by study participants (Conrad and Serlin 2011).

Terre-Blanche and Durrheim (2004) advise that there are many differences between qualitative and quantitative research. According to them, quantitative researchers generate data in the form of numbers and utilise statistical types of data analysis, while qualitative researchers generate data in the form of written or spoken language, or in the form of observations that are recorded in language and data by identifying themes. Another difference is that qualitative researchers study a

phenomenon in depth, openness and detail, in order to identify the categories of information that emerged from the data. However, quantitative researchers begin with pre-determined categories.

I decided to follow the qualitative approach, because the data worked with was from narrative and visual text, and not numbers and statistics (Cohen et al. 2011). However, Bertram and Christiansen (2014) argue that most qualitative researchers make use of some quantitative data but it is up to the researcher, in order to avoid confusion, to spell out whether he or she is undertaking mixed-method research. It is therefore important to state, at this stage, that any aspect of quantitative data generated in this study – such as counting the number of pages, pictures and chapters – should not be misinterpreted as a mixed method or an indication of quantitative research.

Concerning data generation in qualitative research, Alasuutari, Bickman, and Brannen (2008) advise that qualitative methods prominently feature three data generation techniques: observation, interviews and the review of related documents to answer research questions. This, therefore, falls perfectly in this study, since the sources of data are grade six Social Sciences textbooks.

4.3.2. Case study design

A case study design was selected for this study. De-Vos et al. (2005) describe a case study design as an exploration or in-depth analysis of a bounded system of a single or multiple case, over a period of time and place. The case under observation may refer to a process, activity event, programme, an individual or multiple individuals. The case can equally be a period of time, rather than an individual. The researcher may situate the case within a larger or broader context but the focus must remain on either the case or an issue within the case. This is also supported by Christensen, Johnson, and Turner (2011), who state that a case study must have boundaries identifying what the research both is and is not. They caution that researchers must be able to identify these boundaries and be able to work within them. Buchanan and Bryman (2009) add that a case study must have a unit of analysis, which can be an event, an organisation, a group or a division with a particular focus. They also insist that the appellation of a case and a unit of analysis simply embodies the choice of words used by scholars and should not cause confusion, since both

refer to one thing. Therefore, in this research, the use of "case study" is overtly utilised to refer to the unit of analysis.

Buchanan and Bryman also outlined three main types of case studies, which include: the intrinsic, which aims to gain a better understanding of an individual case; the instrumental, which elaborates on a theory or is used to gain a better understanding of a social issue; and the collective, which is aimed at furthering the understanding of the researcher about the case under study. This research is therefore an instrumental case study, as it is interested in comprehending the social issue of citizenship education. Similarly, Cohen et al. (2011) describe a case study as the study of a specific instance that is frequently designed to illustrate a more general principle. It can be the study of a child, a clique, a class or an entire school, or a community. The case under study in this research, therefore, is a bounded examination of four selected grade six Social Sciences textbooks.

Swanborn (2010) describes a case study design as an intensive study of a phenomenon – or an instance within the phenomenon – to gain in-depth understanding. He advises that the exploration and description of the case takes place through detailed, in-depth data generation methods that involve multiple sources of information that are rich in context. This means that the researcher must guarantee access to the source and gain the confidence of the participants. In relation to this study, the focus is an in-depth study of citizenship education as a phenomenon represented in four Social Sciences textbooks. This is also supported by Yin (2012), who claims that all case study research starts from the same compelling feature, which is the desire to develop an in-depth or closer understanding of a small number of cases set in their real-world contexts. He, however, adds that "the closeness aims to produce an invaluable and deep understanding that is an insightful appreciation of the case" (Yin, 2012, p.4). Yin claims that the choice of using a case study design depends on many factors, the research question being a very important one. In most cases, they are used in situations where the research question is based on how or what questions. This explanation dovetails with this study, since the questions the research seeks to answer pertain to how and why.

A strong relationship exists between a case study design and a qualitative approach, since both give room for the researcher to expand the data set within the boundaries of the case. Alasuutari et al. (2008) argue that case studies provide deep understanding about specific instances. These

scholars claim that case studies go well with the interpretivist paradigm because interpretivists are mostly interested in the description, interpretation and explanation of a phenomenon (Buchanan and Bryman (2009). This study therefore fits well into this description, since it is focused on interpreting the representation of the particular phenomenon of citizenship education from four different sources.

4.4. The research methodology

According to Sarantakos (2005), methodology occupies a central position in a research process. He describes a research methodology as a research strategy that translates ontological and epistemological principles into guidelines that reveal how research is to be conducted. He advises that methodology should not be confused with method, as methods are instruments used by the researcher to generate and interpret data. At the level of methods, Cohen et al. (2011) advise that researchers must make decisions on certain aspects of the research, which include the research sample, questions, validity, ethical considerations and many more. Benefiting from this, I made use of Discourse Analysis (DA) as a research methodology. This involves the interpretation of language to make meaning of generated data (Cohen et al. 2011).

4.4.1. Sampling methods

According to Buchanan and Bryman (2009), sampling is the choice of data generation that a researcher uses in the entire research process. Wrong choices made by the scholar can spoil the whole research process, since data sources can produce wrong facts and thus wrong research. This, therefore, means that researchers must make their sampling decisions early in the overall planning of a piece of research. Cohen et al. (2011) advise that five key factors should guide the researcher in making sampling decisions – the size of the sample, its representativeness, access to the sample, the strategy to be used and the type of research being undertaken.

There are many methods of sampling that the researcher can use, but he or she must be able to select the methods that best suit the study, in terms of generating data that will answer the research

questions (Buchanan & Bryman, 2009). According to De Vos et al (2005), Terre-Blanche, Durein, and Painter (2008), the choice of sampling methods depends upon the type of research and the nature of the data that the researcher will be using in the study. I made use of purposive sampling, which involves making choices on the data that fits the purpose of the study. Since the latter is to understand a specific phenomenon represented in textbooks, it is logical that I choose textbooks that carried information relating to my focus. Thus, I chose selected grade six Social Sciences textbooks because it is at this level that aspects about citizenship and governance are taught to learners in South Africa. I chose textbooks published by both local and international publishers.

The Research sample

Table 4.1: Table showing the Social Sciences textbooks used in the study

Code	Title of book	Author(s)		Date	Place	Publisher
Textbook A	*Platinum Social Sciences*	Ranby, Johannesson, Versfeld, Slamang,	P. B. R. M.	2016	Cape Town	Pearson Marang
Textbook B	*Solutions For All: Social Sciences*	Ranby, Zimmerman,	P. A.	2012	Gauteng	Macmillan
Textbook C	*Oxford Successful Social Sciences*	Dilley, Monteith, Proctor, Weldon,	L. M. A. G.	2012	Cape Town	Oxford University Press
Textbook D	*Viva Social Sciences*	Ebrahim, Jardine, Haw,	F. V. S.	2012	Johannesburg	Viva Education for the Nation

As seen in Table 4.1 above, the textbooks analysed in this study are *Platinum Social Sciences, Solutions For All Africa Social Sciences, Oxford Successful Social Sciences* and *Viva Social*

Sciences. For purposes of clarity, I decided to code the textbooks alphabetically, with *Platinum Social Sciences* taking code *(A), Solutions For All Africa Social Sciences*, *(B), Oxford Successful Social Sciences, (C)*, and *Viva Social Sciences, (D)*. These codes will be used to refer to the textbooks in the presentation and discussion of findings. It is important to note that the four textbooks selected in this study are all CAPS-compliant textbooks.

Figure 4.1. Cover pages of the four textbooks analysed in the study
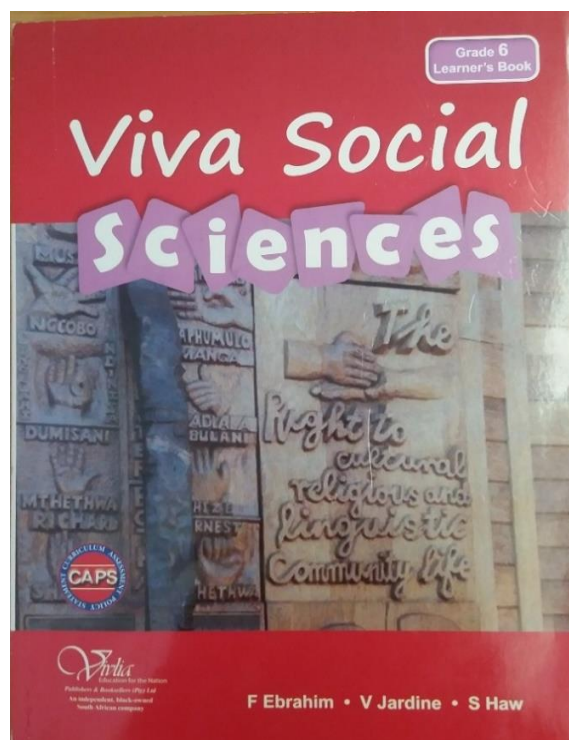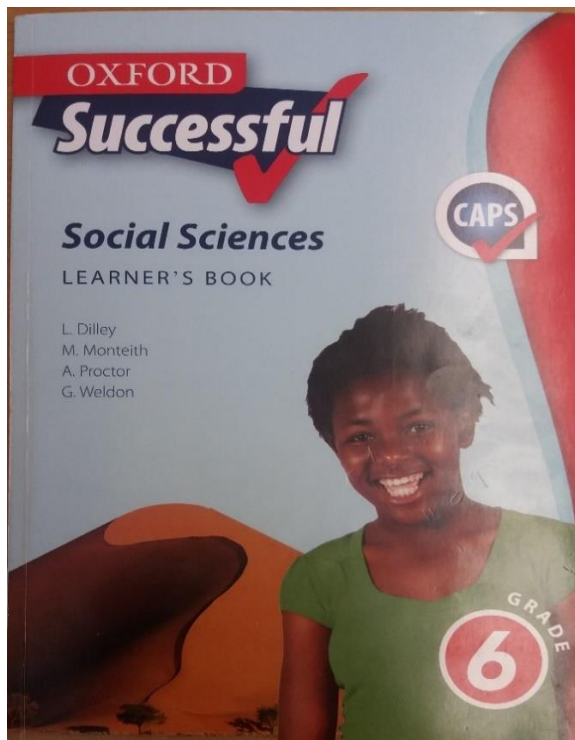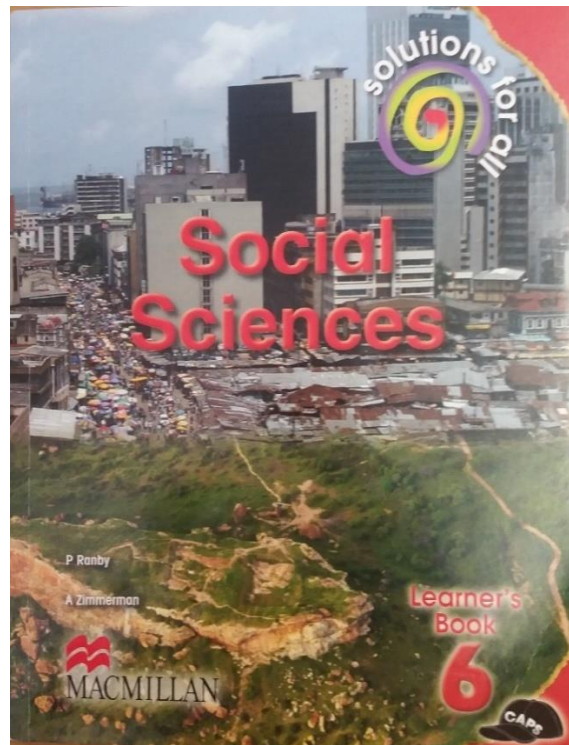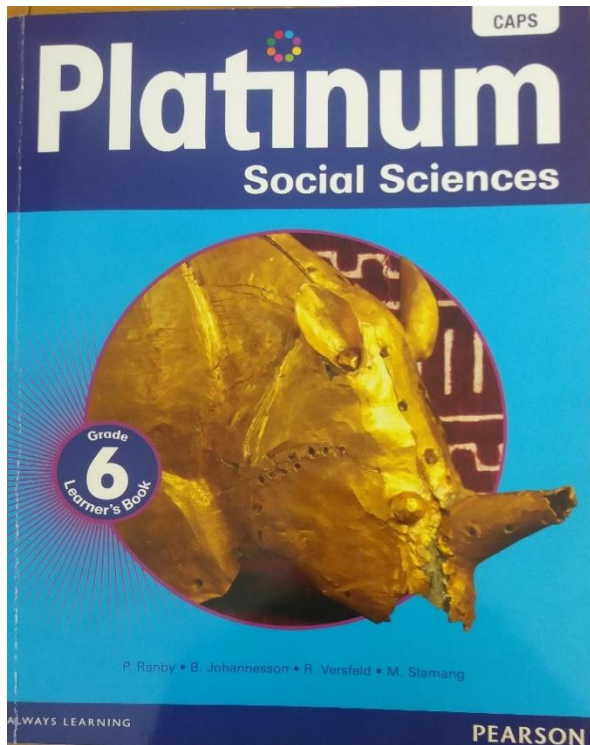
In an attempt to explain my sample size, I benefited from Patton (2002) arguing that there is no universal rule for sample size in qualitative research. It depends on what the researcher wants to know, the purpose of the study, what is at stake and what can be done in the available time for the research. An important reason for making this particular sample decision for this study was based on its design. As argued above, case studies in most research employ purposive sampling, to study the case that they wish to understand further. One issue that I considered was time management and the duration of studies at the Master's degree level at UKZN, which is generally one year. Another reason for using four Social Sciences textbooks is that I consulted various studies at Master's level at my department, which were based on textbooks. I realised that most of these scholars made use of between three and four textbooks for their sample (Fru, 2012; Maposa, 2009; Naidoo, 2014; Nene, 2013).

4.4.2. Methods of data generation

Data for this study was generated from chapters in the selected textbooks that dealt with citizenship and democracy in South Africa. It is important to state that Social Sciences is a combination of Geography and History in the CAPS and this study focused on the history sections of the textbooks and specifically on the units that covered citizenship education.

Textbook A is a Pearson publication of 2012. The copy used for this study was a 21st impression, released in 2016. The book is divided into two sections, Geography and History, which form the Social Sciences discipline in the CAPS, as explained above. Citizenship is examined in topic three (pp. 144-170), entitled "Citizenship and Democracy". *Textbook B* is a 2012 Macmillan publication, which covers citizenship under the title, "Democracy and Citizenship", in topic six, unit one (pp. 105-128). *Textbook C* is an Oxford publication of 2012. The copy used in this study is a 20th publication released in 2016. Citizenship is examined under the title "Democracy and Citizenship in South Africa" in module six, units one to five (pp. 83-97). *Textbook D* is a 2012 Vivlia publication. It examines citizenship in chapter six, units one to four (pp. 123-152) under the title "Democracy and Citizenship".

The data generated from these chapters was based on a criteria suggested by Nicholls (2003) for textbook analysis. This method explains that text includes both visual texts (pictures, paintings, cartoons, posters, drawings and graphs) and narrative texts (words, signs, writings). Signs are defined by Smith, Moriarty, Barbatsis, and Kenney (2005) as anything that stands for something else. This is summarised as the marriage between sound and image, called the signifier and the content for which it is destined to is called the signified. They conclude by referring to both Ferdinand de Saussure and Charles Peirce, who believed that reality could only be known through representation via signs.

4.4.3. Methods of data analysis

Data analysis involves making sense out of or interpreting generated data in order to answer questions raised in this study. The method used in this research was Discourse Analysis (DA), which involves the interpretation of language to make meaning (Cohen et al. 2011). Many methods are involved in DA in order to interpret data. For this study, I used semiotic analysis, which is a method within DA. As claimed by Prasad (2005), semiotics is conceptualised as a mode of analysis used to identify the central rules that determine how signs convey meaning in society. He supports this claim with the fact that a discourse is an acceptable way of conveying a message in society and if a society, or community of discourse, can identify with particular signs and make meaning out of them, this becomes a means to interpret and make sense of their discourse. Before Prasad could make his claim, Nicholls (2003) had classified semiotic analysis as a form of discourse analysis, whereby semiotic analysis was a means of identifying signs and signifiers, and interpreting them to make meaning. According to Cullum-Swan and Manning (1994), semiotic analysis provides a set of assumptions and concepts that permits systematic analysis. The assumption behind this method is that signs or words, be they narrative or visual, do not make meaning on their own, unless they are interpreted by their users. Thus, semiotic scholars have identified two main styles to ease the interpretation of data using semiotics. These include interpreting signs by using the signifier and signified. This means that each sign represents an idea (signifier) which must be interpreted or executed (signified).

Figure 4.2. This diagram explains the process of decoding image and narrative text (Bauer & Gaskell, 2003)

The central idea in semiology is that a sign is a basic unit of any language which is, in itself, composed of two units – a signifier (words or sound pattern) and a signified (a thing, object or characteristic). In the context of this study, signs were interpreted as signifiers interpreted as having particular meanings related to citizenship education. Smith et al. (2005) claim that in semiotics, every word is a sign that must be interpreted to make meaning. They argue that in communication, meaning is only derived at the degree to which the receiver understands the code used in sending the message. Therefore, both narrative and visual texts are a set of signs put together to ease communication and must be interpreted to make meaning. Bauer and Gaskell (2000) claim that semiotics is based on three distinct levels, which include: denotation, connotation and myth surrounding the signs. He described this as the interpretation of the first, second and third semiological systems. In the first system, the sign comprises an association of an image. This gives rise to the second system, which is signifier. The final stage is the signified, which stands for the interpretation derived after going through the first two layers. An example can be the sound of the spoken word, "house". What immediately comes to mind is a structure that stands on a plot of land. The third layer of interpretation is that the house is a home where people live and it represents comfort to people and a place for a family.

Signs in this study included every aspect of language that gives meaning to the phenomenon in the study. Narrative texts included an interpretation of the use of language and the choice of words used by the authors in the representation of citizenship education, as advised by Nichols (2003). I made use of this method by coding data generated from the chapters identified above. Parker (2004) claims that this system in DA helps to group specific ideas into themes and subthemes, which makes it easier to obtain their meanings. I employed an inductive method, which comprised three steps. I started by creating codes and highlighted every aspect that fell within them. The next step was to create categories. These acted as a uniting point for codes that were developed. What

this means is that proceeded in bringing similar codes together to form specific categories. From these, I developed themes that formed the final outcome of the data.

Figure 4.3. An illustration of the steps used in generating the data

CODES → CATEGORIES → THEMES

4.5. Ethical considerations for the study

Ethics are about behaviour that is considered right or wrong, opined by Bertram and Christiansen (2014). It is a crucial consideration in all research. It becomes more important, however, in relation to research conducted with humans and animals. According to Terre-Blanche and Durrheim (2004), participants have the right to understand certain ethical principles before taking part in the research. However, this study did not involve people as participants or as sources of data. The main sources were Social Sciences textbooks sold in South Africa, both in bookshops and other marketplaces. Thus, issues of ethics were not a problem. Despite this argument, applied for an ethical clearance from the UKZN research office, under which this study was conducted, and was granted clearance number HSS/1941/016M (see Appendix A).

4.6. Trustworthiness

De Vos et al (2005) describe trustworthiness as the canons of questions or criteria against which each research can be evaluated. They raise issues of credibility, transferability, replicability and reflectivity. Concerning credibility, the researcher must be able to ensure that the research is conducted within the defined boundaries of the study. Transferability explains the level of generalisability of the study. Replicability describes the fact that if the same data is used by another researcher, the same results will be achieved. Judging from the above explanation, can claim that this study is credible, since its sources of data generation have been accurately identified and, being a case study, the unit of analysis has also been described, thus setting appropriate boundaries to

the case under investigation. Concerning transferability, Cohen et al. (2011) argue that this depends on the nature of the study. Therefore, being a case study, it may be difficult to assert that the findings of this research can be transferred to other cases. This is because each case has its unique qualities and does not represent general features. This, therefore, means that this research cannot be generalised out of its original case. Finally, it will also be difficult to claim that this study can replicate the same result if it is carried out by another researcher.

Another important point to understand is the approach used in this research. The use of a qualitative approach creates a bias for other types of approaches. This is because a quantitative approach could have produced different results and, consequently, could have addressed the questions from a different perspective. However, this study claims its trustworthiness, based on its nature and the steps taken throughout. There was no issue of confidentiality, as the sources of data are Social Sciences textbooks that easily obtained from bookshops in town.

4.7. Limitations to the study

According to Denzin and Lincoln (2005), limitations represent possible hurdles or difficulties that could hinder the researcher from achieving the desired goals of the study. A limitation to this research could be this scholar's personal background. Being a foreigner, it could appear as if the intention of this study is to criticise South African citizenship education, especially in the wake of xenophobic attacks in the country. However, I argue that it is purely academic, with the aim of being awarded a Master of Education degree.

In addition to the above, one may argue on the point raised in my analysis of the selected textbooks, which states that the facts raised are not a reflection of the real situation. I was not able to analyse other Social Sciences textbooks and those used in other disciplines, such as Life Orientation, regarding the teaching of citizenship, in order to understand its nature and why it is represented the way it is. Although I see this as a limitation, I equally view it as a strength to this study. I did not have to consult other textbooks dealing with citizenship education in South Africa, as this research gives an in-depth understanding of the selected textbooks within the boundaries of the case under study.

4.8. Conclusion

This chapter has elaborated upon technicalities employed in this study. It began with a distinct clarification between a research design and a methodology, and thereafter discussed the specific design and methodology used in the study. Concerning the design, it was revealed that the study adopted a qualitative case study design approached from an interpretivist paradigm. It is vital to note that the choice of paradigm relates to the design chosen for this study. This is because the purpose of the research is not to apply any change of policy within South Africa but to understand the nature of the representation of the phenomenon under examination in the selected grade six Social Sciences textbooks. The chapter also discussed purposive sampling, which was chosen for this study. It also defended the choice of semiotic analysis as the method to analyse the data. Finally, issues of limitations and trustworthiness of the study were also discussed in the chapter. This means that the following chapter will reveal the results of the actual use of semiotics in interpreting the data generated from the four textbooks.

CHAPTER FIVE
PRESENTATION OF FINDINGS OF CITIZENSHIP EDUCATION IN SELECTED GRADE SIX SOCIAL SCIENCES TEXTBOOKS

5.1. Introduction

The aim of this chapter is to present the findings that emerged from analysis of the sections of the four Social Sciences textbooks dealing with citizenship. This chapter will also answer the first sub-research question raised in this study, which is: What is the nature of South African citizenship represented in the selected grade six Social Sciences textbooks? The chapter will be divided into three main themes – citizenship as rights, citizenship as responsibilities and citizenship as identity. These themes were further broken down into sub-themes, with the aim of understanding the manner in which South African citizenship is represented in the selected textbooks.

5.2. Coverage of citizenship in selected textbooks

The textbooks analysed for this study are *Platinum Social Sciences, Solutions for All Social Sciences, Oxford Successful Social Sciences* and *Viva Social Sciences*. As explained in chapter four, this therefore means that the titles of the books will be substituted with codes, as follows: *Textbook A* is a 2012 Pearson publication. The copy used for this study was a 21st impression, released in 2016. The book is divided into two sections – Geography and History, which form the Social Sciences discipline in the CAPS. Citizenship is covered under topic Three, titled "Citizenship and Democracy", from pages 144 to170. *Textbook B* is a 2012 Macmillan publication. Citizenship is under Topic Six, Unit 1 entitled "Democracy and Citizenship", pages 105 to 128. *Textbook C* is a 2012 Oxford publication. The copy used in this study is a 20th impression, released in 2016. Citizenship is covered under the title "Democracy and Citizenship in South Africa", in Module six, Unit 1-5, pages 83 to 97. *Textbook D* is a 2012 Viva publication. It deals with citizenship in Chapter Six, Unit 1-4 pages 123 to 152, under "Democracy and Citizenship". The analysis of the representation of citizenship education in all four textbooks was achieved using an inductive method, whereby themes emerged from the data. The main ones arising from the analysis

were citizenship education as rights, citizenship education as responsibility and citizenship education as identity. Sub-themes emerged from these themes.

5.3. Citizenship as rights

One of the findings from the analysis is that the four textbooks all represent citizenship as rights. For example, *Textbook A* spells out certain rights that South African citizens have in what is considered to be a democratic country, by defining rights as "things that people are allowed to do or have" (p.153). In *Textbook B*, rights are emphasised as a possession that belongs to everyone, irrespective of his or her race group, religion, language or culture (p.114). Meanwhile, *Textbook C* defines rights as "the freedoms and opportunities that everyone is allowed to have in order to live a dignified life" (p.84). The book also emphasises, on the same page, that "every citizen who lives in the country has rights and freedoms". In *Textbook D*, an explicit definition of a right is not given but it is viewed as the way in which citizens relate to each other. In the analysis of citizenship as rights in these textbooks, three main types of rights emerged – political, social and economic.

5.3.1. Political rights

Political rights are represented as a characteristic of South African citizenship in the analysed textbooks. In fact, politics forms a very important component of citizenship education in these books. What can be identified in all four is that political rights have been treated as a part of democracy and can be interpreted as a core value to citizenship education. The main types of political rights that arose from the analysis of all four textbooks are: the right to vote and be voted, the right to belong to any political group of your choice and the right to have a political view of your choice. These claims can be seen in *Textbook A*, which states that "A democracy means that all the people of a country have a right to choose who their leaders will be" (p. 144). This demonstrates the link between citizenship and political rights in a democracy.

The first set of political rights illustrated in the textbooks is the right to form or to belong to any political party of your choice. For example, *Textbook D* claims that "a political party is an

organised group of people who share the same political aims and opinions" (p.127). Similarly, *Textbook A* defines a political party as a "group of people who have similar ideas about how a country should be run". The right to form, belong and vote for a political party of your choice is further explained in *Textbook A*, which makes it clear that "on the day of the election, people can vote for the party they want to support" (p.145). This shows that learners, who are themselves citizens, are supposed to be educated politically to understand why they could belong to or support a political party when they become adult citizens. This is also explained in *Textbook B* stating that "in South Africa anyone has the right to form a political party" (p. 108).

The next set of political rights concerns being able to vote and be voted. This means that a citizen can be both a candidate and a voter in an election. *Textbook C* makes it clear that the right to vote and be voted for are reserved for adult South African citizens – "every South African who is 18 years old or older is allowed to vote for the political party they think should govern the country" (p. 85). This comes after an earlier statement that "in a democracy, citizens are free to come together and form a political party" (p.84). This implies that citizenship is linked to age, whereby adult South Africans have more citizenship rights, as they can vote and be voted for. These statements clarify the fact that the right to vote and be voted are conditional. This begins with conditions attached to voting in South Africa and ends with the process of voting. This can be seen as depicted in Figures 5.1, 5.2 and 5.3 below.

Figure 5.1. A picture showing Mandela eligible to be voted for and also casting his vote (*Textbook B*, p107 and p. 109)
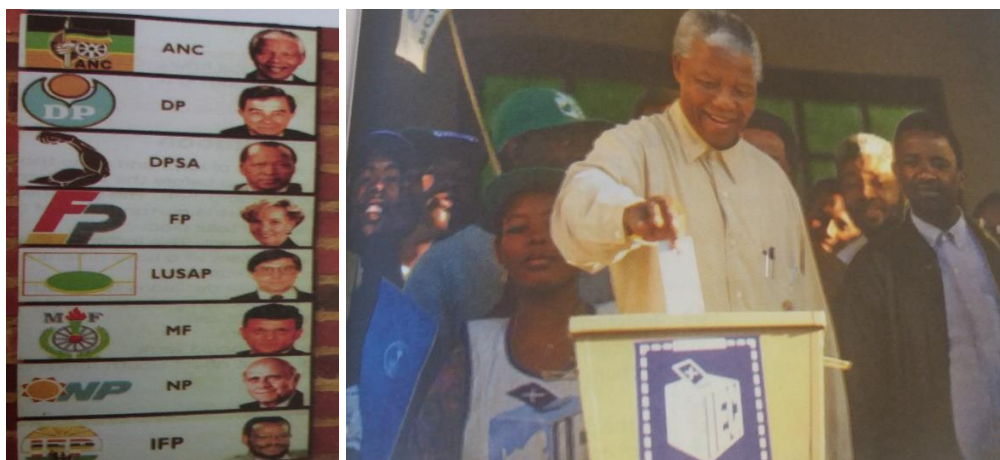
Textbook D discusses political rights under democracy. Although a definition of rights is not given in the book, an inference of what is discussed under democracy clarifies the political rights that citizens have.

The rights relating to South African citizenship are illustrated through comparison of the apartheid era and the post-apartheid era. Governance and voting are represented as citizenship rights that were denied to many citizens prior to the 1994 general elections. The previous government was described in *Textbook A* as "a government that was not democratic" (p.144), and "unfair" in *Textbook D* (p.125). This negative account is used to usher in descriptions of a new system considered to be democratic and good for everyone. This can be seen in the picture in *Textbook A* (p. 144), showing a queue of black people ready to cast their votes. Their facial expressions and signs of victory express their joy at being able to exercise their rights as citizens. This is confirmed by the descriptive text: "People were very excited to take part in South Africa's first democratic election" (p.144).

Figure 5.2. Picture of people happy to queue to cast their vote (*Textbook A*, p.144)

Still on the political rights of voting and being voted, the textbooks state that for citizens to enjoy such rights, they must also be educated on what they are and how they must be enjoyed.

Figures 5.1 and 5.2 reveal the rights of citizens to vote in South Africa and be voted for. These can be described as representations of the political right of citizens to vote and be voted for. This is further elaborated in the drawing of a woman (*Textbook A*, p. 153), displaying her right as a citizen to vote.

Figure 5.3. A drawing of a woman declaring her right to vote (*Textbook A,* p. 153)

Analysing figure 5.3, one can see that the woman is smiling. This signifies that she is pleased about the action she is about to take. The text accompanying the picture shows a signpost with the inscription "vote". This means that the woman is in a polling station and is ready to cast her vote. The narrative text is drawn near her mouth: "I have the right to vote," she says. This drawing confirms the fact that political education is a crucial component of citizenship education in South Africa, enabling citizens to be up-to-date about their rights.

In *Textbook B*, a column titled "How voting works" (p.108) is used to educate citizens on the process of voting in South Africa. It outlines the entire process, from registration to the announcement of the final results. Page 85 in *Textbook C* also discusses the process of voting in South Africa. Although it is not a detailed explanation, like in the other textbooks, it emphasises that those who have the right to vote must be adult South Africans and must have the green, bar-coded identity book. *Textbook D* (pp. 129-130) elaborates upon the entire process of voting in South Africa. An elaboration of political citizenship education is achieved through the representation of political parties as part of democracy. All four textbooks provide elaborate definitions of a political party as the basic unit of attaining power in a democracy.

What further emerges from this analysis is that the political rights that characterise South African citizenship are guided by a set of laws. This is foregrounded with the representation of the constitution as the most important set of laws of the country, which guarantees these rights. This is further confirmed in *Textbook A*, which claims that "the constitution of the country is a set of the most important laws of the country. It describes certain rights and responsibilities that people have. It states how South Africans should treat one another" (p. 146). In *Textbook B*, the Bill of Rights is described as the "list of the most important rights of each citizen" (p.114). This analysis has therefore shown that South African citizens enjoy the types of political citizenship rights discussed in this section.

5.3.2. Social rights

The concept of citizenship as rights is also represented in the textbooks through social rights that citizens across all the age, sex and racial groups have in South Africa. These social rights are categorised into educational, environmental, health and religious rights.

5.3.2.1. Educational rights

South African citizenship is represented as linked to educational rights. The education of citizens in the country emerges as one of the most important social rights from all four textbooks. The textbooks stress certain particularities when it comes to children enjoying this right. These include the fact that every child should study in a safe environment, has the right to equal and affordable education and to learn in a language deemed fit for the child. This right is expressed in both visuals

and narrative texts represented in the textbooks as children's rights. The analysis reveals that there are some universalistic tendencies in offering an equal education to every citizen in the country. For instance, *Textbook A* (p.147) states that "everyone has the right to education". The use of "everyone" gives a universalistic expression but the illustrative visuals used in the textbooks point directly to children. An example is the drawing used to explain this, of a classroom situation in which learners face a smiling teacher. The grin on the face of the teacher has the effect of linking people's rights with positive citizenship, one that citizens are satisfied with. This is further emphasised on page 153, whereby a family confronts a principal to discuss the education of their child, who has probably been dismissed from school.

Figure 5.4. Drawing of a family confronting a school principal about the education of their child (Textbook A, p.153)
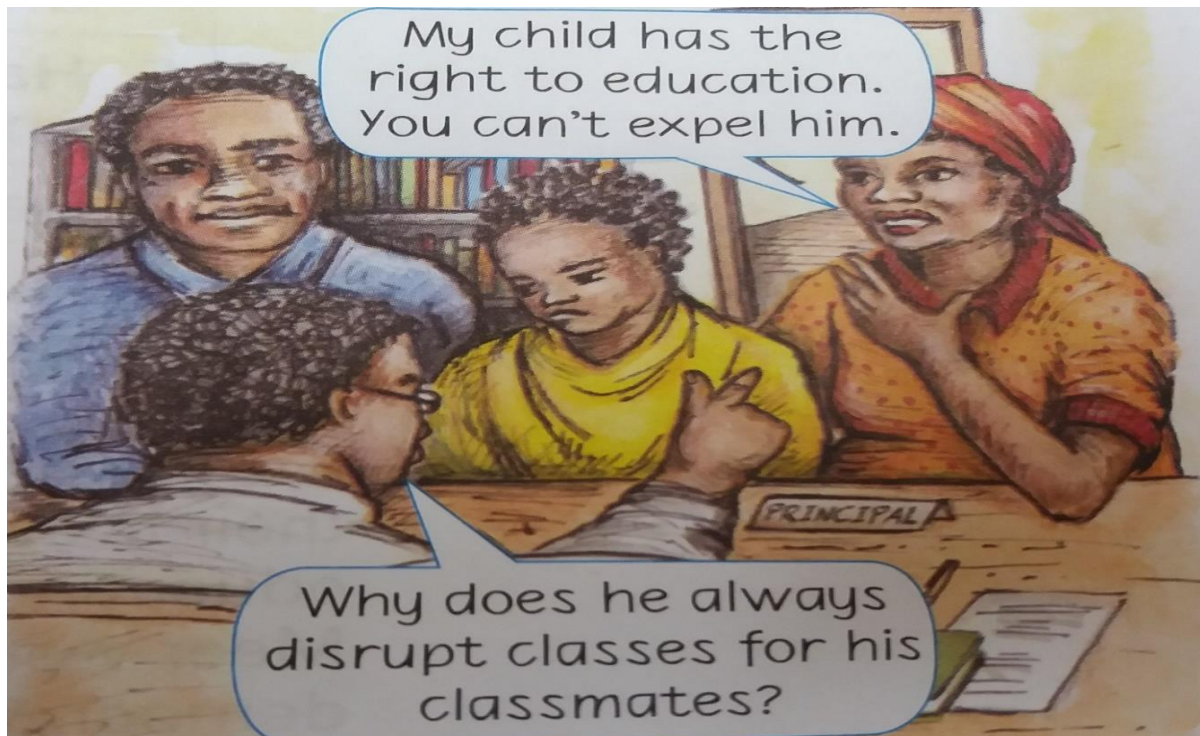
The claim of this woman therefore confirms the fact that education remains a citizenship right for South African children.

On page 162, the textbook, in its treatment of the South African Children's Charter, elaborates upon education being one of the most important rights that every South African child must enjoy. The textbook claims that there is a "right to free and equal education" (p.162).

The visual used to justify this claim is a drawing of a smiling boy, seated with books in front of him and a pen in his hand. Both objects in the picture represent educational materials, thus the illustration gives the impression that the boy in the picture is learner revising his notes or doing his assignments.

Figure 5.5. This drawing shows a happy young learner *(Textbook A, p. 162)*

The right to free and equal education.
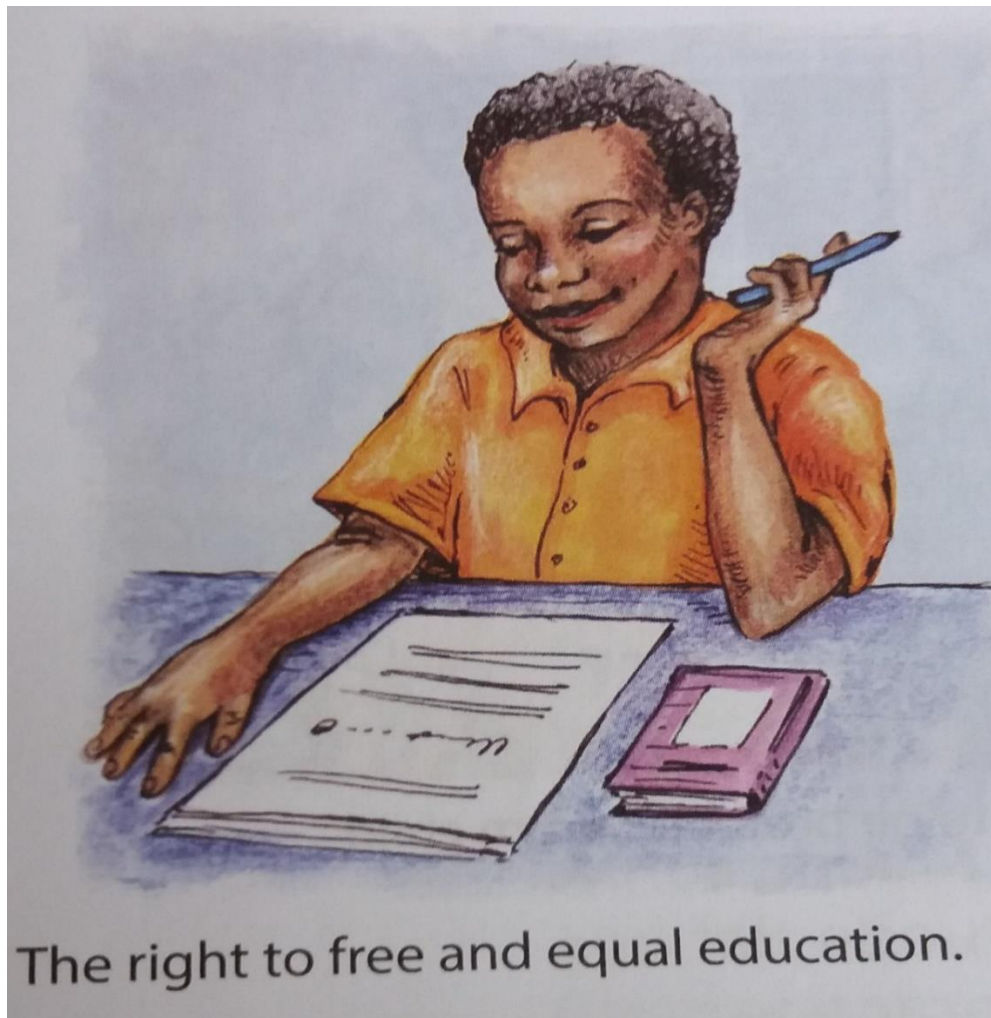
Textbook B (p. 114) highlights educational rights as one of the most important rights that a young citizen can enjoy. It claims that "everyone has the right to basic education". On page 118, the textbook equally treats the Children's Charter as a document that contains the rights of all South African children. The book claims that "children have the right to go to school and learn in a safe environment". On page 119 is a summarised version of the Children's Charter, the seventh point

being: "Every child has the right to an education." The visual analysis of a picture on the same page presents a classroom situation, with children raising their hands – purportedly to answer a question from a teacher. The smiles on the faces of these children show an enthusiastic and positive outlook towards education in South Africa as citizenship right.

Figure 5.6. Picture of children happily studying in class (*Textbook B*, p. 118)

The Children's Charter states that
children have the right to go to school
and learn in a safe environment.
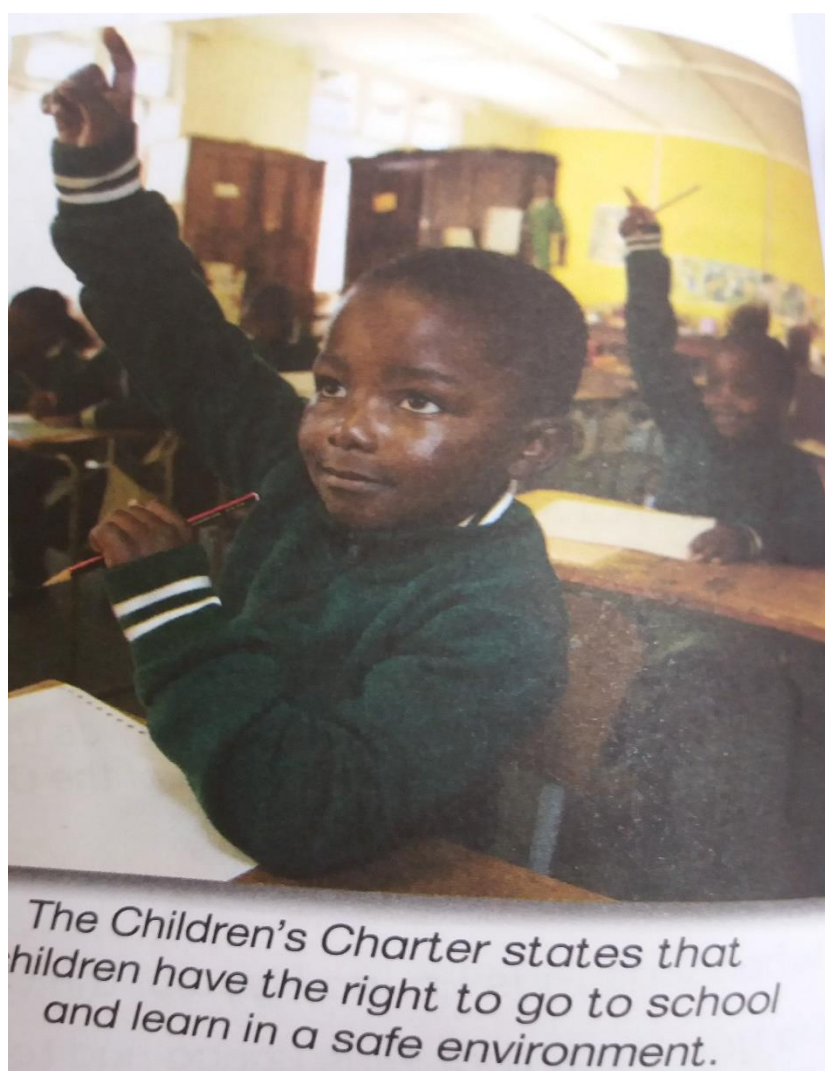
In *Textbook C*, education is equally treated as an explicit right for children. The general right to education is explained on page 89, with the claim that: "Everyone has a right to education and to learn in the language that he or she understands". Concerning children's education, pages 92 to 93 of the book covers the Children's Charter. In a list of 10 rights, elaborated on page 92, the eighth right is "get free and equal compulsory education". This right is also listed in a table on page 93,

as a right reserved for all South African children, irrespective of their race, sex or gender. *Textbook D* also discusses this right as an inherent one of all South African children. Although the book does not contain an elaborate discussion on education, it does, however, present it under the Children's Charter as one of the rights that children need to enjoy. In a tabular exercise given to learners on page 149, the textual representation of this right can be found in right number 10.

Figure 5.7. Tabular representation of children's rights (*Textbook D*, p. 149)

7. Health and welfare	g) All children have the right to free and equal, non-racial, non-sexist and compulsory education.
8. Child labour	h) All children have the right to a name and nationality as soon as they are born.
9. Homeless children	i) All children have the right to protection and should not be discriminated against for any personal reason.
10. Education	j) All children have the right to practise the own religion, culture or beliefs without fea

An elaborate explanation of this right can be found in column B, under the letter "g", where it is claimed that: "All children have the right to free and equal, non-racial, non-sexist and compulsory education." The fact that these textbooks elaborate on education as a right in South Africa is proof that the government is committed to educating its citizens.

5.3.2.2. Religious rights

An analysis of the different textbooks shows that the religious rights of every citizen are guaranteed in South Africa. This is an important right that is used in the books, which involves both adults and children. This right is highlighted as a means of safeguarding democracy and promoting the free beliefs of every citizen in the country. In *Textbook A*, religious rights are treated as part of the social rights of each citizen. On page 147 is a drawing of buildings, representing places of worship.

Analysis of this picture reveals that one building has a cross at the front and stands opposite another building with a star at the front. It can be inferred that the building with the cross is a church for Christians, while the one with the star is a mosque for Muslims.

Figure 5.8. Drawing of a church and mosque depicts religious tolerance (*Textbook A*, p. 147)
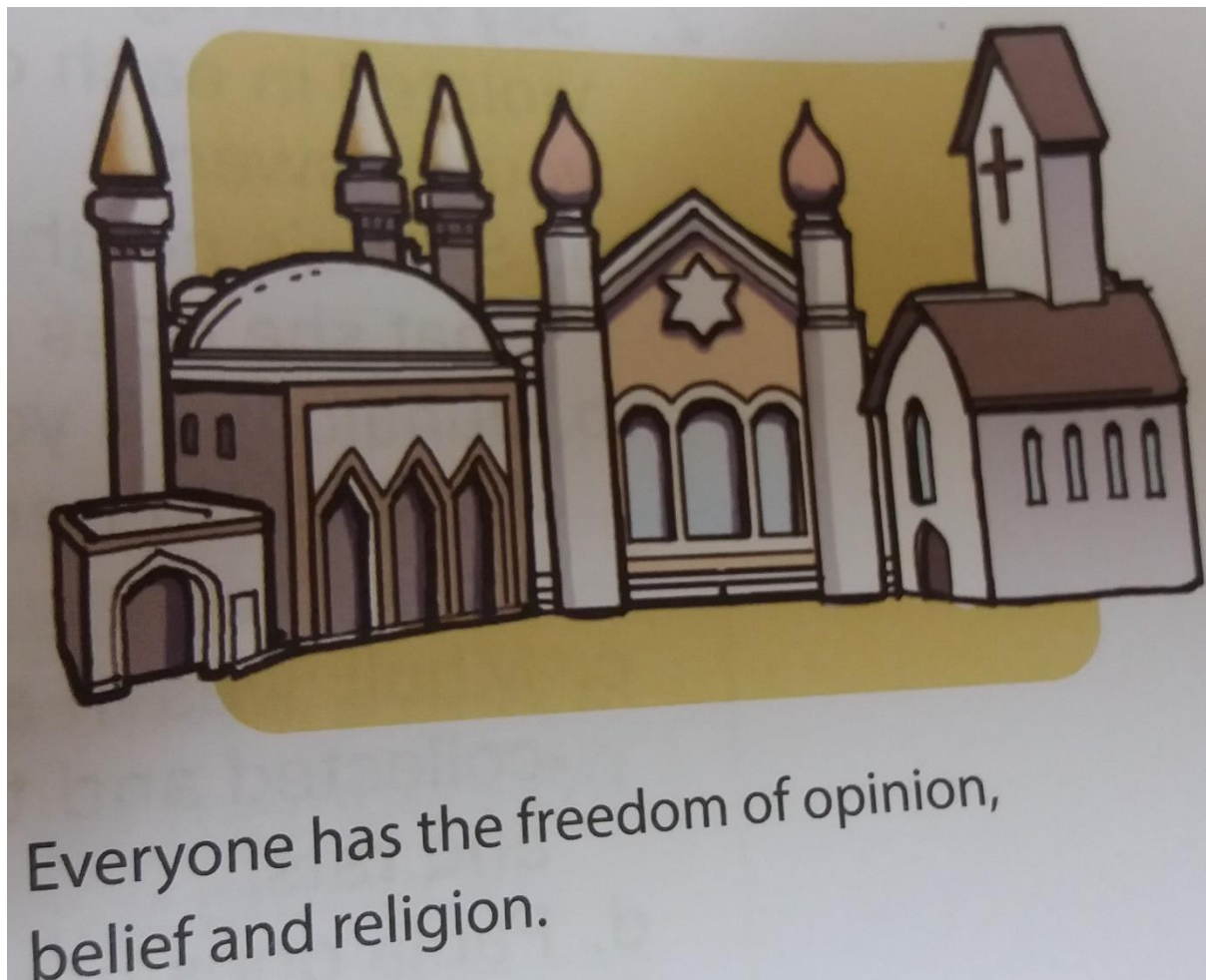
The text that is used to describe the scenario claims that "everyone has the freedom of opinion, belief and religion". This means that the right to religious belief and opinion is not determined on, nor discriminatory of, sex, gender, race or age group in the country. This is further highlighted on page 161 in *Textbook A*, with another drawing of four young people walking side by side, with one of them carrying a Bible. The other three are dressed to indicate their religious beliefs. One of the girls in the drawing wears a head cover, which can be interpreted as a sign that she is a Muslim. Based on their attire, the two boys are Hindu. The fact that all four walk together implies that South

Africa citizens enjoy religious tolerance. The text that accompanies the drawing makes it very clear that there is "the right to practice religion or belief without fear". This is an indication that someone's religious belief cannot be prohibited by anyone in the country, since there is no prejudice in its practice.

In a table representing the various rights of citizens (*Textbook B,* page 114), religion is also highlighted, illustrated by a drawing of a girl kneeling in prayer.

Figure 5.9. A drawing showing that even children have freedom of belief (*Textbook B*, p. 114)
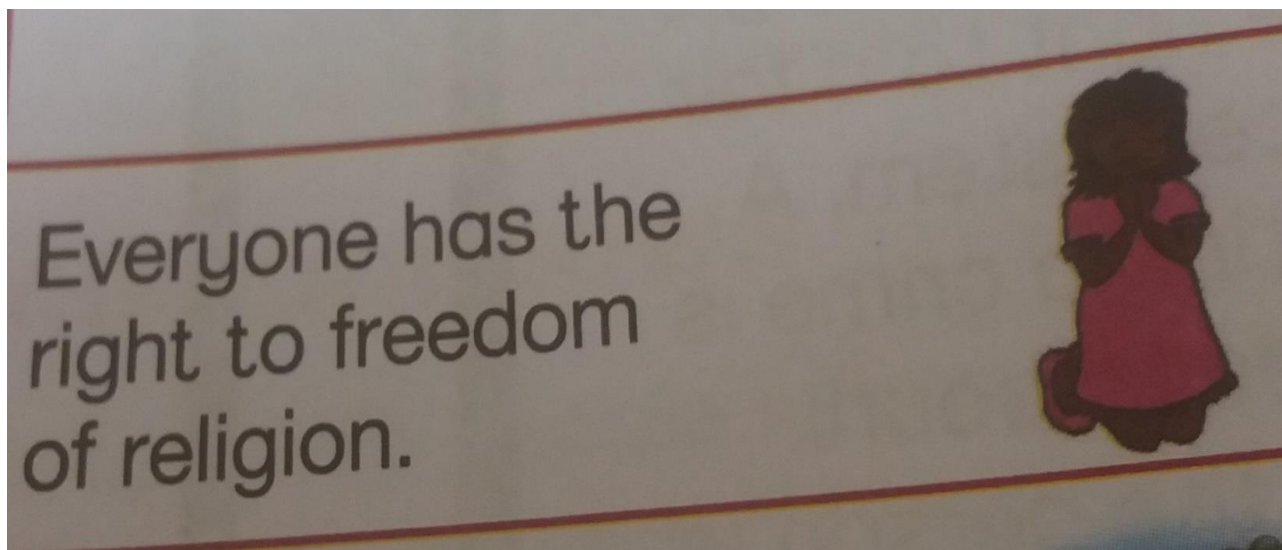
As seen in figure 5.9 above, the claim is that: "Everyone has the right to freedom of religion". This is also emphasised in the summary of the Children's Charter on page 119, as explained above, which equally emphasises the right of children to choose any religion they want to belong to. *Textbook C* also shows religious rights through the Children's Charter. This is further emphasised with a visual text. On page 92, there is a picture of a boy standing in front of a mosque.

Figure 5.10. Drawing of a boy in front of a mosque (*Textbook C*, p. 92)

In analysing figure 5.10, one can argue that the boy, due to the type of clothes that he is wearing and the fact that he is pointing to a mosque, is a Muslim. The fourth point of the different rights discussed in this page claims that children have the right to "practice their own religion, culture and beliefs". Just like in *Textbook C, Textbook D* equally discusses religious rights under the Children's Charter as a citizenship right. It is not elaborated but presented as an activity for children to tabulate and match in a column, among a set of other rights and their meanings on pages 147 to 148.

Figure 5.11. Tabular representation of some basic rights (*Textbook D*, pp. 147-148)

Religious right can be found in column "A", point four, and the explanation can be found in column B, point "J". In column "A", the right is presented as "Freedom of belief" and the elaboration is given in column "B" as: "All children have the right to practice their own religion, culture or beliefs without fear" (p.148).

Looking at the above analysis, it emerged that the religious right of various beliefs and cultures is a highly respected one, just like any other that South African citizens enjoy. It is one of the non-discriminatory rights offered in the South African constitution and the Bill of Rights, which can both be described as guarantors of citizenship in South Africa.

5.3.2.3. Health rights

The right to health is treated in the textbooks as a set of citizenship rights that is given to every South African. To this effect, these textbooks adequately educate learners, who are themselves citizens of the country, to their right to adequate health care. Although none of the books define what "health" means, the visual and narrative texts represented in the books indicate that health is a right that South Africans enjoy as part of their citizenship. What arose from analysis of *Textbook A* is that it is essential that learners know that, just as citizens enjoy other rights in the country, they also have equal right to health. This is expressed clearly on pages 147, 154 and 161. In *Textbook B*, this right is represented as a general citizenship right. The book claims that: "Everyone

has the right to emergency medical treatment" (p.114). In the same light, *Textbook C* insists that everyone has the right "to get adequate health care both before and after birth" (p.92). These illustrations confirm the fact that health care remains an important citizenship right in South Africa.

In *Textbook B*, page 114, the drawing of a vehicle carrying the sign of a red cross signifies an emergency. This confirms that it is a vehicle used for health reasons. The signified interpretation of this is that the vehicle is an ambulance utilised for health reasons. The text that accompanies the picture makes it clear that "everyone has a right to emergency medical treatment". *Textbook C* does not elaborate any further on this right. It is treated as a right for every child under the Children's Charter. On page 92, there is a drawing of a young boy who is seated, without his shirt on. A woman stands next to him, holding a piercing object. The woman's outfit indicates that she is either a nurse or a doctor. The piercing object can be interpreted as a syringe. This, therefore, signifies that the drawing is a representation of a treatment room. The textual representation of the set of rights on the same page confirms this claim. All these signifiers lead to an explanation of the fact that the environment is a clinic or a hospital. The text claims that every child has the right to "get adequate healthcare both before and after birth". On page 93, these rights are equally stressed, with the claim that children have the right to both "live in a safe environment" and "life".

In *textbook D*, these rights are also discussed. On pages 147 and 148 is a tabular activity given to learners, to match the right in column A to column B. Health and environmental rights are discussed in point seven, in column A, with the claim that children have the right to "health and welfare". This operates in tandem with point C, in column B, claiming that: "All children have the right to adequate health care and medical attention, both before and after birth, and to be protected from harmful substances". It therefore means that, as citizens, health and a healthy environment represent absolute citizenship rights.

5.3.2.4. Environmental right

The analysis of the four textbooks reveals that the environmental right is also an important component of citizenship rights in South Africa. Visual and narrative texts used to represent this right are displayed in all the four textbooks. The first representation of this right, in *Textbook A,* is

on page 147. The fourth picture on this page illustrates the right to a clean environment. The picture is of a natural, scenic environment with trees, a river and mountains, and the text that follows claims that "everyone has a right to a healthy and safe environment".

Figure 5.12. Drawing of scenery depicting a clean environment as a citizenship right (*Textbook A*, p. 147)
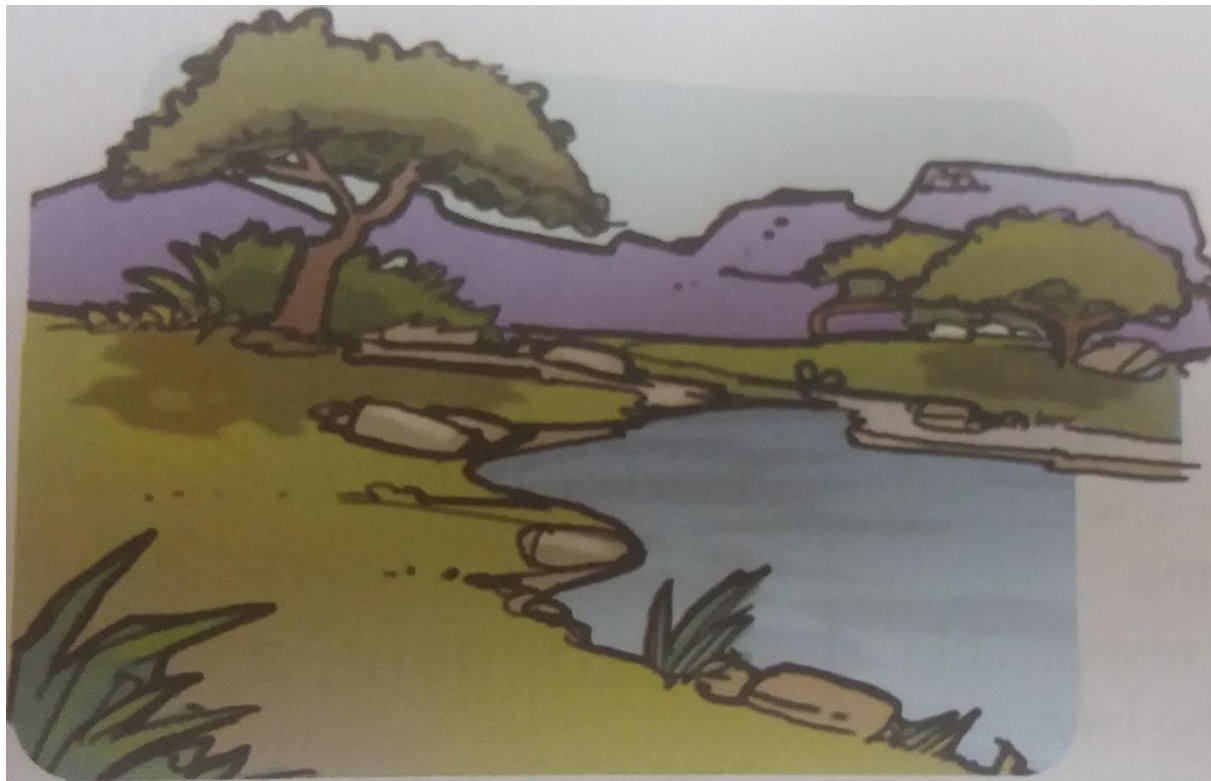
On page 154 is a visual representation of two boys walking along a street (see below). The first boy is consuming fruit that he holds in left hand, while throwing away the peelings with his right hand, as the second boy looks at his friend in astonishment. Standing behind them is a covered container. By using the tools of semiotics, it can be inferred that the conduct of the first boy results in the environment being littered, while the second boy reveals his unhappiness about his friend's behaviour. The textual conversation that accompanies the picture portrays an attitude of argument between the two boys. While the second boy asks his friend: "Why did you just litter here?", the friend replies: "We have the right to live in a clean place. Why don't they come clean our street?" This scholar's interpretation is that, although the first boy has done something wrong by littering, learners will understand that it is a right to live in a clean environment and they can question

anyone who tries to litter and render it dirty and unsafe. These two illustrations justify the fact that the textbook is used to educate learners of this right.

Figure 5.13. Drawing of two boys, one claiming the right to a clean environment (*Textbook A*, p. 154)

In *Textbook B* (p. 114) is represented the right to a healthy and safe environment in tabular form. Two of the rights are based on health and the environment. The fourth right is a representation of a drawing indicating a flowing river and tree displaying green vegetation.

Figure 5.14. Illustrative drawing of a safe environment (*Textbook B,* p. 114)
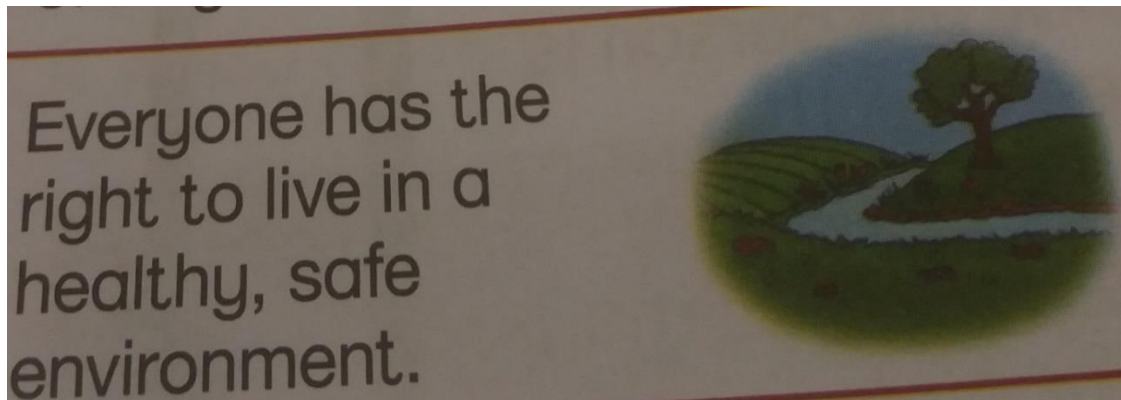
The above illustrations indicate a clean environment. The accompanying text makes it clear that "Everyone has the right to live in a healthy, safe environment."

5.3.2.5. Habitational rights

The right to habitation or housing and the freedom of citizens to live anywhere they like in the country also emerged from the textbooks as a fundamental citizenship right. Analysis of the four textbooks reveals that this right is guaranteed and learners are taught at school how to benefit from it. Further, a right to housing means citizens can stay anywhere they wish. In *Textbook A*, these two rights are portrayed as citizen's social rights. On page 147, two drawings are used to illustrate these rights.

Figure 5.15. Drawing of a housing project for citizens (*Textbook A,* p. 147)

The fifth and the seventh pictures clearly explain these rights. The fifth picture is that of buildings with several apartments. The clear inference is that these are homes given to citizens by the State. The text situated underneath this picture makes it clear that: "Everyone has a right to housing."

The picture at the top of page 163 displays the image of two boys. One kneels in front of two full garbage bins, while the other opens the bin, in search of food. Using the bins to help signify an open space void of human habitation, the illustration infers that these young males are homeless and must fend for themselves, from bins placed on the street. This therefore signifies a violation to their right to a home. The explanatory text confirms this: "These children do not have a home. They live on the streets." The reason for this being highlighted in the textbook is to educate learners that their place is not on the streets and they have the right, as citizens, to live in a home.

The textbook further reveals the right of citizens to live anywhere in the country. On page 147, the seventh drawing illustrates a scenario in a neighbourhood of two men are offloading boxes from a

parked vehicle and making their way towards a building. The drawing signifies many things – perhaps the men have just arrived home from a shop, after purchasing new furniture for their house, or that they are new to the neighborhood and have the right to live there. Putting both text and drawing together, it can be understood that the right to community habitation is guaranteed to every citizen, irrespective of race and/or social status. What arose from analysis of all three textbooks, is that this particular right is treated under the Children's Charter on page 119 in *Textbook B*, page 92 in *Textbook C* and on pages 147 and 148 in *Textbook D*. *Textbooks B* and *C* merely claim that: "No child should be homeless and forced to live on the streets." *Textbook D*'s explanatory note on page 147 is that: "All children have a right to a home." The understanding here is that the right to housing is treated as a child's right.

Figure 5.16. Diagram illustrating the social rights of citizenship
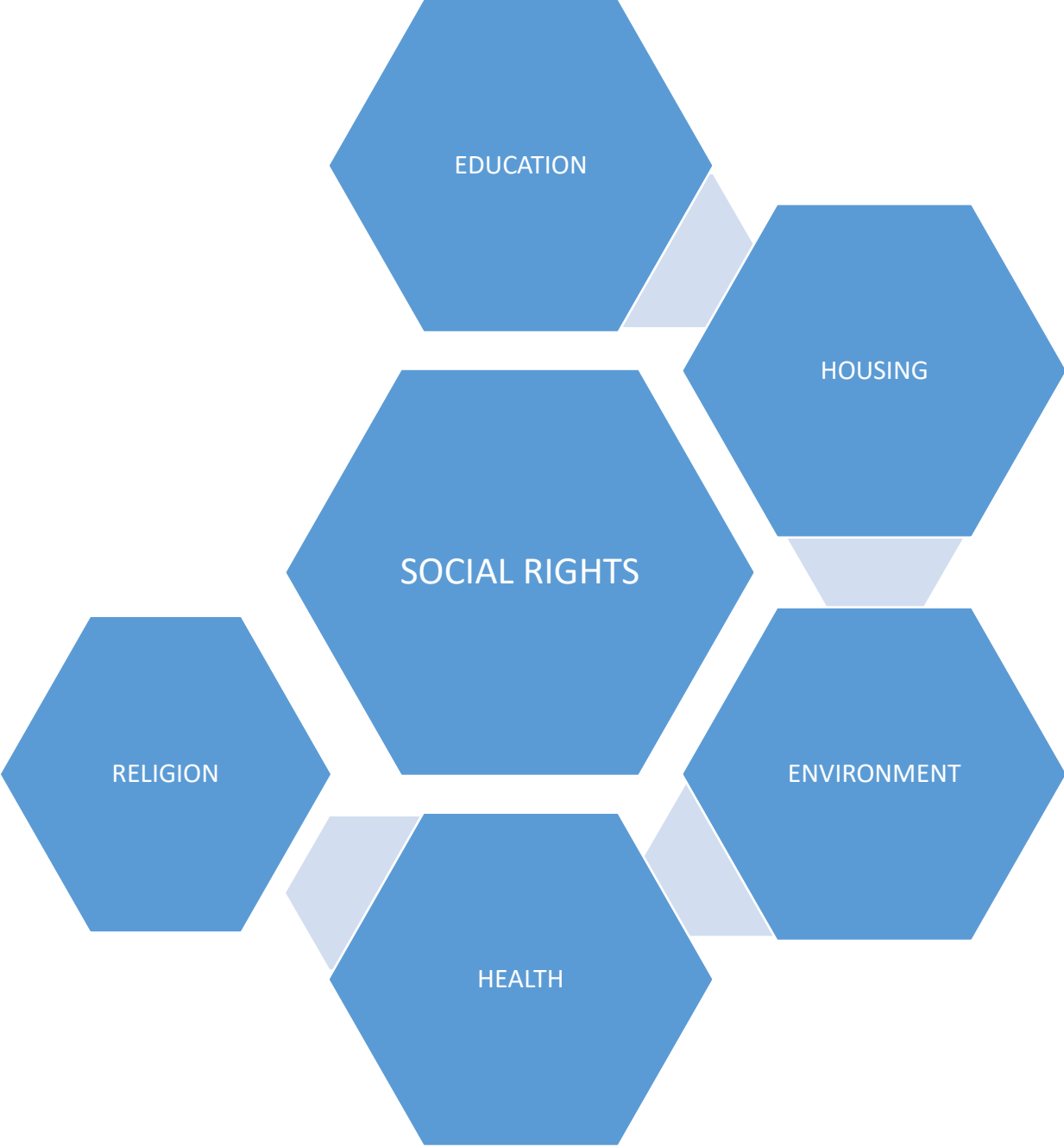
5.3.3. Economic rights

Further investigation of the four textbooks reveals that access to the economy of South Africa is a citizenship right. This is seen in the representation of economic activities that citizens are allowed to achieve in South Africa. Although this right is not over-emphasised in the textbooks, its representation is worth probing as a right for South African citizens. In all four textbooks, both text and illustrations communicate aspects of the works of prominent people, such as Judge Pius Langa who was a judge in the Constitutional Court. The representation of this prominent judge gives a positive impression about being an employee in the service of the nation. It implies that citizens have the right to work for their country, without any conditions attached, to contribute to it economic advancement. *Textbook A* presents a drawing of three adult women on page 147.

Figure 5.17. A drawing showing the right to choose a job of choice as a citizen (*Textbook A*, p. 147)
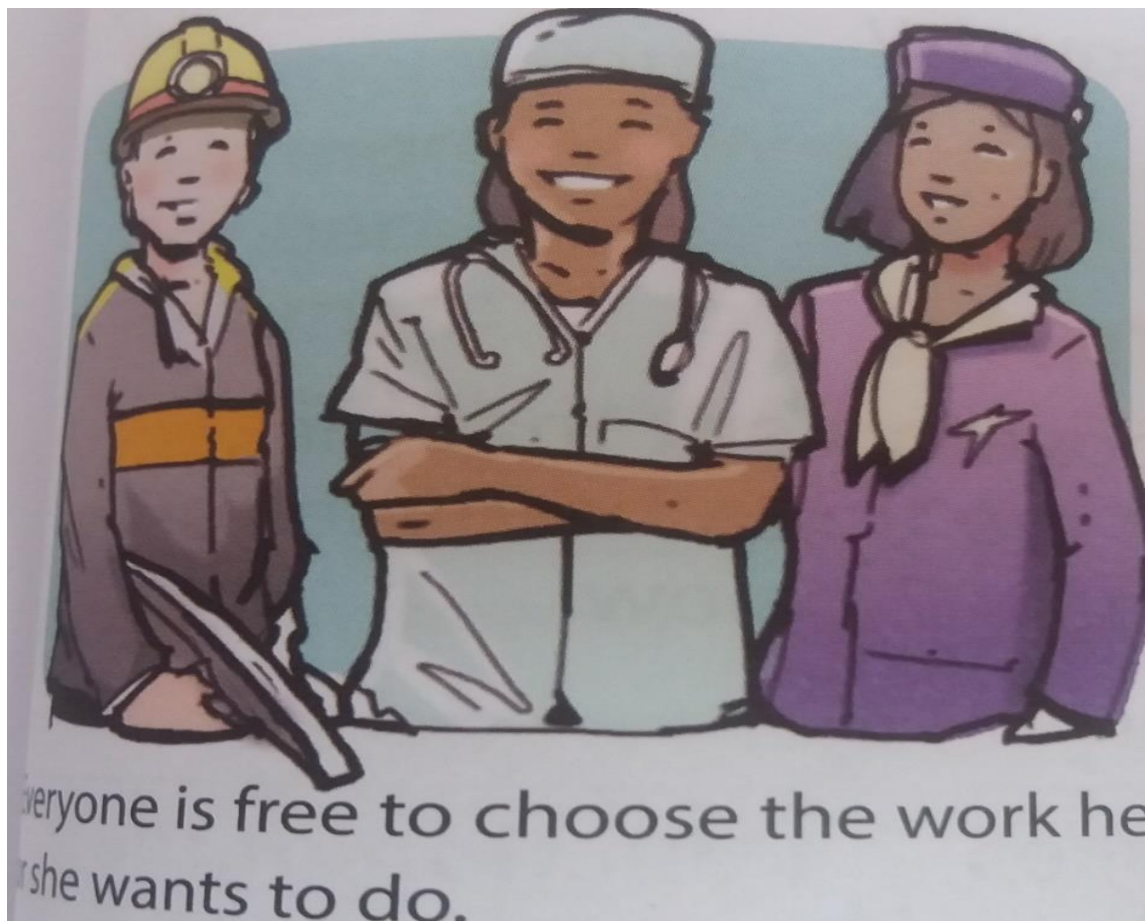
The dress codes of those in the illustration indicate that they are professionals, working in different spheres. Although this can be interpreted as an encouragement for learners, the understanding in relation to this study is that working-age citizens have the right to any legitimate employment that is available in the country. By interpreting the smiles on their faces, one can only infer that they portray a positive attitude towards their jobs. The caption under the drawing clarifies this, as it indicates that "everyone is free to choose the work he or she wants to do" (p. 147). The use of the words "free to choose" indicates that this is a right that citizens have. *Textbook C* does not give an illustrative or elaborate representation of this right. Analysis confirms that citizens have the right to work (p.93). This, therefore, confirms that employment is a citizenship right in South Africa.

5.4. Citizenship as responsibilities

In analysing the four textbooks, it emerged that, just as citizens have rights, they also have responsibilities that accompany these rights. Effective citizenship must therefore be accompanied by good management. Each book explains what these responsibilities are. *Textbook A* reveals (p. 153) that they are "things that people are expected to do". This meaning is further elaborated upon, on the same page, in the following way: "This means we (citizens) must do our part to keep everything fair and equal." *Textbook B* simply explains that, as individuals, every citizen has the responsibility to respect the rights of other citizens (p.114) *Textbook C* describes that responsibilities are "things that you must do or take care of to be a good citizen" (p. 89). In *Textbook D*, responsibility is seen as a duty for citizens to respect the right of other citizens (p.137).

This scholar's interpretation of these definitions is that the textbooks portray the fact that the fulfilment of citizenship responsibilities is a prerequisite to enjoying citizenship rights. Citizens cannot enjoy their rights without taking responsibilities, not only for theirs, but also the rights of other citizens. Therefore, responsibility is regarded as a duty of citizenship. For a greater understanding, from both the visuals and text, of how this theme is handled in the textbooks, this researcher divided it into three sub-themes – social, political and economic responsibilities.

5.4.1. Political responsibility

Political citizenship responsibilities are emphasised in all four textbooks as a tool that enhances democracy and citizenship education in South Africa. All agree that for democracy to function effectively in South Africa, there is the need for citizenship responsibilities towards the political life of the country. This entails the responsibility to participate in the political affairs of the country or community in which one is a citizen. In *Textbook A*, learners are educated on their political responsibilities of voting and being voted for when they reach the legal voting age. The textbook describes the events leading up to the 1994 elections and insists that people who are eligible to vote "are adult citizens of South Africa". Learners are also educated on the responsibility of respecting the political ideas of other citizens. Both the textual and visual elements in the textbook highlight these responsibilities, both as citizen and institutional responsibilities. Learners are educated to "respect the political opinions of others" (p.145).

The investigation proves that the electoral process in South Africa includes the important political responsibility of all citizens to register for each election. *Textbook A* (p. 153) encourages citizens to register and analysis of the first two pictures on page 153 reveals that it is the responsibility of citizens to register themselves. *Textbook D* contains educational material concerning registration. On page 130, each step of the process is explained and the choice of words, including citizens "must wait to register", divulges that an aspect of citizenship responsibility is that citizens must register themselves on the electoral list.

The next stage of political citizenship responsibility is voting. After registering, it becomes a citizenship responsibility to vote on election day for a party of the voter's choice. This can be illustrated with the action of the drawing on page 153, in *Textbook A*, which proclaims: "I must take the time to go and vote." The use of the word "must" is highly significant. This brings out an urge and a commitment to exercise responsibility by citizens of voting age.

The visual representations of political citizenship responsibility that are contained in all four textbooks can be seen with an elaborate representation of the 1994 first general multi-racial elections in South Africa. Pictures of people queueing to vote in the elections are displayed as means to educate the learners on their responsibilities to register and vote as citizens of the country.

Figure 5.18. Picture of voters queuing to vote in the 1994 multi-racial elections (*Textbook D*, p. 126)

Other visuals that are used are the logos of political parties, campaign slogans, actual campaigns undertaken during the elections and, finally, the results of the elections. The fact that citizenship is discussed under democracy in all four books reveals that citizens in South Africa are educated to have the political responsibility to acknowledge the popular vote. This is demonstrated in *Textbook A* (p. 144), by the visual and facial expressions of people who voted in the 1994 multi-racial elections. Another interpretation of Figure 5.18 is that citizenship entails many sacrifices, which are also seen as responsibilities. In this regard, the time and patience that the above voters took to cast their vote entails an aspect of citizenship responsibility.

Figure 5.19. Picture of citizens ready to exercise their political responsibilities (*Textbook A*, p.144)

In this picture, people who are voting for the first time show the victory sign of two fingers held aloft, which gives positive expression to political citizenship. The inference from this analysis is the fact that these citizens are happy to fulfil their political responsibilities for the first time in their lives. *Textbooks A, B* and *D* carry a photograph of Nelson Mandela casting his vote in the 1994 general elections. The facial expression reveals joy, as a smiling Mandela drops his ballot paper into the ballot box for the first time. In the same vein, the beaming faces in the above photograph indicate feelings of happiness by voters who are fulfilling a political responsibility. It can be inferred that they are proud of their citizenship and are ready to make sacrifices so that their democracy can function well.

After the voting process, the final stage is for citizens to await the outcome of the election. *Textbook A* expounds that accepting the outcome of any fair election is a citizenship responsibility. In an attempt to interpret this, this scholar can argue that it is also a responsibility for citizens to contest the outcome if they feel that the process has not been fair enough. This is represented in

Textbook A (p. 154), which highlights in tabular form the rights and responsibilities of citizens in a democracy.

Figure 5.20. Table of political citizenship responsibilities (*Textbook A*, p. 154)

Match the right to the responsibility.	
Rights	**Responsibilities**
A. Say what I need and think	1. Not harm others
B. Choose who I want as leaders	2. Find out the truth as far as you can
C. Be told the truth by leaders	3. Listen to others
D. Say when you disagree	4. Accept the outcome of a fair election
E. Have enough food and water	5. Let others disagree with you
F. Be safe from others	6. Not waste food and water

The fourth responsibility on the table emphasises the fact that it is a responsibility to "accept the outcome of a fair election" (p. 154). *Textbook D* also presents an elaborate visual representation of the electoral registration process in South Africa. On page 130 are both visual and textual explanations of the process, from registration to actual voting. The fact that citizens take the time to queue and register is a sign of political maturity on their part.

Figure 5.21. Drawings showing electoral registration process in South Africa (*Textbook D*, p. 130)

1. Wait to register
2. Register
Identification
4. Thumb marked with permanent ink
...of paper
6. Vote in private voting cubicle
7. Place ballot paper in sealed voting box
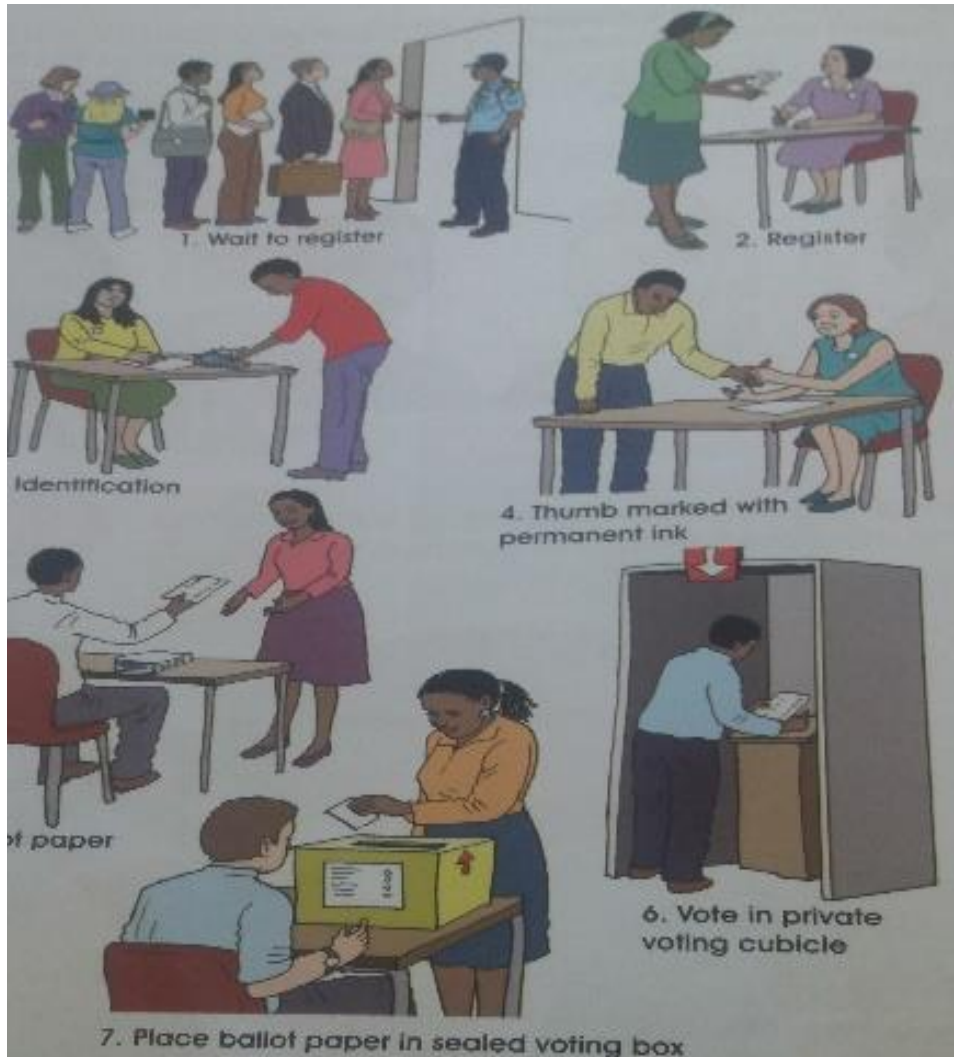
5.4.2. Social responsibilities

The analysis of social responsibility from the four textbooks reveals that learners are educated on the responsibilities that must be exercised to maintain the citizenship rights that they enjoy. One important idea that emerges from the examination is that three of the textbooks discuss the social rights of children and adult South Africans in a broader context – *A, B* and *D* – while *Textbook C* merely examines the responsibilities of children and young people. This means that the social responsibilities addressed in the book are directed towards young people and not adults. This can be justified with claims from the textbook that: "Here are some of the responsibilities you as young

people have" (p. 89). To obtain a greater understanding of the different social responsibilities, this theme is divided into five sub-themes – education, health, housing, environment and health, and peace and order.

5.4.2.1 Educational responsibilities

It emerged from the textbooks that the education of citizens is a crucial social aspect in South Africa and helps foster citizenship. This can be justified by the almost equal treatment given to such education in all of the textbooks. All four contain profiles on former leading citizens Pius Langa – once Chief Justice of the Constitutional Court – and Fatima Meer, who, as an author and academic, emphasised the importance of education in building democracy. (Langa died in 2013, while Meer passed away in 2010.) The textbooks profile their educational backgrounds and professional lives. *Textbook A* (p. 156) explains how Langa "studied privately. He passed matric in 1960. Then it took him another 10 years to study law and to graduate with two law degrees." *Textbook D* presents Meer as a writer and activist "educated at Durban Indian Girls' High School and (who) then studied at the University of Natal" (p.138). The interpretation here is that learners are encouraged to take their studies seriously, as it is an aspect of citizenship responsibility.

While it is treated as a responsibility of the State to provide quality education for all South Africans, it is also discussed as a responsibility of all learners to take their education seriously. *Textbook A*, in many instances, showcases the responsibility of learners towards their education. As seen above, in the illustration of the argument between a school principal and a pupil's family, the principal asks the question: "Why does he always disrupt classes for his mates?" The interpretation here is that just as the child has the right to education, as claimed by his mother, he too has the responsibility of not disrupting classes for other learners. The book summarises the responsibilities of children as such: "Children are expected to behave in ways that make sure they treat themselves, other people and the environment with care and respect" (p.163). On pages 158 and 159, images of three girls are displayed.

Figure 5.22: Drawings showing a learner being responsible for their education (*Textbook A*, p. 158)
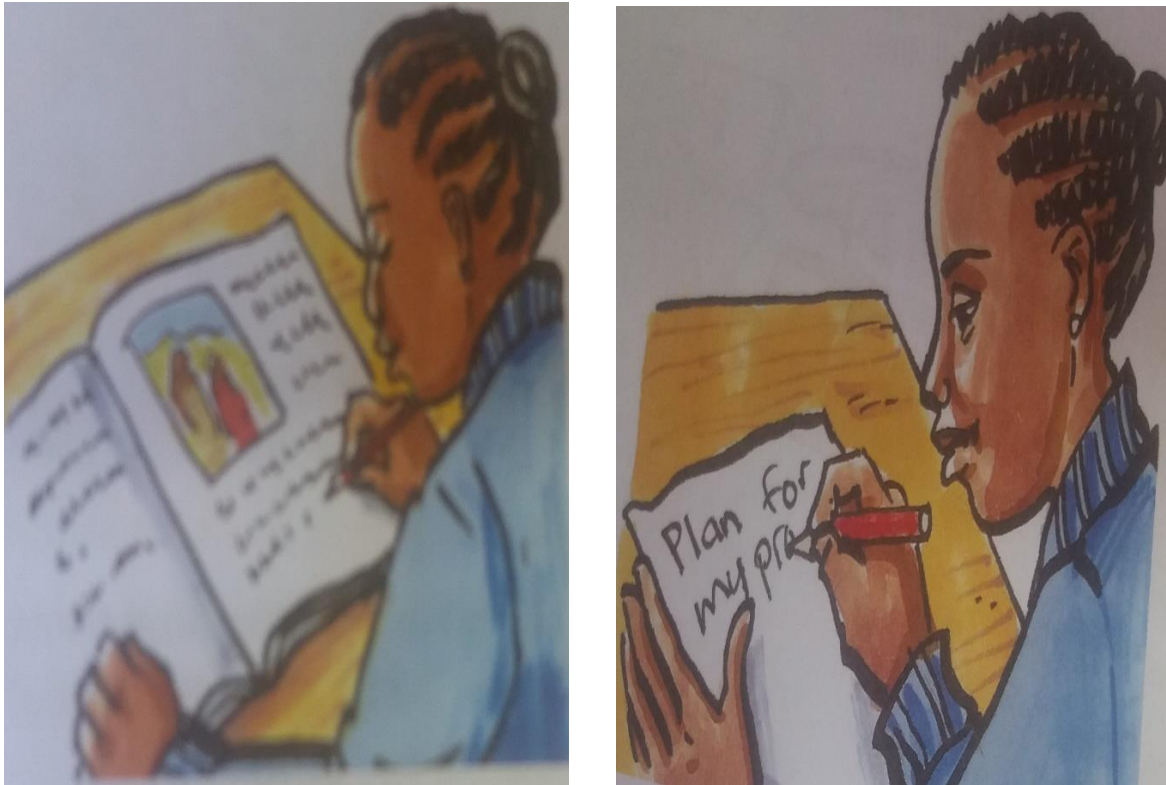
The girl is sitting alone with books in front of her. Using semiotics, one can infer that she is a learner who is studying. The fact that there is no teacher in the drawing shows that the learner is taking responsibility for her studies. In *Textbook B*, this right is also discussed on page 114. The textbook claims that "we should work hard at school and respect the rights of other learners when we are at school". An interpretation of this statement reveals two responsibilities. Firstly, that learners must work hard at school, meaning that their success depends upon their own actions – and this is a responsibility. Secondly, learners have the responsibility of respecting other learners when they are at school. The second drawing on page 114 depicts two children walking to school on their own.

Figure 5. 23. Drawing of learners going to school, as a sign of taking responsibility (*Textbook B*, p. 119)
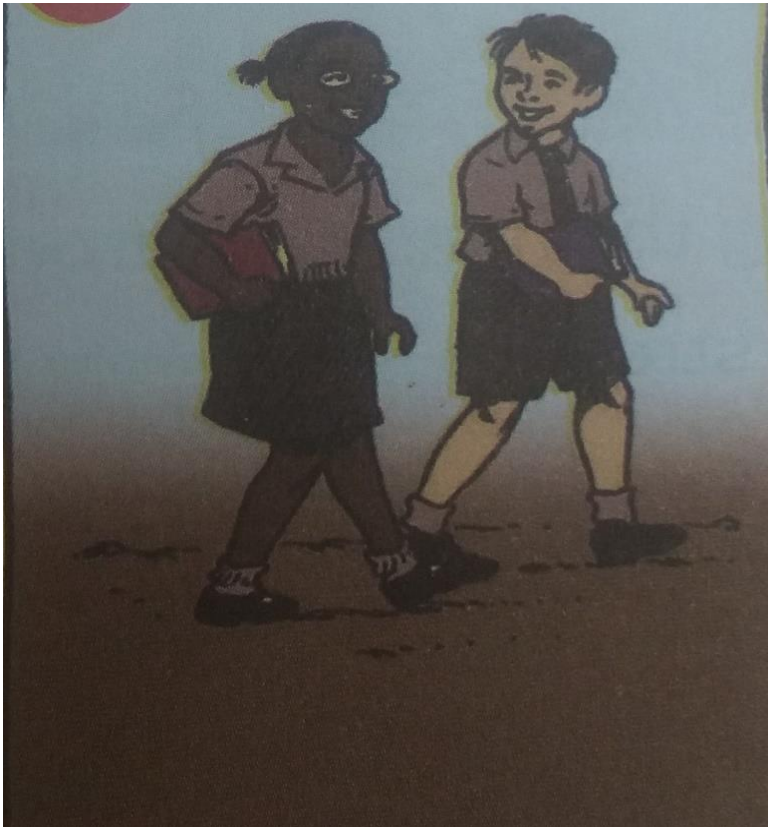
The fact that no one is accompanying these learners can be interpreted as a sign of responsibility in going to school. *Textbook C* presents an elaborate discussion on the educational responsibilities of citizens. The book advises learners to work hard at school and make the best of the education they are given (p. 89). On page 93, the textbook insists on three educational responsibilities. These include: Attending school regularly, learning and working hard, co-operating respectfully with teachers and other learners, and respecting the rules and code of conduct of the school. *Textbook D* does not give an elaborate representation of the educational responsibilities of learners. The neglect of the textbook over this important aspect can be interpreted to mean that the authors do not consider it important for learners at this level.

5.4.2.2. Health responsibility

Concerning health, the analysis proves that the right of citizens to health care is accompanied by citizenship responsibility. The textbooks highlight two types of responsibilities under health. The first is by health workers, themselves citizens of South Africa, to provide adequate health services to all South African citizens. The second responsibility is for citizens to seek and obtain adequate health care from hospitals and clinics in the country. *Textbook A*, in a list pertaining to what citizens should and should not do, advises learners that it is their responsibility to "exercise and eat healthily" (p. 164), so as to maintain good health. This indicates that healthy food and exercise are the responsibilities of citizens and not government. In *Textbook B*, this responsibility is conditional. The way it is dealt with in the textbook reveals that learners owe a responsibility to other citizens in the case of any health needs. "If we see someone injured in an accident, we should help them by reporting to a responsible adult or phoning a hospital or ambulance service" (p. 149). This statement reveals that learners have a responsibility to report either to a responsible adult or medical facility. This makes it the duty of all to take care of other citizens.

Textbook C on its part equally discusses this right on a general term. It does not specify if health is a private or governmental responsibility. This means that what is found in the book is applicable to everyone in the society. On pages 89 and 93 respectively, citizens' responsibilities towards health issues are discussed. The analysis showcased the fact that it is the responsibility of the citizen "to try to keep the place where you live clean, safe and healthy". Also to "protect and defend the lives of others and to live a healthy life style". In *Textbook D*, the responsibility of health is placed on adults towards children. Since it is presented as a right to children, the interpretation is that the responsibility to attain this right rest with the adults to secure adequate health care for the children. This can be seen in figure 5.24 taken from *Textbook C*. On page 92, there is a picture representation of a medical officer administering treatment to a young boy.

Figure 5.24. A drawing showing the responsibility to visit a hospital and seek medical care (*Textbook C,* p. 92)
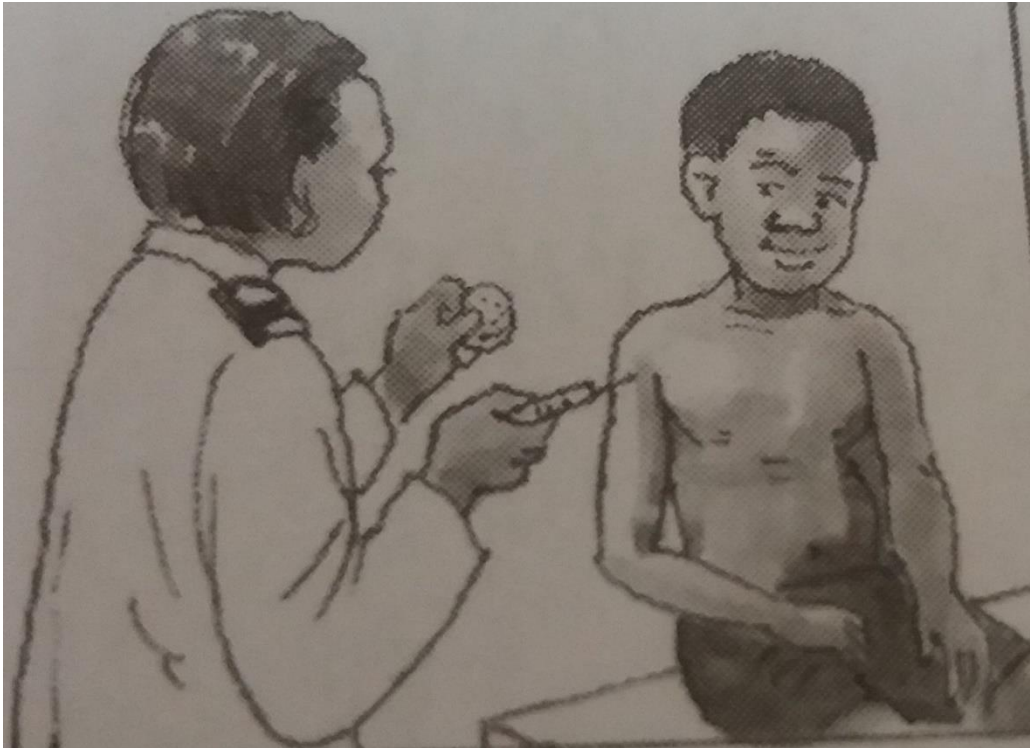
This shows an aspect of the medical officer fulfilling her responsibility towards a young boy.

5.4.2.3. Environmental responsibility

This is one of the responsibilities discussed in *Textbooks A, B* and *C* as a shared responsibility for both adults and learners. This means that the environment needs to be protected by every citizen. Assessing both the textual and visual analyses of three of the textbooks used in this study, it became clear that the authors did well to represent this responsibility. In *Textbooks A* and *B*, this responsibility is well represented, both visually and textually. In *Textbook A*, as seen in figure 5.13 above, one of the boys is littering the street, while his companion looks on. The facial expression of the second boy shows that he is either surprised or shocked about the action. In the narrative text, the boy seeks to find out why his friend has just littered. "Why did you litter here?" he asks him (p. 154). This question does not only show discontent about the littering but that he has a social responsibility to maintain cleanliness around his environment. On page 164, the book

explains again that children have the responsibility to protect animal and plant life. An expression of this responsibility indicates that the book looks at plants and animals as part of the environment and, as such, must be cared for. *Textbook B* vividly puts environmental responsibility as a duty of every citizen. It makes it clear, with the claims that "we should respect our environment and keep it clean. We should not litter or harm the environment" (p. 115). The use of "we" does not specify any particular group of people. It can therefore be concluded that it is meant to include everyone in the country. In *Textbook C*, this environmental responsibility is given due consideration. On page 93, the book outlines four aspects pertaining to citizens' responsibility towards their environment. Learners should "take care of the environment and promote conservation, protect animals and plants and prevent pollution, not litter and not waste water and electricity". It can therefore be seen that the environment remains an important citizenship responsibility that every citizen must contribute to safeguard.

5.4.2.4. Habitational responsibility

What emerges from the textbooks analysis proves that housing is an important social responsibility for South African citizens. In all four textbooks, this responsibility is discussed under different headings. From the learners' point of view, this appears as a responsibility to accept the type of habitation their parents can afford. This means that adults have the responsibility to provide housing for their families. Using visual semiotics, figure 5.15 above clarifies this responsibility towards adults to a mean the citizenship social responsibility to own and live in a house. The semiotic technique of inference therefore comes to play, whereby these buildings can be interpreted an encouragement to citizens to own houses for themselves and their families. This will therefore mean that it is a citizenship responsibility to provide a house in which their families can live.

5.4.2.5. Peace and order as social responsibilities

This is the final social citizenship responsibility to emerge from this analysis. Investigation of the four textbooks reveals that one citizenship responsibility is to ensure that there is peace and order

wherever people live in the republic. The analysis proves that it is a citizenship responsibility to respect the laws and rights of other citizens, so that peace and order can reign in society. *Textbook A* and *D* explains that the Constitution and the justice system work as tools to enforce peace and order in the society. In *Textbook A* (p. 151), the authors claim that "justice means what is fair or what is right. When people have disagreements or when they are suspected of a crime, the justice system makes sure they are treated fairly and equally." This shows that every citizen has the responsibility to uphold justice in society, to promote a fair society for good citizenship. This is supported by a visual representation of a man being arrested (p. 152).

Figure 5.25. Drawing showing a police officer arresting a suspect to maintain peace (*Textbook A*, p. 152)
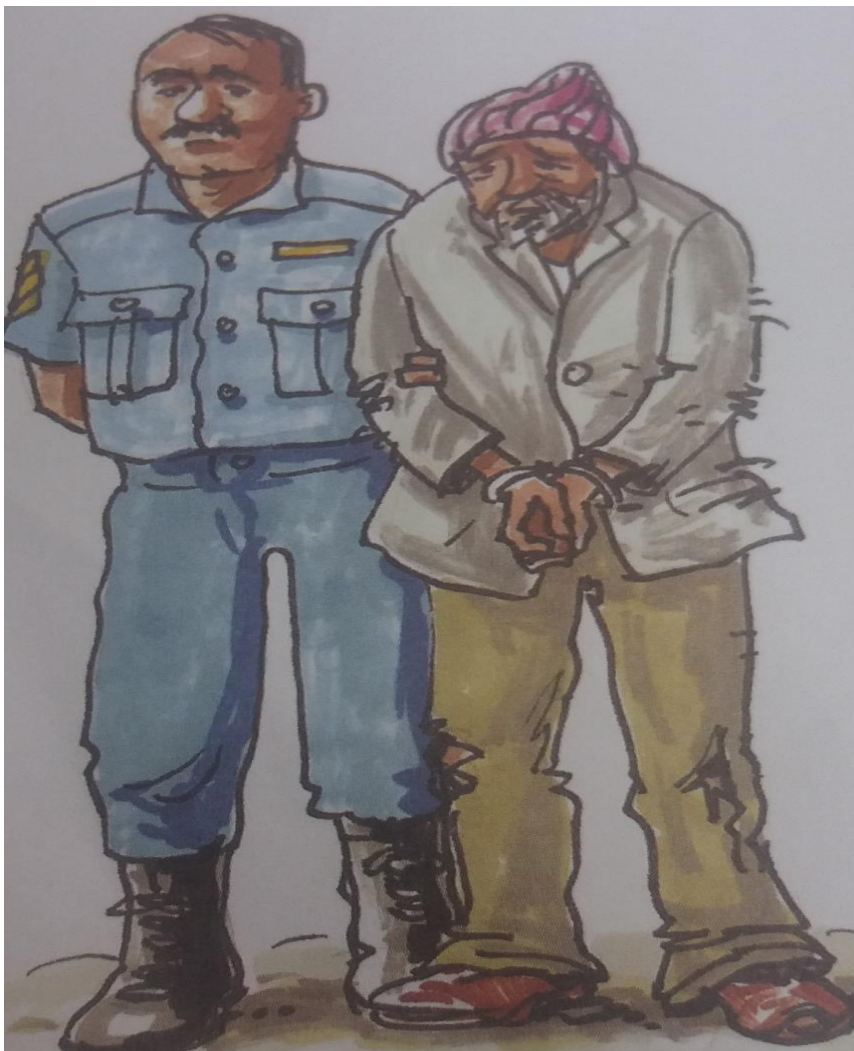
The semiotic technique of inference shows that the police officer is a State agent. The man being arrested is perhaps a criminal. Arresting him therefore indicates that citizens have the responsibility to respect law and order in the society. On page 164, the responsibility to maintain peace and order rests with the learners. It is advised therein that they have the responsibility to "find a way to solve an argument peacefully, obey rules and laws and to not insult others or hurt their feelings". In *Textbook B*, peace and order is also textually represented on page 114, whereby it is advised that "we must respect other people and not do anything violent to harm them. We should report violent behaviour to the police". The choice of words used here explains aspects of citizenship responsibilities. The use of "we" represents citizens taking the responsibility to make sure that there is peace in the country. While the citizens should not harm anyone, they equally have the responsibility to report such acts to the police. In *Textbook C*, this responsibility is treated as one for learners. They have the responsibility not to "hurt, bully or intimidate others or allow others to do so, solve conflicts in a peaceful way and protect their own safety and that of others". *Textbook D* simply explains the different courts within the justice system that are used to maintain peace and order in South Africa.

The following figure is a summary of citizenship social responsibilities emerging from the analysis of the four textbooks.

Figure 5.26. Summary of citizenship responsibilities from the four textbooks
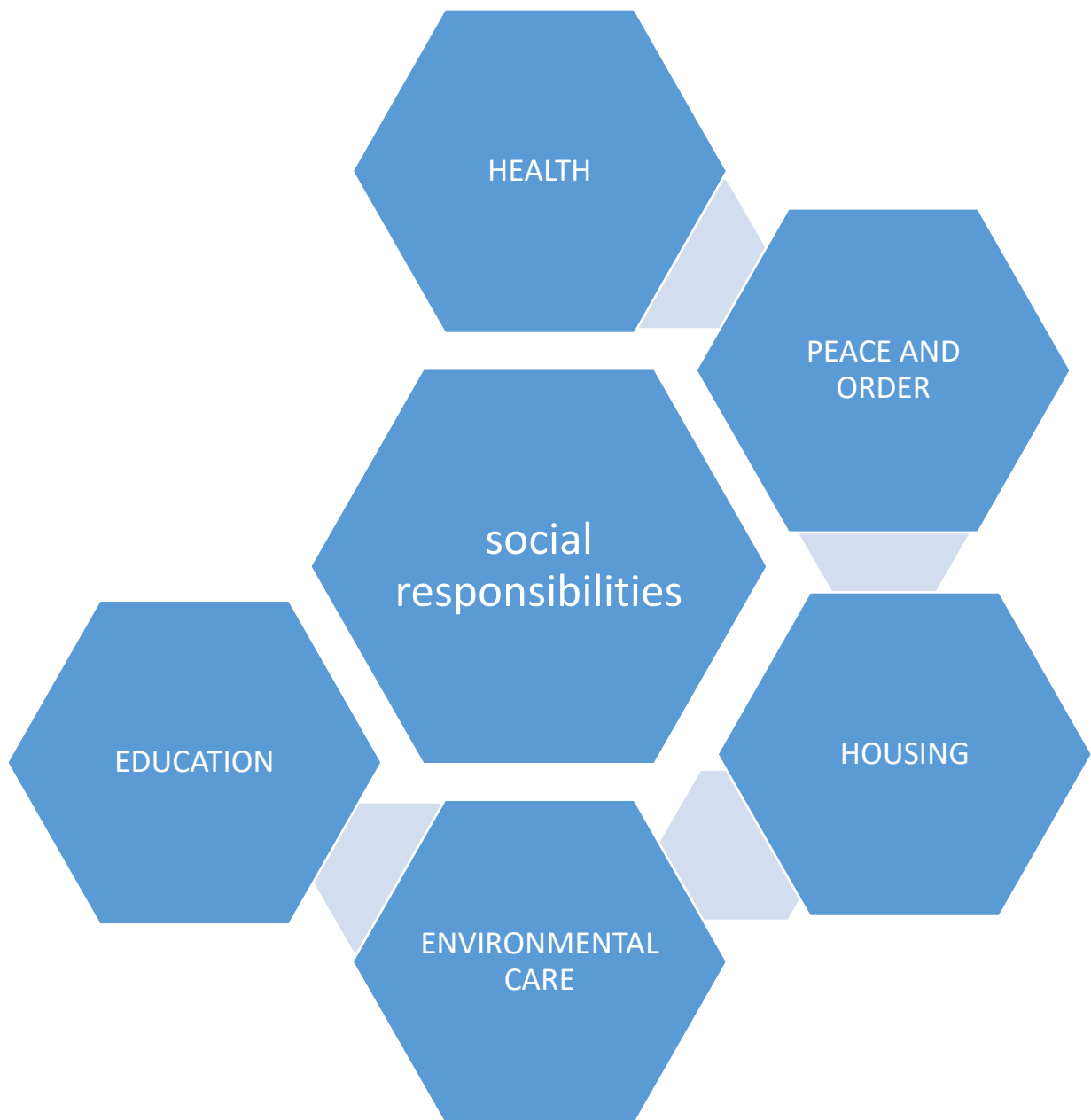
5.5. Economic responsibility

Economic responsibility in this analysis is based on identifying the role citizens play in assuring a stable economy. In doing this, I examined a few of the activities discussed in all four books and identified whose responsibility it is. All discuss different economic activities available for citizens.

It emerges from the analysis that it is the responsibility of the citizens to exercise any of the activities they deem fit. A good example is found in *Textbook A*, page 147, where it is claimed that "everyone is free to choose the work he or she wants to do". Another aspect arising from analysis is that citizens must be responsible to pay for what food they consume. A good illustration of this responsibility can be found in *Textbook A*, on page 150.

The second drawing portrays an aspect of economic irresponsibility from the man who refuses to pay his bills. The visual analysis highlights two adults, a man and a woman. It reveals that there is a shop from which the man has just emerged with a trolley. The textual analysis presents an order from the woman, probably the owner of the shop, who exclaims: "Hey! You must pay for that!" The interpretation is that the man has refused to pay his bills. The fact that the woman orders him to financially account for what he has taken shows citizens have the responsibility – the economic duty – to settle their bills. The argument between the two explains the fact that it will negatively impact the economy if citizens do not pay their bills.

Figure 5.27. Drawing showing a seller urging a buyer to pay for what he has collected (*Textbook A*, p. 150)

Textbook A also makes it clear that children are not allow to perform any sort of work with the intention of bringing in money for their families. The textbook uses the Children's Charter as a

document to back this up. This therefore means that it is the responsibility of parents and adults to take care of the economic needs of children.

In *Textbook D*, it emerges that the economic responsibility of the nation lies in the hands of South African adults. This is made clear on page 119, with the claim that "children should not be expected to work, not even to support their parents". This also emerged from *Textbook C*, page 92. It is claimed that "children must be protected from child labour and any other economic exploitation". It therefore means that these books portray the idea that economic responsibilities lie in the hands of adult citizens.

The above analysis has shown that responsibility is an astute supporter of citizenship in South Africa. For citizens to enjoy their rights, they must also fulfil their responsibilities.

5.6. Citizenship and national identity

The relationship between citizenship and identity is one of the main issues emerging from analysis of the four textbooks. It can be seen that identity is represented in different ways. These include the relationship between citizenship and identity. An identity, in this case, relates to members of a community that in this case is the South African nation. This relationship can be illustrated through race, gender and age. This is done with the use of both textual and visual representations.

5.6.1. National identity

In T*extbook A*, a community is regarded as an entity governed with equal political, social and economic factors. It can be seen from the textbook that learners are expected to identify themselves as South Africans, based on the post-apartheid laws that recognise people of all colours as South African citizens. The introductory note on page 143 articulates the idea that, prior to 1994, "non-whites" could not identify themselves with a community known as South African, since the National Party government instituted unfair laws that favoured whites only. "For many years, South Africa had a government that made unfair laws. People who were not white were not allowed

to live, study or work where they wanted. They could not move around freely or mix with white people" (p. 143). From the above, it becomes clear that, to be a citizen, it is imperative for a citizen to have a national identity and be able to move around freely and work wherever he or she wants to – and identify with everyone in the nation.

Another way in which the idea of nationality is utilised to showcase the relationship between citizenship and identity is the displaying of the South African motto and national symbols. In this case, both illustrations and text are used to describe the nation. A motto is described in the textbook as "a phrase or sentence describing what an organisation or country aims for or believes in" (p.165). This text can be interpreted in relation to this study to mean that a nation is seen as an organisation or a country. On the other hand, a symbol is defined as a picture of an item that stands for something else, or that has a special meaning. This means that the motto and the symbols represent what a nation identifies itself with. In this case, they represent a nation known as South Africa. Therefore, this creates a sense of national and international territorial identity. Some of the symbols used in the book include the coat of arms, the national flag and the national anthem. An example is the rising sun on the coat of arms. It is described in terms of: a "new beginning for the new nation", the Protea, "our nation is unique", the shield, "we protect our country" and the motto "*Ike e: Ixarra Iike*" meaning "the nation coming together" (p. 165). The constant use of the nation in these explanations reveals that South Africa as a nation has decided to use these symbols to create an identity for its citizens.

Figure 5.28. Picture of the South African coat of arms (*Textbook A*, p. 165)
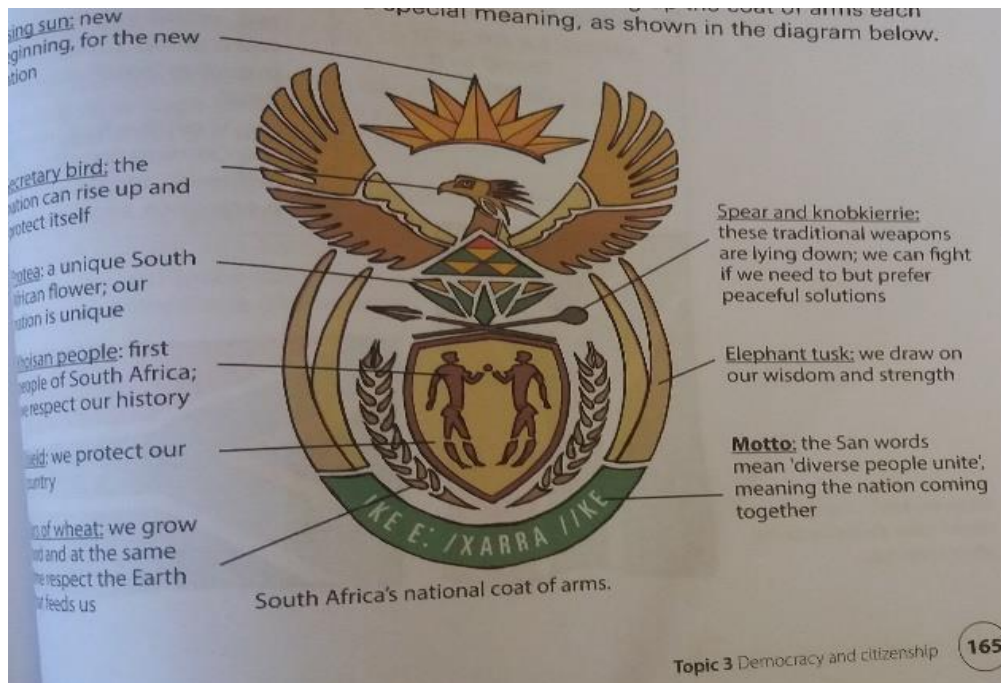
Just as in *Textbook A, Textbooks B, C* and *D* equally use both narrative and visual texts to create the notion of a national identity in the minds of the citizens. All three books use descriptions of both apartheid and post-apartheid South Africa. The apartheid era is viewed as one where only whites could identify themselves as members of the country. The fall of apartheid therefore created a free and open nation for all people living within the geographical space called South Africa.

 In *Textbook D*, a map of South Africa is represented. In the drawing are images indicating a group of people of different races. This means that these people are citizens who, together, form part of the nation that the map represents. The textual analysis of *Textbook B*, on page 120, clarifies the notion of using the national symbols to create a sense of national identity. It describes the coat of arms as a "symbol that represents a country". This means that the nation in this book is an entity that people can identify themselves with. This is buttressed by the statement that "when people see it, it should remind them of their identity as South Africans" (p. 120). This text articulates the point that an identity is created for citizens who belong to a nation (South Africa). Accordingly, in analysing *Textbook C*, it emerged that it shares similar ideas as *Textbook A* on the notion of a nation. It claims that a "A coat of arms is a badge that symbolises important things about an

organisation, a region or a country" (p.94). The interpretation here is that a nation can be interpreted to be an organisation, a region or a country that is used to create an identity for the citizens who belong to that nation.

5.6.2. Racial identity

One of the means used in the textbooks to represent an identity is through race. This is achieved, in the four textbooks, in various ways. Analysis of the books reveals that the authors used two methods to highlight race as a means of creating citizenship identity. These methods include political discussions and the national symbols of South Africa.

In *Textbook A*, race surfaces repeatedly in discussion of apartheid laws. The book claims: "For many years South Africa had a government that made unfair laws. People who were not whites were not allowed to live, work or study where they wanted ... people who were not whites were not allow to vote …" (p. 143). This background creates an impression that prior to the elections, only white people were considered citizens in South Africa. It portrays a discriminatory type of citizenship, whereby identity to the nation was created through race. The sentence is concluded with the claim that "apartheid came to an end in 1994 when South Africa became a democracy". Therefore, it was only after this period that a common citizenship was developed for the country.

In *Textbook B,* the same election is used to paint a similar picture of a racial identity that existed before it. "Only white people were allowed to vote and rule the country" (p. 106). In this case, an aspect of power was owned by one race, who were considered citizens, to the detriment of other races. *Textbook D* makes it even clearer that, prior to the elections, "black people were not allowed to vote" (p. 124). In justification of these textual claims, all four textbooks present pictures of the 1994 elections in which people of all races, blacks and whites, are queuing, ready to cast their votes. This therefore means that a non-racial citizenship was only developed after the elections.

Figure 5.29. Picture showing all races queuing to vote in 1994 (*Textbook A*, p. 106)

Another method utilised in the textbooks to showcase racial identity is national symbols. These include the flag, the coat of arms and the national anthem, as mentioned above. The descriptions of each of these symbols explain to learners that race was taken into consideration in the production of the textbooks, to create an identity for the citizens of South Africa. All four books attempt to explain the different components of these symbols. It emerged from analysis that in explaining the different colours of the flag, black and white were said to represent black and white South Africans only. The absence of other racial groups in these description means that these races still lack an identity in South Africa.

Figure 5.30. An illustrative picture of South African flag (*Textbook D*, p. 150)

5.6.3. Gender identity

Examination of the textbooks revealed that gender was one of the means used to show the relationship between citizenship and identity in South African. This has been demonstrated in many ways in these textbooks. These include the political, social and economic spheres of the country. Politically speaking, both men and women are represented in all discourses concerning the political issues of the country. Both men and women are seen both in the queues and on ballot papers as candidates for elections. In *Textbook B*, on pages 106 and 109, men and women are seen in queues, ready to vote, as illustrated in figure 5.29 above.

On one ballot paper for the 1994 elections, a woman is pictured as one of the candidates, while the rest are men. This indicates a positive outlook towards South African political life, where every citizen can vote and be voted for, irrespective of his or her gender.

Gender identity can also be seen to identify people with the national symbols of the country. In *Textbook A* (p. 167), the South African flag is displayed by a group of people. An analysis of that picture indicates that there are both males and females in the group. This means that both sexes are equally identifying themselves with the flag. It also came to light during the analysis that all four textbooks used the case studies of Fatima Meer and Pius Langa as examples of activists who fought for democracy in the country. The fact that they are a woman and a man, respectively,

indicates attention being paid by the textbooks to gender respect. Thus, in the minds of learners, a gender identity is created, whereby they can feel proud to be either male or female South Africans.

Analysis of the narrative texts to identify the creation of gender identity reveal that, as with the visuals, various means are utilised. These include choice of words. The use of phrases in *Textbook A*, such as: "Eventually, in 1994, South Africa held it first democratic elections in which all adult citizens of South Africa now had the right to choose who they wanted as leaders" (p. 144). This is a non-gender bias statement, meaning that every citizen can identify him or herself with the nation. In *Textbook B*, gender identity is discussed under the rights of children. As a right, no child can be discriminated against for any reason, gender included. The rights of children are also assigned to every child, be that child male or female. The continuous use of "every" means a gender identity is created in the minds of learners. This also lays the foundation for equal citizenship.

5.6.4. Age identity

The analysis of the four textbooks divulges that age has been used to demonstrate the relationship between citizenship and identity. This can be seen across the four textbooks, via the narrative and visual texts used to describe the political, social and economic life of South Africa. In a political context, the textbooks define the voting age of South Africans as 18. *Textbook A* uses the vague term, "adult citizens" (p. 144), *Textbook C* writes of "all adult South African citizens" (p. 84) and *Textbook D* uses the same term (p. 125) to create an image in the minds of South Africans that age is a yardstick for ascertaining whether a person qualifies as a voting citizen. This means that politics is meant for adulthood. Through observation of figures 5.19, 5.21 and 5.29 above, it can be understood that all those standing in queues to register and vote are adults. This therefore confirms that age is an identifier for politics.

On the other hand, the textbooks agree that education in South Africa is meant for young people. In both the pictures and texts in the different books, it was made clear that age has also been used to create a learning identity for South Africans. This can be seen in figures 5.4, 5.5, 5.6, 5.22 and 5.23 where those involved in studying are all young people.

5.7. Conclusion

In this chapter, this researcher presents the findings from the analysis of citizenship from the selected grade six Social Science textbooks – *Platinum Social Sciences*, *Solutions For All: Social Sciences*, *Successful Social Sciences* and *Viva Social Sciences*. The analysis exhibits a strong focus on citizenship, taking into consideration various factors, social, political and economic among them. In some cases, analysis reveals that these factors are developed holistically in all four textbooks, while in other cases, only some of them are covered. This therefore means that different publishers do not share the same ideas on representing citizenship – although they agree on some of them. The chapter also takes into consideration the fact that citizenship education remains an integral part of democracy. This chapter has therefore answered the first sub research question posed in the study, which is: What is the nature of South African citizenship represented in the selected grade six Social Sciences textbooks?

In the next chapter, I will discuss the findings in this chapter, in relation to the literature review in chapters two and three, regarding citizenship education and history textbooks. This will also be done with a linkage with the CAPS, as it is the official curriculum used in South Africa and, therefore, every textbook is supposed to publish material in line with its guidelines.

CHAPTER SIX
DISCUSSION OF FINDINGS

6.1. Introduction

This chapter provides a discussion of the findings presented in the previous chapter, which answered the first sub research question underpinning this study: What is the nature of South African citizenship represented in the selected South African grade six Social Sciences textbooks? The aim of this chapter will be to answer the second sub research question, which is: What type of citizenship education is represented in the selected textbooks? Judging the nature of the question, it becomes clear that the chapter will be examining the types of citizenship education represented in the four textbooks. This means that this chapter reports on the second level of analysis.

The chapter is divided into four sections which are: conceptual clarification, citizenship as rights, citizenship as responsibilities and citizenship and identity creation. I discuss the findings by situating them within the greater context and understandings of citizenship education, derived from literature in chapter two, the 1996 Constitution of the Republic of South Africa and the Social Sciences CAPS, which was adopted in 2011. This is justified by the fact that chapter two provides an elaborate understanding on the citizenship discourse and it acts as the conceptual literature review upon which this study is rooted. The Constitution as the law of the land defines issues of citizenship in South Africa and the CAPS is the guiding tool for teachers, learners and authors of textbooks.

6.2. Conceptual clarifications

None of the four textbooks used in this study give a clear definition of citizenship. This is therefore implied from the textbooks' use of the term "citizen". They elaborately represent the rights and responsibilities of those who are termed citizens and imply how these rights and responsibilities form the status of citizenship (Heater, 2013). From the definitions of "citizen", it becomes clear, as explained in the literature, that citizenship means different things in different contexts and times. Besides these definitions, only *Textbook C* explains what it means to be a citizen of a country. These definitions exist in tandem with some of the understandings raised in chapter two, as seen

in the works of authors such as Marshall (1963), Kymlicka and Norman (1994), Hass (2001) and Bauböck, et al. (2006), who argue that citizenship refers to the rights, responsibilities and actions carried out by those who belong to a community. It can therefore be inferred that citizenship is represented in the selected textbooks as an aspect of belonging to the South African community.

On the other hand, although *Textbook B* and *D* do not explicitly define citizenship or explain who is a citizen, they do define the role of citizens and describe what is expected of them in a democracy. This, therefore, means that the understanding of citizenship in the four textbooks analysed is implicit. This implicit representation means the textbook user must use his or her sense of judgement to interpret and understand issues that are not explained clearly in the textbooks. It therefore means that one must rely on other materials – such as literature, the Constitution and the curriculum – to understand citizenship as the actions of citizens. As demonstrated in chapter four, the title under which citizenship is treated in all four textbooks is inclusive of the concept. One would have expected that the authors to explain what citizenship means. Unfortunately, this is not done, and so room is left for various interpretations. It can also be justified as seen in chapter two where (Marshall, 1963; Arthur et al, 2001; Banks, 2007) claim that there hardly a universal understanding on the meaning of citizenship since it meaning keeps changing over time and context. It therefore means that learners may have multiple interpretations of the meaning of citizenship. This multi-perspectivity can induce in learners a sense of diversity and tolerance.

On another understanding, it can provoke a sense of local understanding of citizenship in the minds of learners. As argued by (Tambo, 1991; Bayaga & Quan-Balfour, 2009), such understanding can be seen as indigenous knowledge, which makes the learners to be more grounded on what the phenomenon

6.3. Citizenship education as rights

As revealed in chapter five, the findings are very clear on the fact that citizenship education is represented as a set of rights that South African citizens possess. These rights are represented in the four textbooks as: political, social and economic. The literature reviewed in chapter two equally articulates rights as an important aspect of citizenship. This is include the works of scholars like

(Arthur et al, 2001; Carter 2001; Penninx et al 2006; Banks, 2007).   In the same vein, is tempted to conclude that the type of citizenship education represented in these textbooks has also followed a similar trend.

6.3.1. Political rights

The findings in chapter five place political rights as a crucial component of South African citizenship. The political rights emerging from analysis included: voting and being voted into positions of responsibility in the country; being able to form and belong to any political group of one's choice; and the right to possess any political viewpoint. Literature shows that political citizenship education is one of the types of citizenship education that most societies lay emphasis upon. Both narrative and visual texts from the analysis have revealed how citizens take part in elections, both as candidates and voters. The interpretation is that South African textbooks place a great deal of emphasis on political activities and deem it important to educate its young citizens on this aspect. Barker (2009) argues that the development of citizenship by the Greeks was a purely political act, aimed at controlling the polis. He further cited Aristotle's teachings as a reason why political education is vital in developing citizenship. The great philosopher was instrumental in teaching young people about the importance of participating in the political activities of the polis.

The findings also disclosed that, as citizens, South Africans have the right to create and join any political party of their choice. This was demonstrated with narrative and visual text explaining the stages of elections and the political parties that took part in the first ever democratic elections in South Africa in 1994. Such an education tallies with Banks's (2007) claim that citizens are simply groups of individuals with similar political agendas, with the aim of taking political power, so as to advance their will on others. For this to succeed, every mechanism must be put in place to sell their idea and dominate political power. Therefore, if the selected textbooks insist on such a representation, this makes it clear that they are simply tools used by dominant forces to propagate their ideologies. As such, political education is a cornerstone of a democracy. In the same vein, Arthur et al. (2001) claim that it is vital for learners to learn how to make themselves effective in public life, through knowledge, skills and political values. According to them, this understanding of political education has widened the ability of citizens to take part in national, regional and global issues. This equally falls in line with one of the aims of the CAPS, which is that Social Sciences

is aimed at preparing learners to actively participate in national, regional and global imperatives. The Constitution, as well, points to the political rights of citizens, by stating that they can vote and be voted into office. Article 19, sub-sections a, b and c of the Bill of Rights – a very important component of the Constitution – makes it clear that every citizen is free to make political choices, including the right to form a political party, to participate in the activities of, or recruit members for, a political party, and to campaign for a political party or cause.

As argued above, the analysis reveals that one of the fundamental political rights of citizens is the ability for them to decide who will govern them as their leaders. The textbooks represent this type of citizenship education through two eras in the history of South Africa, the first being the apartheid era, where people of colour were categorically refused the right to vote or be voted for. Political citizenship was therefore an exclusive right reserved for white people in South Africa, as seen revealed from the findings of this study. The second era is the post-apartheid era, in which every South African is considered a citizen and therefore has the right to participate in the political life of the country. Exclusionary notions in the citizenship discourse are confirmed in the literature review, with the works of Arthur et al. (2001) and Banks (2007) claiming that the development of citizenship excluded others from taking part in power sharing in any community. They, however, argue that, with time, things changed immeasurably, to include those who were previously refused citizenship into mainstream citizenship.

While Arthur et al. use the example of foreign nationals who recently acquired British citizenship, Banks uses black people in America, who were previously denied American citizenship. Banks's argument uses the analogy of the "ins" and the "outs" – the former being those who have citizenship and the latter being those who are denied it. He warns of the inherent danger that, if this concept is not well handled and if these two groups have a disagreement, there will be a clash. With changes of bias in citizenship integration, these scholars advise that it is crucial that states educate both those who have citizenship and those who recently acquired it, so as to create a united citizenship with equal political rights for all. The representation of political citizenship in the textbooks, therefore, confirms the importance of educating citizens on their possession of this vital right.

Banks (2007) argues that this type of citizenship education is meant to foster political patriotism and install a dominant political hegemony in the nation. One aspect that must be stressed from this type of citizenship education, as seen from the textbooks, is the idea that the right to vote and be voted for is reserved for adult South Africans. This means, again, that young people under the age of 18 are not allowed to take part in politics. Therefore, their responsibility is just to be educated to become politically active when they arrive at the right age.

6.3.2. Social rights

One of the fundamental rights reserved for South African citizens, arising from the analysis, is a set of social rights. Those that emerged from examination are: the right to education, religious belief, health, environment and habitation. As discussed in the literature review, social citizenship is a type of citizenship that, according to Marshall (1963), was developed in the 20th Century. He argues that this type of citizenship was developed with the aim of assuring a better life for those who are termed citizens and for them to be able to enjoy optimal and equitable social lifestyles. Turner (1997) claims that social citizenship was developed to give expression and access to the other types of citizenships that exist in every society.

6.3.2.1. Educational rights

The analysed textbooks represent the importance of education in South Africa. The findings showed that every South African citizen has a right to access equal, quality education. This is stressed, with insistence on quality education, with learners free to learn in a language of their choice and convenience. Literature in chapter two (Osler, 2000; Darling, 2002; Kerr, 2004) showed that education that does not discriminate on sex, age or race is one of the social rights of citizenship. Marshall (1963) qualified it as the type of citizenship that lays the foundation of equality in most societies, since it does not discriminate but empowers citizens to gain access to the other types of citizenship rights. For example, citizens need to be educated about their political and economic rights, as well as what it means to be a citizen. Therefore, the representation and emphasis laid on education by the textbooks is in accordance with the above argument. This is backed by both the Constitution and national curriculum. The latter makes it clear that everyone has the right to access basic education, further education and receive education in any official language or languages of their choice. In opening statements by Minister of Basic Education Angie Motshekga to the CAPS,

education is considered a core instrument needed to free the potential of every citizen (DoBE, 2012). Therefore, it is necessary to claim that this type of citizenship education is vital for learners to understand the potential they have and how they can use it as citizens of a free country, as claimed by both the Constitution and the curriculum.

6.3.2.2. Religious rights

From a religious point of view, one can clearly see that the textbooks have shown how and why citizens have a right to their belief systems. There is an insistence on religious tolerance on the part of every citizen. This means that it is a right that is guaranteed for every South African, irrespective of their age, sex or race. The analysis of the four Social Sciences textbooks in this study has revealed that South African citizens are educated to understand and tolerate the religious and belief systems of other citizens. This, therefore, proves that religious education is another type of citizenship education represented in the selected textbooks. The literature in chapter two cites religion and beliefs as denominators for the development of citizenship. For instance, Heater (2004) cautions that an important aspect in the development of citizenship is the tolerance of people who enjoy citizenship. He cited the Greek notion of citizens believing in different gods that set the stage for their spiritual prowess as a civilized society. The South African Constitution is very clear on this issue – everyone has the right to freedom of conscience, religion, thought, belief and opinion, and no one may be forced to take part in any religious observations against their will. Therefore, educating learners on religious tolerance and their right to hold any belief of their choice makes it clear that this type of citizenship education is very important in South Africa.

6.3.2.3. Health rights

The right to health care is represented as a principal aspect of social citizenship in South Africa. Two types of health rights were revealed from the analysis. The first is that South African citizenship guarantees equal access to non-discriminatory health care. The second is that citizens also have the right to emergency health care. This is also highlighted by the Constitution, which makes it clear that no one may be refused emergency health care and the State must take appropriate measures to ensure that everyone is covered and receives adequate health care. Both the literature reviewed in chapter two and the findings presented in chapter five of this study have revealed that as citizens, South Africans have access to health care services and must be educated

on what type of health care they are entitled to. From the above argument, it is evident that the Social Sciences learners are educated to understand that South African citizens have rights to emergency health care, before and after birth.

6.3.2.4. Environmental rights

The analysis has also proven that environmental care remains an important aspect of citizenship education in South Africa. The four textbooks have revealed that access to a safe and protected environment is a right for South African citizens. The findings presented in chapter five have demonstrated different scenarios on how and why the environment must be clean at all times. The interpretation is that this type of citizenship education is meant to promote protection of the environment. One can therefore argue that this type of education can be referred to as environmental citizenship education. Although the focus is to educate learners on why they need to preserve and maintain a clean environment, it also shows that the textbooks are not indifferent to the demands of the curriculum and the Constitution. One of the aims of the Social Sciences curriculum is to produce learners who can identify and propose solutions to environmental problems (DoBE, 2012). The Constitution in the Bill of Rights, sub-section 24, makes it clear that everyone has the right to live in an environment that is not harmful to their health or wellbeing, and the right to ensure that it is well taken care of and protected for the benefit of present and future generations. Davies (2005), in his 100 ideas of teaching citizenship, supports these claims with the idea that citizenship education should be geared towards empowering people with the notions of environmental protection. He advises that teaching citizenship through geography and history can readily sustain this idea and empower learners on how to be environmentally friendly. An omission of environmental education in the history curriculum has been described by (Kgari-Masondo, 2013) as incomplete history. This is because the scholar was able to link the importance of history learners having to understand the importance of taking drastic measures to avoid an environmental misuse. It can therefore be seen that the representation of this right in the textbook conforms with this advice. It also demonstrates that environmental citizenship education is significant in South Africa.

6.3.2.5. Habitational rights

Finally, the last social right linked to South African citizenship that arises from the analysis is access to housing and the right to live anywhere in the country without any prejudice. This was represented in the textbooks, using both narrative and visual text. The investigation also reveals that this right also relates strongly to children and minors. The literature argues that one of the attributes of being a citizen is to be able to live and move freely within the boundaries of the entity in which you have citizenship (Manza & Saunda, 2009). One can therefore argue that citizenship education in South Africa is meant to convey to South African citizens that they have the right and liberty to live in any part of the country. This type of citizenship education is identified by Marshall (1963) when he claims that the ability for citizens to own properties and live peacefully among fellow citizens is a crucial aspect that every citizen should be educated about.

Thus, the representation of both narrative and visual texts on housing and habitation in the different textbooks shows that they are fulfilling this advice in educating the learners on this very important right. The Constitution is also clear on the habitational rights of South African citizens. Subsection 26 of the Bill of Rights makes it clear that everyone has the right to housing and no one can be forcefully evicted from their home without an order of court, made after due consideration. Therefore, the representation of this right in the selected textbooks is an indication or an acknowledgment of this type of citizenship education.

6.4. Economic rights

The analysis reveals that South African citizenship gives access to the country's economy. This was illustrated by describing some economic activities for which citizens have rights. The analysis presented different kinds of employees, which is an indication to learners that South African citizens have the right to exercise any type of employment activity that they wish to exercise as citizens. Chapter five proves that the only textbook among the four analysed that expounds upon economic citizenship education is *Textbook A*. The representation of different professional jobs in the textbook and the shop scenario, seen in Figure 5.30, both explain the fact that citizens have the right to operate economic activities in the country. Barker (2009) uses Aristotle's argument that

citizenship entails the ability of citizens to be able to make valid economic contracts and exercise legal businesses within the territory of their citizenship. Turner (1995) also points out that citizenship was developed to control access to scarce resources and limit their exploitation to those considered citizens within that territory. Furthermore, the CAPS states in one of its aims that the curriculum should train people who are able to fit within the workforce with adequate capacity. This is in line with the Constitution, which makes it clear that every citizen has the right to choose his or her trade, occupation or profession. Therefore, it is not surprising that economic citizenship education appears in *Textbook A*.

The oversight on this very important aspect of citizenship rights in the other textbooks can be interpreted in two different ways. Firstly, that the authors do not see the need for its representation and, secondly, that the textbooks already discuss the South African economy in the Geography section, so there is no need to repeat it in the History section. Looking at the first reason, one can draw from chapter three as argued by Apple and Christian-smith (1991) to argue that textbooks are ideological tools in the hands of the authors and they use such literature to oriented their users, based on what they think is right. Therefore, if they deem that educating citizens on economic rights is not important, they can simply omit this aspect from the textbooks. On the second reason, it can be argued that the topic was omitted, since textbooks have been proven in chapter three to be economic goods, whereby publishers attempt to limit the number of pages so as to reduce the costs of production.

6.5. Citizenship education on responsibilities

As revealed in chapter five, the discourse on citizenship comes with both rights and responsibilities. Citizenship responsibilities act as duties or actions that citizens need to take to enjoy or fulfil their rights. In relation to this study, these responsibilities are discussed in the same light as the rights of citizens, which include their political, social and economic responsibilities.

6.5.1. Political responsibilities

The analysis of political responsibilities in the textbooks has shown that for democracy to function in South Africa, the responsibility lies with citizens to participate in the political affairs of their country. The study proves that this can be done either as a voter or as both a voter and candidate in every election organised in the country. Consequently, the examination of textbooks for this study proves that citizens must take part in the political activities of the nation. Figures 5.1, 5.2. 5.3, 5.18, 5.19 and 5.29 portray the responsibilities of citizens in the political life of their country. This means that the textbooks also adhere to the notion that learners are supposed to be educated on South Africans' political responsibilities to vote and be voted. The literature review has revealed that political responsibilities attached to citizenship have a greater bearing on the functioning of the political activities of the country.

Horsthemke et al. (2013) argue that one of the main aims of citizenship education is to empower learners to understand that, as citizens, they have a role to play in upholding democracy in South Africa. In addition, Carr (1991) uses Aristotle's analogy of a man being a political animal and opines that the participation of every citizen is vital in upholding Greek democracy and, consequently, their citizenship. This is because citizenship was a prerequisite to taking part in politics. The polis was a place in which young people were educated on how to exercise their citizenship responsibilities. It can therefore be argued that the four textbooks represent a political citizenship responsibility with the aim of educating learners to become politically responsible.

6.5.2. Social responsibilities

Social responsibilities that emerged from the analysis were regarded as activities of citizens in respect of their social rights. The analysis of the selected textbooks produced five different social responsibilities: health, education, peace and order, housing and environmental. Educating the citizens on their social responsibilities is a very important aspect in citizenship discourse. The literature review has shown how and why it is vital in educating learners and citizens in general on how and why they need to be socially responsible. Kerr and Cleaver (2004) see social citizenship education as an aspect of training citizens into taking social and moral responsibility

within their communities. They claim that this kind of citizenship education encapsulates other types of citizenship education because life is a summary of social activities. The curriculum itself places special attention on social transformation as a core value of citizenship education in South Africa. For citizens to enjoy a free society, a prerequisite is the promotion of social responsibility.

6.5.2.1. Educational responsibilities

From the analysis, it is clear that the responsibility for education lies with both parents and learners. Parents have the responsibility to make sure that their children attend school. Figure 5.5 is an illustration of a family that values the education of their child and that visits the school principal to insist that their child have a place at the school. The action of the parents in meeting with and talking to the principal depicts parental responsibility towards the education of their child. On the other hand, the analysis is clear on the fact that learners have the responsibility to be in school and attend classes, walk to school if they can and work hard on their education by doing their assignments, and not disrupt other learners' classes. These responsibilities are backed by the Children's Charter of South Africa. The analysis demonstrates an extensive use of this charter to remind learners of their responsibilities towards their education. The study also makes it clear that one of the textbooks does not elaborately represent the educational responsibilities of learners. This, therefore, means that the understanding of this type of citizenship education from this textbook is implicit, since it's the responsibility of the book's users to make meaning out of the non-representation of the educational responsibilities of learners. Examination of the literature reveals that there is also little comment on this type of responsibility. However, responsibility is placed on the State to provide education to all people of a certain age who they deem as citizens.

6.5.2.2. Health responsibilities

Two types of health responsibilities emerge from the analysis. One is on duty towards other citizens and the second is towards oneself as a citizen. The other is not discriminatory – it is non-sexist, racist or discriminatory towards certain age groups in South Africa – and means that everyone has a health responsibility. On the first duty, it emerges that every citizen has the

responsibility to save the life of other citizens in need, either by reporting to an adult or by phoning an ambulance to transport the ailing person to hospital. Although it is represented as a condition in the different textbooks, it is made clear that citizens have a duty towards each another's health.

The second health responsibility is towards the self. Under this category, the study demonstrates that every citizen has the duty to seek and receive adequate health care from the medical facilities in the country. This is taken further with an appeal to citizens to carry out regular exercise and keep their immediate environment clean in order to maintain a healthy lifestyle. The literature in chapter two clearly states that maintaining a healthy life is one of the first reasons for the development of social citizenship in the 20th Century. The Constitution places this duty on the State, which must take necessary steps with available funds to ensure that citizens receive adequate medical support. The interpretation is that both the textbooks and available legislatures present similar opinions on health responsibilities. The only difference is that the textbooks carry their representation further, with explanations on the type of health responsibilities of citizens.

6.5.2.3. Environmental responsibilities

From the analysis, it is clear that this is another shared social responsibility that is non-segregating. This means that every citizen has a duty towards the environment. The environment is treated in the textbooks to mean the geographic surroundings, including plants and animals. With this understanding, the four textbooks caution citizens about what is required to maintain a safe environment. Learners are advised not to litter the environment, or harm it in any way. In the same vein, the Constitution states, in article 24, that citizens should prevent pollution and ecological degradation, and promote conservation and ecologically sustainable development. Similarly, one of the CAPS's general aims is to: "Promote human rights, inclusivity, environmental and social justice: Infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of South Africa" (CAPS, 2012, p.5). From this discussion, it is clear that the textbooks have simply transmitted the demands of the curriculum and to a greater extent those of the Constitution as a type of citizenship education, which can be termed environmental citizenship education.

6.5.2.4. Habitational responsibilities

This duty is placed on two understandings of the study. One is the responsibility of adults to own homes for their families and the second is for children to accept the type of abodes that their parents can afford. The textbooks utilise both narrative and visual text to illustrate this responsibility. This is despite the fact that the Constitution does not discuss the responsibility of citizens to own houses but places the responsibility on the State to ensure that every citizen has a place to stay.

6.5.2.5. Peace and order as social responsibilities

This is a very important citizenship responsibility that cuts across every race, age group or sex, as seen from the analysis. It warrants that every citizen respect the laws of the land and maintain peace and order. According to the study, the justice system is viewed as a tool to be used to enforce this responsibility and citizens have the duty to make it work to enable a fair society. The need for mutual respect and protection is echoed in the analysis as a responsibility that each citizen must uphold. They are called upon to solve problems in peaceful ways and may not hurt other citizens. The literature review has demonstrated that one of the reasons in developing citizenship is for the State to ensure law and order in society. Heater (1999) backs this claim with the fact that the idea of developing citizenship is to maintain some sort of control over those who live in the states, to maintain law and order. The Constitution treats this responsibility as an enforcement of the rights of citizens. It highlights that every citizen has the responsibility to approach a court of law to seek redress. This means that for peace and order to prevail, citizens have the duty to make good use of the judicial system.

6.5.3. Economic responsibilities

Although this is an important responsibility in citizenship discourse for a country such as South Africa, it is given a limited representation in the textbooks or simply not represented at all in the three of the four textbooks used in this study. The analysis revealed an insignificant representation

of this responsibility in the textbooks. Of the four textbooks utilised in the study, only one discussed the economic responsibilities of citizens. Figure 5.27 above confirms this argument, with the view that citizens must be ready for economic responsibility. The literature review, the curriculum and the Constitution all present an array of economic needs for a society such as South Africa.

Scholars such as Arthur et al. (2001) argue that one of the main aims of educating citizens should be to empower them to take up economic responsibilities in their country. They claim that teaching learners about citizenship is a means to prepare them for future roles as employers, employees, businesspeople and owners of cooperatives. For a better future as a nation, it is important that states educate their citizens on this crucial aspect of their lives, both as individuals and as a collective whole. The curriculum plainly spells out, as one of it aims, its production of learners with the knowledge, skills and values necessary for self-fulfillment. It also aims to facilitate a transition from educational institutions to the workplace and, finally, to provide employers with sufficient profiles of learners' competencies. The irony is that, while these regulating documents present very important economic needs for citizens, the textbooks do not give adequate representation of the responsibilities that citizens are supposed to acquire before stepping out of school into professional life. Three reasons can be used to justify this weak representation. One is perhaps that, since the textbooks used in this study cover both Geography and History, the economic responsibilities could have been discussed in the Geography sections. The second might be that the authors did not see the need for its representation. The third may be that this section could have been dropped due to limited space, so as to minimise production costs.

6.6. Citizenship education as identity creation

Chapter Five demonstrates that the textbooks use national symbols to create an identity for South African citizens. The findings are clear on the fact that citizens should identify themselves with the symbols of the nation. The citizenship identities that emerge from the findings include: national, gender, racial and age.

According to the findings in chapter five, citizens are supposed to identify themselves with an entity which, in this case, is a nation. It emerges from the study that apartheid created a system where only white people were regarded as citizens and it was only after its collapse that a non-racial citizenship was developed for the country. The textbooks use different South African national symbols and describe how these symbols are attributed to South Africa as a nation. This, therefore, means that everyone who is a South African is supposed to identify with these symbols. Some of those identified in the analysis include: the flag, the national anthem and the coat of arms. National identity is tied to national citizenship, which is a type of citizenship discussed in the literature review in chapter two of this study. It argues that national citizenship comprises sub-categories, prescribing certain attributes to those who have citizenship.

The use of national symbols to develop a national citizenship falls within Marshall's (1963) argument that there are no parameters for measuring citizenship but nations should be able to possess symbols that their citizens can respect. In the same vein, Banks (2007) describes the American motto as a symbol that every US citizen can identify with. He advises that the symbol should not discriminate against any group within the category of citizens. The South African Constitution, as well, plainly describes the different symbols that its citizens can identify with. In the founding provisions of the Constitution, discussed in chapter one, articles four and five discuss the flag and the national anthem as national symbols with which South Africans can identify.

The above discussion makes it clear that the textbooks must create an idea of national citizenship through their representation of these symbols. It also alludes to claims made in chapter three of this study that textbooks are not neutral in their presentation of knowledge, as they are conceived within particular needs.

6.6.2. Racial identity

The visual and narrative texts used in the four textbooks, as seen in the data analysis, justify the fact that race has a great consideration in the representation of citizenship education. Constant mention is made of all the race groups comprising the population of South Africa. All of the

textbooks used in this study painted the pre-1994 era in South Africa as one in which race was used to identify citizenship. The post-1994 era is represented as one in which equality must be sought in order to establish an equal citizenship, void of racial discrimination. The literature review in chapter two makes it clear that the development of citizenship has been used as a tool to exclude certain groups of people in different communities. Bauböck et al. (2006) used the example of ancient Greece denying the Barbarians citizenship, in order to exclude them from the populace. Arthur et al. (2001) warns that in a modern society, schools and classrooms are gradually and steadily becoming multi-racial and, as such, societies must learn to live with these realities and create space for equality and non-racial citizenship. The CAPS also highlights race. One of the aims of the document is to equip every learner, irrespective of their race, with the knowledge and skills for self-fulfilment as citizens of a free country.

Therefore, it can be argued that the type of citizenship education represented in the four textbooks reaffirms this argument by looking at the racial set-up of South Africa as a nation. Although this argument holds true, one can also discern that the Indian and coloured peoples are under-represented. Observing the demographic set-up of the country, it is not logical that some of the national symbols, such as the flag, only take into consideration black and white people, as explained in the textbooks, leaving out the other races. This defeats the advice given by Banks (2007), as seen above.

6.6.3. Gender identity

Gender also emerges from the analysis as one of the means used to create a South African identity. The findings revealed that there is fair representation of both men and women in all the textbooks. This can be observed from both the visual and narrative representations. Further, the choice of words used in all four textbooks seems inclusive. These include the phrases: "everyone", "all of us", "all citizens" and "adult South Africans" instead of the words: "he or she", "man or woman", "male or female". This, therefore, works in tandem with the preamble of the Constitution, which embodies a united South Africa after 1994, void of any gender bias. This preamble is echoed in the curriculum (DoBE, 2011, p.3).by the Minister of Basic Education who, focusing on Act 108, said:

Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights; improve the quality of life of all citizens and free the potential of each person; lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; and build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

This statement is an indication of the intentions of the State, represented here by the minister, to create an egalitarian society in which no man or woman feels dominated and, by doing so, creates equal citizenship status for every citizen. The Constitution is also precise about creating and respecting an egalitarian citizenship, whereby no one is treated unfairly based on his or her sex. One can therefore argue that the textbooks have been able to point to an equal gender identity. In the same vein, the literature review revealed that women were denied citizenship in the Greek polis system. Preuss (1995) claims that women in Greece were not regarded as citizens and thus had no identity within the polis.

6.6.4. Age identity

Age is a very important component in the type of citizenship education that is represented in the four textbooks, as seen from the analysis in chapter five. It appears that the authors have slanted education on socio-political activities according to the different age groups comprising South African society. However, there is a recognition of the different age groups of both adults and young people as South African citizens. Good examples include the representation of education and voting in South Africa. On the one hand, education is portrayed as an asset to young people, who must study in order to be successful. This is strengthened by the representation of the Children's Charter as a document that protects every South African child as a citizen. On the other hand, however, adults are viewed as people who can take part in the political life of the country. This therefore means that the type of citizenship education represented in the textbooks takes into consideration age as an important facet. Similarly, political activities are labelled as the domain of adults and the age for taking part, either as candidates or voters, is set at 18. This indicates that age has been used as an instrument to create an identity. Similarly, not only sex but age was

synonymous with being a citizen in the Greek polis. According to Preuss (1995), only adult males were considered citizens of the polis. This meant that age has been a consideration of many societies in the creation of citizenship identity.

6.7. Conclusion

This chapter has discussed findings in chapter five, in relation to the literature, the curriculum and the South African post-apartheid Constitution. To provide an elaborate understanding of the type of citizenship education represented in the textbooks selected for this study, I consulted the South African Constitution and the CAPS document – a policy paper that defines the subjects and topics to be taught in South African schools. A reason for consulting these documents was to obtain a better contextual understanding of citizenship education in the textbooks. It can therefore be seen that this chapter answered the second sub research question in this study: What type of citizenship education is represented in the selected Social Science textbooks? This chapter I also discusses the types of citizenship education represented in the textbooks, bearing in mind academic arguments for multiple types of citizenship education. The discussion also covers different types of citizenship education, such as rights and responsibilities.

The next chapter focuses on the conclusions that can be drawn from the entire study. It will start by answering the main research question raised in this study, which is: How is citizenship education represented in South African grade six Social Science textbooks? It will further highlight the limitations of the study, as well as recommendations and possibilities for further research on citizenship education.

CHAPTER SEVEN
CONCLUSIONS

7.1. Introduction

This is the final chapter of the dissertation. Chapter five answered the first sub research question in this study, which was: What is the nature of South African citizenship represented in the selected grade six South African Social Sciences textbooks? Chapter six answered the second sub research question of: What type of citizenship education is represented in the selected grade six South African Social Sciences textbooks? In attempts to discuss the findings of these two chapters, this chapter will answer the main research question in this study – How is citizenship education represented in grade six South African Social Sciences textbooks? It will further carry a reflection on the study, which will identify its weaknesses and limitations, and also propose possible areas of further research within the citizenship education discourse. The chapter concludes with a summary of the seven chapters that comprise this dissertation. Further, a final conclusion will be made to the entire study.

7.2. How is citizenship education represented in the selected grade six Social Science textbooks?

Citizenship education, as seen from the literature review, is the ability for citizens to be taught and informed about citizenship. Just as there are different understandings about the meaning of citizenship, there are also different motives and means through which it can and should be taught. The Crick report of 1998, which culminated an investigation into citizenship education and practices in England, makes it clear that the type of citizenship education should always depend on the aims that the society has in regard to such an education. Some of the main arguments put forward to justify the need for citizenship education include the increasing nature of globalisation, terrorism, migration, multiculturalism, multi-ethnicity and multiracialism in most societies. One thing that is very clear is the fact that, as societies evolve, so the need arises for people to be educated on citizenship, thus making accommodation for new ideas into mainstream discourse on citizenship. These aims therefore guide the way that citizenship should be taught in schools, as this

will enable the measurement of results. Observing the findings obtained from the selected textbooks, I can therefore argue that this advice was heeded by the authors, who used rights, responsibilities and identity creation as indicators of citizenship education. Rights and responsibilities are further divided into political, social and economic, while the identities are discussed under, gender, race and age.

7.2.1. Citizenship education on rights

As clarified above, citizenship education has different objectives in various societies and, as such, different methods are used to educate people about citizenship. The textbooks have equally used rights as a means of educating South African citizens and these range from political, social and economic.

Politically, analysis of the four textbooks revealed that political rights are vital and respected in the South African democracy. These rights, as discussed in the previous chapter, include the right for citizens to vote and be voted into positions of responsibilities in the country. This means that they can be both candidates and voters in any election, so long as they have attained the age of 18, as required by the South African Constitution. All four textbooks use the apartheid system as the foundation of South African political democracy, which citizens have a right to enjoy. This shows that citizenship education is represented through political education in the selected Social Science textbooks. As discovered in the previous chapter, political citizenship education is vital to every society. The literature review examined the polis system in ancient Greece as one in which young people were frequently educated on political issues and this was usually regarded as citizenship education. Horsthemke et al. (2013) describe citizenship education as political education. This is because, in most cases, the education itself focuses more on the political issues of the society. Marshall (1963) equates citizenship education with politics, as the main aim of developing citizenship was to protect the political interests of those regarded as citizens. This can be adjudged in the words of Pericles, governor of Athens from 450 to 429 BC, who claimed that the Athenian constitution was democratic, as power lay in everyone's hands, not just a minority, respect for the law was cherished and that every citizen was informed about the daily affairs of the community.

The above examination exposes the political dimension of citizenship education. For one thing, it clearly points to citizens supposedly being informed, no matter how busy they might be in their private business, and, above all, that no matter what business a citizen is engaged in, he must be interested in politics. This therefore supports the claim that citizenship education is political education. The fact that books are used as tools by powerful groups in society to control the minds of their readers, as seen in chapter three in this study, assists this study to conclude that the textbooks used in this study are no exception to the rule. Pericles's above statement can be linked to Marshall's (1963) categorisation of citizenship education as an extension of legal and political rights. This means that educating people about citizenship is a way of teaching them about political rights. Arthur et al. (2001) calls this political literacy, which forms the broad base of citizenship education, since it overshadows all other aspects of informing citizens, either formally or informally, of their political rights in society.

Socially, the textbooks expound meaningfully on the place of citizens in understanding their social rights within a democracy. The findings outline some of the social rights that South African citizens have, which include: education, health care, housing, a clean and safe environment, religion and the ability to live anywhere in the country. This method of representing citizenship education can be backed by the advice of Marshall (1963), who claimed that social citizenship is comprised of a modicum of social welfare and security for citizens within an agreed society. These people are supposed to be educated to understand both their rights and their responsibilities as citizens of that society. It therefore suffices to say that the textbooks, in their representation of social citizenship, seek to educate learners. Darling (2002) supports this with the claim that citizenship education is geared at teaching people about the need to live a peaceful lifestyle with others who may possess different ideas and beliefs. In other words, citizenship education seeks to point to a melting pot of different social needs and aspirations for every citizen within a community. Such education aims to both breed tolerance of diversity and unite people, thus creating similar needs within a society. This is therefore where the selected textbooks used, health care, education, religion and belief, co-habitation, and the environment as social rights given to South African citizens as a method to educate the learners. Considering the demographic and racial set-up of South Africa, it is crucial that such issues are taught to young people, so they can understand their rights and make sure their actions fall within the ambits of the law.

Economically, the findings were clear on the fact that South African citizens have the right to choose what type of work they want to do. This means that the choice of a job is up to every individual citizen. This is discussed by Arthur et al. (2001), who claim that learners in particular and young people in general are supposed to be educated on citizenship issues because they represent the future employers, employees, managers and consumers of society. The South African Constitution is very clear about the fact that every citizen has the right to choose which job they want to do. Literature has proven that the very act of developing citizenship seeks to control scarce resources and/or benefit those who are regarded as citizens. The method used in one textbook to reveal economic rights is its presentation of various jobs that learners could aspire to do.

7.2.2. Citizenship education on responsibilities

As can be seen in the findings, citizenship education encompasses rights and responsibilities. Just as it was discerned with rights, these responsibilities have also been packaged and represented in the selected textbooks as political, social and economic. In other words, responsibilities include things that citizens must do to accompany their rights.

As discovered in the findings, South African citizens have political responsibilities towards maintaining the democracy in South Africa. These include registering for every election and voting. This means that for democracy to succeed in South Africa, citizens must take up the responsibility of registering for every election and voting for the party of their choice. Looking at the literature review in chapter two of this study, it becomes imperative to understand that political education has a big role to play in informing citizens on such responsibilities. Although the findings revealed that young people are not involved in political issues in South Africa, educating them on such responsibilities is imperative. This is because they must prepare themselves to play an active role in such activities. Scholars (Osler, 2000, Darling, 2002, Banks, 2007) described citizenship education as political education, since its core value is to inform citizens on how and why they need to be active in the political affairs of their country. By extension, this means informing citizens about their political responsibilities. Arthur et al. (2001) warn that if this is not achieved, there is the danger of a docile political population forming, since people may lose interest in politics. One consequence is the growth of dictatorship in some societies.

It is also important to look at the role of history textbooks in transmitting such education in a society such as South Africa. Being a post-conflict society, it is incumbent that textbooks carry messages of political education, to foster hope and peace to build a united and democratic society. The curriculum is testimony to this. It spelled out, as one of its aims, the creation of a society that produces citizens ready to involve themselves in both national and international issues. This, therefore, demonstrates a general consideration to education and, to a larger extent, to political education. Such education, however, can lead to political disorder. A good example is provided in a study carried out by Hilker (2011) in Rwanda under the theme "education, conflict and peace" in which Hilker concluded that colonial educational policies created fertile grounds for the 1994 genocides in the country. This analogy is very important to this study in the sense that apartheid had politically rejected one group of people by refusing them citizenship. The point here is that while education is viewed as a means of uniting a country, it can also be used as a tool that can cause more conflict and create more division, especially in the context of political education. In relation to this study, education in all its forms must be used to create an active political citizenship, whereby citizens are encouraged to participate in the political life of their country, both as active candidates and voters in every election.

Socially, every South African has a social responsibility that corresponds to their age groups. Some of the social responsibilities that emerge from the study include education, health, environment and peace and order.

Both adults and young people have a responsibility towards education. For example, parents must assure that their children go to school, while learners must attend classes, not disrupt them and complete their homework. The learners have an additional responsibility to maintain serenity in class and not to disrupt it for other learners. Adults also have the responsibility to dispatch lessons as teachers in school. The visuals from the analysis represented scenarios of contented teachers in class. The fact that they are also citizens reveals that they are happily dispatching their responsibilities. This falls in line with the advice of Chandler (1984), who cites the pyramidal constructions in ancient Egypt as a means of dispatching citizenship responsibilities. The point is that the education of citizens is a two-way responsibility. Firstly, learners must be able to take up their responsibility to attend school, while the adults must play their part, either as parents or as teachers.

Another social education responsibility presented in the textbooks is health, with two types of responsibilities outlined. The first is self-responsibility, which falls on citizens to seek and receive medical attention when they are in need. The second is responsibility towards fellow citizens, whereby they are expected to assist other citizens who maybe in need of medical attention. These duties are discussed in the literature review as the ability for citizens to know and assist each other. Jamieson (2002) uses the claims of Aristotle that citizens of the polis should be able know each other and offer support in whatever way, both for the wellbeing of the polis and the citizens themselves. This argument fits well into this responsibility, since it gives the backing that citizens will be able to support both themselves and other citizens.

Examining economic educational responsibilities, the findings reveal that there are two types of such duties, the first being that citizens to pay for their bills. This means that everyone has the duty to pay for items that they obtain in shops. The manner in which this is portrayed in one textbook is through the use of the visual representation of two people in front of a shop, arguing over the need for one to pay his bill. Further, the responsibility to provide for children is placed on adults, who are called upon to ensure that their children do not work to provide any sort of economic assistance to their families. This is in agreement with the Constitution, which also warns against child labour in the country. Park (2010) has argued that every learner must understand what it means to contribute economically to society – it is a matter of educating citizens, who are obliged to give back to the community. Arthur et al. (2001) concurred with the fact that, although learners might be young and not yet contributing economically to society, they represent its future, as they will take on the roles of employers, employees, producers and consumers. Thus, it is crucial that they are educated about future economic responsibilities. Unfortunately, very little emphasis is placed in the textbooks on educating citizens about economic responsibilities. There is merely a feeble representation of what citizens must do to boost the economy.

Citizenship education in the textbooks also utilises identity creation. This means giving a citizenship identity to every South African. The findings reveal that citizenship education has been used to create different types of identities for South Africans. These include a national identity, which includes a gender, racial and an age identity. In creating a national identity, the findings indicate that the textbooks use national symbols such as flags, the coat of arms and the national anthem as symbols that South Africans can identify with. This is achieved by carefully explaining

each symbol and how it is related to South Africa and its people. In an attempt to differentiate between citizens and non-citizens, Mosselson (2010) claims that one of the main characteristics clouding South African citizenship is the idea that the country belongs to all those who live in it. Discussing the cause of the 2008 xenophobic attacks on black foreign nationals in South Africa, he argues that the realisation of a new South African identity has exposed foreign nationals as outsiders who have no place in the country. Being non-citizens makes them vulnerable to attacks by nationals. Mosselson further opines that the very development of citizenship by countries is an attempt to control scarce resources within national boundaries, in order to satisfy those regarded as citizens. Relating to this, the South African Constitution insists that every child has the right to a name and nationality, which is expressed as an identity that is ascribed to that child.

Gender identity is illustrated by the representation of both women and men in the different textbooks. This is achieved through narrative texts and visuals. The former include careful use of inclusive vocabulary, whereby everyone is viewed as a citizen with equal rights. Words such as "we" and "our" are used, indicating that both male and female form part of the nation and enjoy the same citizenship. The visuals reveal a fair representation of both men and women, and girls and boys in the socio-economic and political life of the country. Politically, women are found on ballot papers and in election queues, which means they are both candidates and voters in elections. The Constitution and the curriculum are both very clear on this fact and both documents place gender equality as an important part of citizenship in South Africa. They both speak clearly against gender discrimination and encourage equality in South Africa. Banks (2007) further discusses the need for societies to develop its citizens on an equal basis.

Racial identity is also seen in the representation in the four textbooks of the different races found in South Africa – whites, blacks, Indians and coloureds. The findings reveal that, despite mentioning all these races, the black and white races are most represented in the textbooks. The racial identity is revealed in contrast, showing that the apartheid government refused people of races, other than the white race, an identity as citizens of South Africa. Therefore, at the dawn of democracy, it became incumbent to forge an egalitarian society, void of racial discrimination, and with a non-racial identity. This is similar to the ideas of Adhikari (2006) , on the continued marginalisation of the coloured people in South Africa. He argues that coloureds were treated as

non-citizens under the apartheid system and, at the dawn of democracy, the black government has continued with the ordeal, maintaining a policy of side-lining coloured citizens.

The above argument answers the main question raised in this study. In summary, it can be argued that citizenship education is represented in the selected textbooks as a form of rights and responsibilities. Riedel and Avery (2001) place these two forms as the main reason for the development of citizenship education in many societies. Arthur et al. (2001) argue similarly, on the basis that rights and responsibilities remain a crucial reason for educating citizens, since societies keep changing.

7.3. Reflections on the study

The reflections on this study are based on two main axes, which are the limitations to the study and the possible areas of further studies within citizenship education.

7.3.1. Limitations to the study

No study is without limitations and that includes this investigation. This study's limitations range from the research style chosen and the selection of the Social Science textbooks utilised to generate data. Being a case study of four Social Science textbooks, rooted in the interpretivist paradigm, it can be argued that the findings are partial to the textbooks used in the study. This is a limitation that can be attached to the quality of the research, which brings out issues of transferability and generalisability of the findings to different contexts outside the scope of the study. This means that, since it is a case study of four grade six Social Sciences textbooks, the findings cannot be transferred beyond the context of all grade six Social Sciences textbooks in relation to citizenship education. Another point is that one cannot guarantee that there is any uniformity in the conception and production of the textbooks, even though they are all produced for the same grade.

Another limitation to this research could be the methods used in analysing the data. The tools used under semiotic analysis in most cases depend on inference, which, in some instances, might not

have produced a direct interpretation of a text, especially the visual texts. This means that in some instances, the signifier might not mean the same thing as the signified, in this scholar's interpretation. Although I acknowledge that this may be an issue concerning the trustworthiness and reliability of the research, I however, state that it should be understood as a general challenge allied with semiotic analysis, especially when grouping and categorising the various texts into codes, categories and, finally, themes.

Another limitation to this research is its contextual framework, since this scholar is not a South African citizen. My brief stay in the country places me in a disadvantaged position, compared to someone who has been more thoroughly exposed to South African textbooks and the educational system, both as teachers and learners. This means that my understanding of the textbook discourse in South Africa is limited to my two-year stay in the country, prior to this research, in which I could only benefit from readings and my direct contacts with the textbooks. Even though context is highlighted as a limitation, I think it strengthens this research, as it places me in a position of neutrality, as someone who possesses an outsider's view to the realities that lie within the selected textbooks.

7.3.2. Recommendations for further research

From this study, I propose the following areas for further research:

➢ How learners understand citizenship through textbooks. This research may help to understand whether or not the learners to whom the textbooks are destined actually understand the concept of citizenship as represented therein.

➢ How can citizenship education in textbooks, be researched using other methodologies and methods than Discourse Analysis and semiotics? Such a research will make use of other methodologies to establish if similar findings can be obtained.

➢ How teachers use the selected Social Sciences textbooks to facilitate the understanding of citizenship in schools. In this study, the researcher will want to understand how teachers – the facilitators between the textbooks and learners – transmit the knowledge found in the textbooks.

> Are the selected textbooks a reflection of the curriculum? In such a study, the researcher will want to discover if the selected textbooks respect the requirements of the curriculum, in this case the CAPS.

7.4. Summary of chapters

This study comprises seven chapters. Each chapter has a purpose and is connected to previous and subsequent chapters in varied ways. This does not mean that all of the chapters carry similar messages, as each one has a particular focus.

Chapter one introduces the study in its entirety. It explains the contextual background for the research, placing South Africa as a post-1994 nation, recently emerged from a violent past. The chapter also discussed the purpose, objectives or rationale and the main and sub research questions that guided the study. It also provides a brief introduction to the seven chapters of the study.

Chapter two reviews the literature on citizenship and citizenship education. It further contains conceptual clarifications for this study, situating the different debates about the concepts of citizenship and citizenship education. The chapter begins with an introductory note explaining the importance of a literature review in any research project. Furthermore, it is divided into two main parts, which are: citizenship and citizenship education. Each section has sub themes, which clarifies the main ideas underpinning the phenomenon under study. A thematic approach is used to review literature. This is important in that it helps to highlight the main discourses on citizenship, ranging from conceptual clarifications to educating people on citizenship. It must be noted that this approach also helped me to situate the gaps within the citizenship discourse upon which conclusions for the research are drawn. It proves that citizenship education is a highly contested and malleable concept, used and understood by in different ways and in different contexts.

Chapter three is an extension of the literature review, with a focus on textbooks in general, history textbooks in particular. Two distinct features are revealed in the review of literature in this chapter. The first is that textbooks are pedagogic materials that are crucial to maintaining a high level of education in schools. The second is that textbooks are political and economic tools utilised by those in power to manipulate its users. The review reveals that history textbooks are needed in the transmission of knowledge, including citizenship knowledge, to learners. They facilitate teaching

for teachers and simplify understanding for learners. On the other hand, the literature also reveals that history textbooks are not neutral transmitters of knowledge, as they carry with them ideas of people with power and interests in the society. They are conceived and published with both political and economic interests in mind and controlled by very powerful groups in the society.

Chapter four of this study is divided into two main sections – the methodology and research design. It begins with a differentiation between a research design and a methodology. The chapter then clarifies the design employed in this study – a case study design that generates qualitative data to answer research questions that also uses an interpretivist paradigm. The next section of chapter four explains the relevance of DA as a methodology and semiotic analysis as a method. It also reveals the relationship between semiotic analysis as a method of DA.

Chapter five answers the first sub research question raised in the study. It gives a holistic analysis of all four textbooks and discusses the findings in themes, to give a clear picture of the phenomenon. The conclusion of this chapter answers the first sub research question in this study, which is: What is the nature of South African citizenship represented in the selected grade six South African Social Science textbooks?

Chapter six discusses the findings that emerge from the analysis to answer the second sub research question raised in this study, which is: What type of citizenship education is represented in the selected textbooks? This is achieved through a cross-examination of the findings on the one hand and the CAPS as a policy document on the other. The convergence of all of these results in answering the second sub research question.

Chapter seven concludes the study. This chapter, although it is the last one, answers the main research question in this study: How is citizenship education represented in grade six South African Social Science textbooks? In order to answer this question, the findings in chapters five and six are discussed in collaboration with the literature review, observations on the curriculum and the Constitution of South Africa, in order to show how citizenship education is represented in the selected textbooks.

The chapter further presents reflections emanating from the study. Under these reflections, limitations of the study are discussed and these are interpreted to give it the credibility it deserves.

The next part of the chapter identifies areas of further study within the citizenship education discourse. Here, four areas are identified and propose further research on the phenomenon.

7.5. Conclusion

This study analysed the representation of citizenship education in four selected contemporary grade six South African Social Sciences textbooks. The study provided an opportunity to understand citizenship education as an important aspect in the educational system of South Africa, supported by citizens of different racial and cultural backgrounds. The study is rooted in the post-apartheid era. In the conclusion of the study, reflections are made on the following comments:

It is evident that the analysis and the discussions of the findings from the selected textbooks have answered the queries raised in this study, thereby answering the questions raised in the research. In this light, it is evident that citizenship education has been represented as a set of rights and responsibilities that can be placed in political, social and economic factors. This falls in line with the views of scholars like (Carr, 1991; Banks, 2007 and Anyon 2011) claiming that the main aims of citizenship education is to let learners understand the place of rights and responsibilities as they grow into adulthood. This is also justifies with the ideas of Arthur et al (2001) that though learners are young people, they represent the future of the society and as such must understand their rights and responsibilities. The study also reveals that citizenship education has been used to create a citizenship identity for South African citizens.

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APPENDIX A: CHANGE OF TITLE – APPROVAL NOTIFICATION FROM UKZN RESEARCH ETHICS COMMITTEE

UNIVERSITY OF
KWAZULU-NATAL

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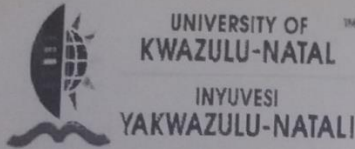
9 February 2017

Mr Belmondo Achiri Atanga 215078353
School of Education
Edgewood Campus

Dear Mr Atanga

Protocol reference number: HSS/1941/016M
New Project Title: An analysis of the representation of citizenship education in contemporary Grade 6 South African Social Science textbooks

Approval notification – Amendment Application
This letter serves to notify you that your application for an amendment dated 9 February 2017 has now been granted **Full Approval** as follows:

- **Change in Title**

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study must be reviewed and approved through an amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

Best wishes for the successful completion of your research protocol.

Yours faithfully

....
Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc. Supervisor: Dr MT Maposa
Cc. Academic Leader: Dr SB Khoza
Cc. School Administrator: Ms Tyzer Khumalo

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
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Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / snymanm@ukzn.ac.za / mohunp@ukzn.ac
Website: www.ukzn.ac.za

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Founding Campuses ▪ Edgewood ▪ Howard College ▪ Medical School ▪ Pietermaritzburg ▪ Westville

APPENDIX B: ETHICAL CLEARANCE CERTIFICATE FROM UKZN RESEARCH ETHICS COMMITTEE

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

18 November 2016

Mr Belmondo Achiri Atanga 215078353
School of Education
Edgewood Campus

Dear Mr Atanga

Protocol reference number: HSS/1941/016M
Project title: An analysis of the representation of citizenship education in contemporary Grade 12 South African history textbooks

FULL APPROVAL-NO RISK

In response to your application received 09 November 2016, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

....
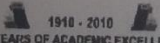Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc. Supervisor: Dr MT Maposa
Cc. Academic Leader: Dr SB Khoza
Cc. School Administrator: Ms Tyzer Khumalo

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APPENDIX C: EDITOR'S NOTE

FIONA CROOKS

Editor, Writer & Designer

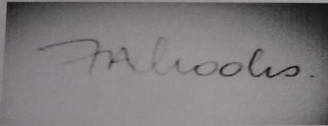facrooks@gmail.com | 082 406 3333

25/05/2017

<u>LETTER TO SUPERVISOR: EDUCATION DEPARTMENT, UNIVERSITY OF KWAZULU-NATAL</u>

This is to confirm that Atanga Belmondo Achiri's dissertation, "An Analysis of the Represen
Citizenship Education in Contemporary Grade Six South African Social Sciences Textbooks"
edited to conform to a high standard of British English.

Instances of repetition were corrected, shorter sentences joined into longer ones, too-lon
sentences broken up, the flow of the writing improved and any American spelling change
spelling. The tense of the paper was inconsistent in parts and was therefore standardised
present tense. Unclear sentences were rewritten. If this was not possible, requests were
the author to rewrite them.

Yours sincerely,

FIONA CROOKS

(Editor: B. Journ)

APPENDIX D: TURNITIN REPORT