

**AN EXAMINATION OF POST-APARTHEID SOCIAL  
TRANSFORMATION THROUGH THE REPRESENTATION OF  
BLACK WOMEN IN SOUTH AFRICAN HISTORY TEXTBOOKS**

**BY**

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**Submitted in fulfilment of the requirements for the Degree of  
Masters in Education (History Education)**

**At the**

**University of KwaZulu-Natal**

**2018**

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## DECLARATION

I Dineo Felicia Mosina declare that

(i) The research reported in this dissertation, except where otherwise indicated, is my original work.

(ii) This dissertation has not been submitted for any degree or examination at any other university.

(iii) This dissertation does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

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Signed:

## **SUPERVISOR'S DECLARATION**

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

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Dr. M.T. Maposa

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## **ACKNOWLEDGEMENTS**

First and foremost, I humbly thank God for giving me the strength and endurance to complete this dissertation and for helping me to overcome many obstacles along the way.

I would like to acknowledge and thank my supervisor, Dr Maposa, for his direction and backing throughout this study, and especially for his confidence in me. His commentaries and enquiries were very helpful in the completion of my dissertation. I would also like to acknowledge my parents for their love and support throughout my life and studies. My sisters, brother and daughter also deserve my wholehearted gratitude.

Completing my study required more than academic support, and I have many, many people to thank for listening to and, at times, having to tolerate me over these past years. I cannot start to demonstrate my thankfulness and gratefulness of their support.

This dissertation stands as a testament to God's unconditional love and encouragement.

## **DEDICATION**

I dedicate this work to my family and friends, who have consistently motivated and inspired me to be better but more so, to do better. I am grateful and appreciative of the support shown by all.

## **ABSTRACT**

The purpose of this study is to understand how Black women are represented in South African NCS and CAPS history textbooks. This was conducted by employing social transformation as a theoretical framework. In order, for the set research questions to answer I conducted this study using the interpretivist paradigm, a longitudinal qualitative approach, and a case study methodology which consisted of collecting data from a sample size of six history textbooks, three from NCS and three from CAPS history textbooks.

The findings for both NCS and CAPS history textbooks were divided into two main themes agency and non- agency. It is within these two main themes that sub themes emerged illustrating different representations of Black women and how these themes have transcended from one curricula to another. The findings further illustrate some similarities and differences between the textbooks in terms of how they represent Black women and highlight that the representation of Black women is still based on the marginalisation in the roles and identity in history.

## ACRONYMS

CAPS	Curriculum Assessment Statement Policy
NCS	National Curriculum Statement
NP	National Party
CNE	Christian National Education

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# CHAPTER 1

## Portal to the study

### 1.1. Introduction

History in relation to gender has long piqued my curiosity, especially arguments surrounding the role of Black women in South African history. For example, Winnie Madikizela Mandela is recurrently referred to as a contentious figure in South African history, partly because of her association with the Mandela United Football Club. Bridger (2015, p. 3) explains that Winnie Madikizela Mandela “promoted a more assertive and less traditional role for women in her defiance of gender norms and male authority, subsequently redefining her relationship with men through politics and showing other women they could do the same”. I therefore ask myself if Madikizela Mandela does not feature much in history because of the things of which she is accused or if it is because she is an example of the “glass ceiling,” which, according to Morrison, White, and Van Velsor (1987), presents an inaccessible barrier at some point in a woman’s career. In other words, if the vilification is the reason why she does not feature much in South African history, then it would not make sense why some of the world’s biggest male villains (such as Adolf Hitler) are still studied. This anomaly can, therefore, be regarded as an accepted consequence of gender stereotypes, the expectations they produce about what women are, and how they should behave.

The “glass ceiling” analogy can be applied to women in general and prompted me to study the representation of Black women in history textbooks in post-Apartheid South Africa. Omissions of significant historical characters from history can lead to the development of a limited historical consciousness, which, according to Mazabow (2003), is one of the core aims of the study of history. Historical consciousness as formulated by Rüsen (1993) involves the “complex, constantly changing correlation between interpretation of the past, perception of the present reality and future expectations and looks at multi-perspectivity as the primary influential element in the educational significance of the subject history”. Therefore, it is important for post-conflict societies such as South Africa to have a transformed history.

The need for change within the education system regarding the representation of women is not a relatively new quest. In 1979, the United Nations World Conference on Women recommended that:

Any stereotyping concept of the roles of men and women at all levels and in all forms of education...should be eliminated... in particular by revision of textbooks and school programmes, and the adoption of teaching methods. (UN 1979:7).

Thirty-eight years after this United Nations Conference on Women, the constitution of South Africa now functions as a scope for prompting gender equality in the country (National Gender Policy Framework, 1995). Indeed, various policies have been endorsed to facilitate gender egalitarianism and justice in education such as the Education policy, the (1996) National Education Policy Act (Nepa), as well as the (1996) South African Schools Act (SASA), all of which aim to foster equality within the education system. Some of these policies have an influence on the curriculum and history textbooks. For example, Article 26 of the Universal Declaration of Human Rights states: "Everybody has the right to education" (Leinonen, 2000, p.13). However, the right to education is accompanied by underlying assumptions as to the content that is presented as education. Both knowledge and textbooks are socially constructed yet boys and girls who interact with them in the teaching and learning process perceive textbooks as carriers of accurate knowledge or actual depiction of events (Fardon & Schoeman, 2010). According to Pinto (2007, p. 101), the use of textbooks, "in a classroom context, would involve positioning information in the text as 'fact' and not seeking alternate perspectives nor questioning the content and its underlying assumptions". Therefore, the practice of textbooks as educational media exposes learners to character identification based on the social construction of how girls and boys should be. It must be admitted that "the evolution of the contemporary women's history movement differs from earlier dispersed writings about women's history because it embraces the idea that there are many historical 'truths' and rejects the notion of one 'real' history waiting to be written" (Commeyras, 2010, p. 32).

## **1.2. Contextualisation of South African education**

The purpose of the representation of Black women cannot be fully understood without an understanding of the education system and history textbooks within which it is positioned. As Apple (1990) argues, education has never been neutral, and political ideologies are embedded within the system through textbooks while teachers act as mediators in pushing through the dominant political ideology. This is supported by Msila (2007, p.1) who adds that “historically, it can be discerned that education is not a neutral act; it is always political.” This means that the education system of both Apartheid and post-Apartheid eras have served as tools for social control by regulating what was taught and how it was taught. The historical background of South African education will be discussed starting with Apartheid Education, then moving to post-Apartheid’s National Curriculum Statement (NCS) and the Curriculum Assessment Policy Statement (CAPS).

### **1.2.1. Christian Nationalist Education and Apartheid**

The concept of Apartheid was the focus of the National Party’s (NP) election campaign and it started after the party’s 1948 election victory (Davenport 1991; Worden 1994). It must be noted that segregationist rules and efforts to categorise the South African population were previously visible periods before, well since the initial origins of colonialism in South Africa (Brown 1988-1989; Worden 1994). However, Apartheid education system encouraged race, class, gender and ethnic separations and an importance disconnectedness in the financial, governmental and societal spheres of society, instead of mutual nationalism and nationhood (Naicker, 2002). The major determinant of segregation during the Apartheid regime was race. At the policy’s height, the racial groups were identified as Blacks, Indians, Coloureds and Whites (Henrard, 2002). The racist and sexist nature and purpose of Apartheid education is aptly captured in this quotation by Chisholm (2003, p. 5):

Apartheid was notoriously based on minimum literacy and numeracy for African boys and girls on the assumption that boys would become ‘hewers of wood and drawers of water’ while girls would become low skilled, domestic



and agricultural workers. Gender specific vocational education was mainly available to white boys and girls than African schools: boys took woodwork/ metal work and technical drawing and girls did subjects like needle work/ housecraft or typing.

The inferior education that Africans were granted was called Bantu Education. According to Henrard (2002, p. 20), “the Bantu Education Act of 1953 was designed to reinforce passive acceptance among blacks of perpetual servitude in a racist capitalist society.” The Apartheid education system was called Christian National Education in the sense that it used religion to justify segregation. Msila (2007) adds that the objectives of CNE were “very similar to those of the missionaries: the politicization of education and the abuse of religion plays a role in both instances.” It is no surprise that during the Apartheid era, history textbooks were designed to serve a purpose for different ethnic groups based on roles which they would assume in society (Henrard, 2002). Because of the racist and sexist nature of CNE, Black women were bound to be considered to be of little significance in school history.

## **Post-Apartheid Education**

### **1.2.2. National Curriculum Statement**

Post-Apartheid, the new democratic South African government embarked on a huge undertaking in constructing a single national department of education out of 19 racially, ethnologically, and provincially separated departments of education (Jansen & Taylor, 2003). The first curriculum policy was called Curriculum 2003, which was later replaced by the National Curriculum Statement (NCS). The National Curriculum Statement aimed to restore the past separations and to develop the social transformation agenda of the egalitarian government of post-Apartheid South Africa (Department of Education, 2003). Therefore, one of many principles of the NCS is social transformation. This is encapsulated in inclusive education that identifies and “celebrates diversity arising from gender, nationality, and race, language of origin, social background and level of education

achievement or disability” (Mittler, 2000, p. 10). Many studies have been done particularly on race in history textbooks and some have concluded that history and history textbooks have remained apprehended amongst the opposites of romanticised interpretations of nations and biased descriptions of ‘the other’ (Chernis, 1990; Cole & Barsalou, 2006; Marsden, 2001; Mazabow, 2003, Morgan, 2010).

### **1.2.3. Curriculum Assessment Policy Statement**

The Curriculum Assessment Policy Statement (CAPS) is the current curriculum, having been introduced in 2012. It witnessed some changes to issues of content and pedagogy, but the values remained the same as the NCS since it is still informed by the same national constitution. This means that inclusive education is also promoted in CAPS as efforts to redress the past prejudices and injustices continue. The actual CAPS document notes, “Inclusivity should become a central part of the organisation, planning and teaching at each school. This can only happen if all teachers have a sound understanding of how to recognise and address barriers to learning, and how to plan for diversity” (Department of Basic Education, 2012, p. 5-6). It further declares its sensitivity to “issues of diversity such as poverty, inequality, race, gender, language, age, disability and other factors” (DBE, 2012).

The above background has led me to ask questions on the manifestation of social transformation in history textbooks ever since the end of Apartheid. If the aim of the government through the CAPS is to implement principles such as transformation, the question remains if the government has managed to provide history textbooks that promote such principles. Considering that transformation is a process, I was keen to find out how it has been unfolding from one curriculum to another (NCS to CAPS). Hence, I carefully chose to conduct a longitudinal analysis of selected NCS and CAPS history textbooks in an effort to evaluate whether or not progress can be noticed within the selected NCS and CAPS history textbooks in the representation of Black women.

### **1.3. Rationale and Motivation**

In my introduction to this dissertation, I explained how issues of the representation of Black women are of personal interest to me, thus providing a personal rationale for this study. It is within underlying assumptions of social construction of gender and race that representation of Black women serves as a lens to analyse whether or not social transformation has taken place between the two curricula. This means that there is also a theoretical rationale for this study. I decided to centre this study on social transformation because it is one of the fundamental purposes of post-Apartheid policies as a whole and education in precise. The assumption is that the more South Africa moves away from Apartheid, the more social transformation is realised, meaning that Black Women would be better represented in CAPS than NCS textbooks. However, this assumption needs to be interrogated to see if curriculum reform has resulted in gradual social transformation.

I could have engaged in social transformation in spheres such as the classroom, but I have chosen focus on the history textbooks, of which are a core teaching and learning medium and, in most instances, the only means of knowledge in the classroom. According to Mkuchu (2004, p. 36), if the humanising outcome of textbooks is not controlled cautiously, “it could lead to the discrimination of some categories of learners and in this case a discrimination that is based on gender role stereotyping. Such gender role stereotyping is done in a subtle and in most cases in an unconscious way”. This justifies the professional rationale for this study. Admittedly, studies on the representations of women are not relatively new. For example, Nene (2014) analysed the visual representation of women within selected grade 12 history textbooks. However, this study focuses on Black women as represented across two different curriculum policies that both support social transformation.

### **1.4. Purpose and Focus**

The focus of the study is to conduct a longitudinal examination of the representation of Black women in selected South African NCS and CAPS history textbooks, employing social transformation as a theoretical framework. The single-mindedness of my study is to understand how post-Apartheid social transformation is manifested through the

representation of Black women in the selected South African history textbooks from one curriculum to another.

### **1.5. Research questions**

My study is guided by the following key research question:

- How is social transformation manifested through the representation of Black women in post-Apartheid South African history textbooks?

The key question will be divided into these three sub-questions:

- How are Black women represented in selected NCS history textbooks?
- How are Black women represented in selected CAPS history textbooks?
- What are the changes and continuities in the representation of Black women across selected NCS and CAPS history textbooks?

### **1.6. Social transformation as theoretical framework.**

This study is led by social transformation as a framework. Chisholm (2004, p.12) cautions that the use of concepts such as ‘transformation’, ‘development’, ‘reform’ and ‘reconstruction “interchangeably has tended to empty them of specific significance”. All four concepts are interconnected with the notion of change. However, social transformation entails a fundamental indication of the means in which people and ideologies transform in reaction to such factors as economic progress, war or governmental disturbances, in this case Apartheid. “Social transformation refers to the process of change in values, norms, institutionalized relationships, and stratification hierarchies over time. It affects patterns of interaction and institutional arrangements within a society” (Kimanthi, 2011, p. 1). Firstly, it is not a rapid but a gradual process that occurs over time, secondly, there are various influences liable for growth of transformation and lastly social transformation does not stipulate specific societal changes. An explanation of the role of social transformation on this study is elaborated on in Chapter 2.

### **1.7. Racial conceptualisation of Blackness**

With the purpose of understanding the representation of Black women, it is imperative to explain from the beginning the distinction of “Black” as a racial conceptualisation. According to Higginbotham (1992, p. 253) race is socially constructed and “is a highly contested representation of relations of power between social categories by which individuals are identified and identify themselves.” This means I could have chosen to view Blackness in many ways. Hence, the racial conceptualisation of Blackness for this study is informed by the philosophy of Pan Africanism. It entails referring to Africans from continental and diasporic collectively as Black and/or African. Within the South African context, the Pan Africanist racial conceptualisation of Black will also include mixed-race people who are referred to as Coloureds (Harris, 2004, p. 14).

### **1.8. Methodology**

The paradigm that guided this study is the interpretivist paradigm, keeping in mind that knowledge and textbooks are socially constructed. Researchers in the interpretivist paradigm purpose is to comprehend rather than clarify. The research approach implemented within my study a qualitative approach. The research design is a case study in which the context is post-Apartheid South Africa and the case is Further Education and Training (FET) NCS and CAPS-compliant history textbooks from one publishing company. In terms of methodology, this study is informed by longitudinal analysis employing content analysis as the method of analysis. The sampling method was purposive, leading to the selection of six (6) post-Apartheid history textbooks – three (3) from the NCS and three (3) from the CAPS.

### **1.9. Outline of the thesis**

The arrangement of this study embodies six chapters:

#### **Chapter 1**

This chapter introduced and contextualized the study by discussing education during and after Apartheid. It also explained the rationale and motivation for the study and stated the focus, purpose and research questions. It then briefly clarified some of the key concepts of this study such as social transformation and Blackness. In doing so, offers a brief framework of the research design and methodology.

## **Chapter 2**

This chapter of the study is a literature review, which employs a thematic approach. It comprises nine main themes, each of which has subthemes. The first theme emphasizes on the conceptualisation of a woman. The second theme emphasizes on the conceptualisation of Blackness using the Pan Africanist ideology. The third theme discusses the identity of Black women including the roles to which they adhere within society. The fourth theme focuses on the concept of 'representation'. The fifth theme focuses on the understandings of representation, which help to understand the representation of Black women based on the representation in society and media including the images that emerge from both. The sixth theme engages with textbooks and the pedagogic approaches with which they are associated. The seventh theme discusses the nature and importance of history textbooks, while the eighth theme emphasises research that has been conducted on South African history textbooks. Last is the conceptualisation of social transformation as a theoretical framework.

## **Chapter 3**

Chapter 3 provides a thorough discussion of the research design and research methodology. The decision and purpose of choosing the interpretive paradigm is discussed and so is the use of the qualitative approach. The chapter further explains the methodology of longitudinal analysis and how it was applied to the NCS and CAPS history textbooks. For example, the use of the data analysis method of content analysis is explained.

## **Chapter 4**

Chapter 4 presents findings from the first level of data analysis with the aim of answering the research questions. The following main themes have emerged through the analysis of the sampled NCS history textbooks: Black women as agents and Black women as non-agents. The former has no subtheme while the latter theme consists of the following subthemes: Black women as mothers, Black women as peasants, Black women as nameless historical characters, Black women as symbols of colonial objectification and Black women's clothing as a symbol of conservativeness. The findings from the CAPS textbooks also show Black women as agents and Black women as non-agents. However, both themes have subthemes. The former consists of Black women in leadership roles, Black women as economic contributors and Black women in career roles while the latter comprises Black women as caregivers, Black women as false prophets, Black women as peasants and Black women as mothers.

## **Chapter 5**

Chapter 5 presents on the second level of analysis conducted based on my results in Chapter 4 alongside the literature reviewed in Chapter 2. The second level of analysis allowed me to deliberate and compare my findings in relation to the themes as well as various scholars discussed in Chapter 2. In Chapter 5, I therefore present an in depth discussion of my findings aligned with the research question that seeks to identify the changes and continuities in the representation of Black women within the NCS and CAPS history textbooks.

## **Chapter 6**

Chapter 6 seeks to answer and discuss the core research question as to how is social transformation manifested through the representation of Black women in post-Apartheid South African history textbooks?

## CHAPTER 2

### Literature Review

#### 2.1. Introduction

In this study, I am analysing the representation of Black women in selected NCS and CAPS history textbooks. The objective of this chapter is to establish a distinctive framework that creates a comprehensive literature that contributes to a solid basis in creating the study. My study focuses on answering this key research question: How is social transformation manifested through the representation of Black women in post-Apartheid South African history textbooks? The sub-questions are identified in Chapter 1.

In this chapter, I then reviewed literature relating to my study, guided by the research questions. There is a resilient connection between a literature review and the study's research questions. According to Hart (1998, p. 658), "a literature review is an objective, thorough summary and critical analysis of the relevant available research and non-research literature on the topic being studied." Additionally, the significance of any study is demonstrating the associations made amongst research questions and theoretical thoughts or policy matters indicate how the fundamentals of the study aid to highlight bigger questions, but more precisely to discuss the outcomes of closely associated studies whether or not the research study is not repetitive or duplicated (Creswell, 2003).

Undertaking a literature review entails an enquiry and synthesis of terms and concepts that emerge by engaging with literature of various scholars. According to Rocco and Plakhotnik (2009, p. 6), "a case is built for the importance of the study through a presentation and critique of the concepts, terms, definitions, models, and theories found in a literature base and seen through a particular disciplinary orientation". This is accomplished through reading and gathering a vast amount of literature pertaining to the study which strengthens or is in conflict with the arguments of different scholars, in order



for a researcher to understand his/her study. This is why this literature review engages in concepts such as women, Blackness and social transformation.

A good literature review also identifies the gap within the scholar's area of study that distinguishes and classifies the distinctiveness of the study (Creswell, 2003). Without reviewing literature, a researcher is unable to understand what has been done pertaining to the research topic within the specialised field and the key issues that have emerged from the studies. As my study focuses on Black women in history textbooks it is therefore imperative that previous research relating to Black women and history textbooks be understood and unpacked in order to identify gaps on which I then focused.

I employed a thematic approach to organise the literature that I had obtained through reading through books, journal articles and dissertations and theses. The themes that structure this chapter are as follows:

- Conceptualisation of a woman
- Understanding of Blackness
- The designation of Black women
- The concept of representation
- The representation of Black women
- Textbooks
- History textbooks
- South African history textbooks
- Social Transformation as a theoretical framework

## **2.2. Conceptualisation of a woman**

The journey of self when a child is born begins with the identification of genitalia, which, in turn, dictates gender classification that is coded by either a blue or a pink coloured ribbon. Within this scope of classification emerges norms and values that shape one's social identity. This identity is, therefore, guided by preconceived notions of what being

female or male entails and, therefore, the child immediately assumes a specific role and identity in society (Ridgeway & Correll, 2004). There is no generic term or instrument that can distinguish between the social categories of male and female. Terms such as gender and sex are created or recreated to suit the ever-changing ideologies of society thus raising questions as to what and who a woman is.

The traditional term 'sex' has been used in the past to identify the biological status of male and female. According to Kang (2012, p. 15),

Biological determinism can be defined as a general theory holding that a group's biological or genetic makeup shapes its social, political, and economic destiny... 'sex' is typically thought to be a biological "fact" divided into two categories, male and female. These categories are often thought to be dictated by chromosomes, hormones, and sex characteristics.

However, the traditional conceptualisation of 'sex' explained by Kang (2012) to have been used to identify male or female can be regarded as debatable as society is ever-changing. Kang (2012) goes further to explain that, according to American courts, the term 'sex' can no longer be considered to be dictated by the chromosomes or hormones of an individual, but rather simply based on the genitalia. Hence, transsexuals now have the right to choose whether they want to identify as either male or female (Greenberg, 2002). This means that biological determinism cannot be used as an instrument that defines and categorises individuals into socially constructed sex groups.

Although womanhood can no longer be considered to be solely based on chromosomes, gonads or hormones, questions concerning the identification of a woman persist. An alternative is social identification, which implies that an individual can be categorised as either woman or man based on society's preconceived notions. Social identification goes hand-in-hand with social constructionism which argues that "concepts that are typically thought to be immutable and solely biological – such as gender, race, class, and sexuality – are products of human definition and interpretation shaped by cultural and historical contexts" (Kang, 2012, p. 6). Since womanhood is based on the social construction of

gender, it is through social articulations, which are reinforced with the social language of gender such as bodily movements, talking and dress code, that a woman is conceptualised.

Lober (1994) argues that no child is born a woman, but it is through socialisation and cultural practices that the child becomes a woman. Such socialisation occurs through schools, peers, mass media and parents through sexual behaviour associated with gendered scripts. Such gender scripts ascribe the manner in which children walk, talk or act based on the social group perception of how children should be. It is on this basis that Lorber (1994) argues that: "For human beings there is no essential femaleness or maleness, femininity or masculinity, womanhood or manhood, but once gender is ascribed, the social order constructs and holds individuals to strongly gendered norms and expectations" (p. 279). This means that some scholars prefer to identify a woman through gender rather than sex. For example, core to social learning theories is the contention that gender forms basis of practices of observation, learning and imitation. Even biological theories state that the contrasts between men and women occur due to characteristic differences (Archer & Lloyd, 2002; Lippa, 2005).

Nevertheless, society still predominantly uses sex to ascribe gender roles to males and females. Individuals are then compelled to conform to the ideologies of what and how a woman should be (Connell, 1995, p. 71). This conceptualisation of a woman relates to the social construction of a woman as 'gender', which guided this study. According to DeFrancisco and Palczewski (2007), 'gender' can be conceptualised as a trait linking to a person's self-uniqueness. This contends that an individual is not born a woman, but develops into a woman centered on the socially constructed feminine stereotypes. The gender stereotypes that society may practice to distinguish male from female consist of traits, behaviours, physical characteristics, and occupations (Deaux & Lewis, 1984).

Womanhood is linked to femininity, a multifaceted concept that describes the female gender (MacDonald, 1995). It is guided by traditional stereotypes which act as a social template of what a woman should look like and the manner in which women should conduct themselves. People tend to identify themselves with the womanlike or manly, or

both, as prearranged by society. It is through the identification process of 'self' that an individual adheres to the norms and values created for them by society. Furthermore, Leavy, Gnonng and Ross (2009, p. 265) argue that "this dominant, appearance-based version of femininity prescribes a range of behaviours with which women must comply in order to signal their femininity". Such signals are not only presented through body type, makeup, and hair, but also through the clothing that an individual chooses to wear.

Femininity prescribes a pre-conceived notion of an ideal female body type that is constructed by the socio-cultural ideology of a woman's body. Within the realms of socio-cultural ideology, the notion of an ideal body is of women who encompass an ideal slim physique with prominence on desirability and sexuality through clothing or the body (Levant, Richmond, Cook, House & Aupont, 2007). Because of such notions, "women are thus constantly engaged in a process of bodywork" (Dworkin & Wachs, 2004, p. 618).

In addition to the idyllic body form, stereotypes of femininity expect women to wear makeup although this serves to create a romanticised image to male figures. Dellinger and Williams (1997) argues that institutional burdens on women to wear cosmetics at work is a technique of instituting a heterosexuality and reliability in the office. Therefore, this perpetuates the cycle of conformity of traditional stereotypes that regulate the concept of beauty and being a woman.

The appearance of a woman's hair is another defining aspect of femininity. Koppelman (1996) suggests that women who are bald, grey or have white hair that go against the collective ideology of female beauty and are therefore subject to social ridicule for going against the grain of social beauty. According to Weitz (2004), hair is a feature that is deeply connected to the socially constructed identities of women. She further defines hair as "part of a broader language of appearance, which, whether or not we intend it, tells others about ourselves" (Weitz, 2004, p. 16). Within the scope of femininity, long hair is therefore an important aspect in constructing and defining women femininity.

Fashion can also be used to describe an individual's gender. The famous cliché 'you are what you wear', acts as a symbolic process of constructing modern and postmodern

views of self, identity, body and social relations. According to Powell and Gilbert (2009, p. 3), “fashion is seen as imposing oppressive forms of gender identity, embodying practices designed to objectify and limit women, locking them into defensive and inauthentic forms of presentation, and reinforcing their cultural association with narcissism and triviality”. The cultural and social discourse of clothing associated with being feminine consists of the colour, shape and type of clothing such as dresses, skirts and pants.

Regardless of efforts that move towards gender equality, traditional structures of the home still place women in traditional stereotypical roles that still position males as the dominant gender (Martin & Barnard, 2013, p. 1). According to DeFrancisco and Palczewski (2007, as cited in Barker, 2012, p. 23):

When considering learnt behaviours such as imitation or observation, girls and boys acquire these set of behaviours from role models, such as parents. These behaviours are therefore reinforced by the rewarding of the girl or boy for displaying gender-appropriate behaviour that is deemed feminine or masculine...

Thus, such traits become the social and cultural template of the woman throughout her adulthood. The assertive, authoritative and dominant behaviours that are associated with leadership positions are thus regarded as unappealing for women or as uncharacteristic of them, but are projected to be common in men (Eagly & Carli, 2007). Consequently, women in male-dominated professions find it challenging to enter the workforce positively and continue in traditionally male-orientated work surroundings that stem from historically gender orders and rules that transcend the household and the public (Hartmann, 2010).

Additionally, women’s involvement in the workforce is relatively different to men (Bobbitt-Zeher, 2011; Prescott & Bogg, 2011). Ordinarily, a need for control, supremacy in addition to collective contracts are traits that drive men and classify them as the dominant gender. Women’s distinct work participation, together with traditional work-life role structures shaped on gender pose characteristic challenges to occupation-orientated women in

general and, more explicitly, to women who select a traditionally male-subjugated occupation (Hartmann, 2010). Social construction plays a great role in ensuring that occupations of management, leadership and power are commonly associated with male dominance (DeFrancisco & Palczewski, 2007).

Additional psychological factors that prevent women from reaching their prospective in male-orientated careers narrate to their individual conventional gender role outlooks. This comprises of stereotypical questions regarding women's competencies and gender-role beliefs that are essential to them having a sense inadequacy and to having low self-worth and low self-assurance (Damaske, 2011; Lewis-Enright et al., 2009; Mathur-Helm, 2006; Shantz & Wright, 2011). Such psychological factors not only stem from male-dominated occupations, but with the preconditioned mind-set that emerges from the social and cultural background.

The literature studied thus far indicates that the conceptualisation of a woman is based firstly on genitalia, but it is through the social construction of physical, behavioural and other traits that the identity, role and social order of the woman emerges. Therefore, the dominant social construction of women is that which encompasses an ideal body and hair type certain clothing and makeup, accompanied by submissive and passive behaviour. This means that this is also the woman who is generally studied in history.

### **2.3. Understandings of Blackness**

The study focuses on the representation of Black women and it is consequently significant to understand what scholars say Blackness entails. The racial group that is characterised with Blackness is commonly identified by terms such as Black African, African and Black. These terms are, in some cases, used interchangeably while in other cases they are viewed as different. In fact, African and Black are terms that are too often used interchangeably, referred to as synonyms, such that Black African is practically viewed as being repetitive. According to Harris (2004, p. 20), "The implementation of African as a noun references race, but it may also be used as an adjective to indicate ethnicity. As

an adjective, African may also refer to cultural artifacts derived from Africa and her Diaspora”. Considering such contentions, it is important to keep in mind Alexander’s (2006) argument that, “it is common cause in the social sciences that social as well as individual identities are constructed, not given ... race is not a valid biological entity. It is, however, equally taken for granted that race is a social reality” (p.1). This means that race, just like gender which was discussed earlier, is a socially constructed phenomenon that functions as a device to classify individuals into their socially constructed groups. This explains why there is no consensus over the use of the terms Black, African, and Black African.

One ideology that can be used to conceptualise Blackness is the Black Consciousness that emerged from the Black Consciousness Movement directed by Steve Biko in South Africa in the 1970s. According to Biko (1971):

Blacks are those who are by law or tradition politically, economically and socially discriminated against as a group in the South African society and identifying themselves as a unit in the struggle towards the realisation of their aspirations, that being Black is not a matter of pigmentation, being Black is a reflection of a mental attitude (p. 48).

Thus, the Black Consciousness view is that the term Black would include people classified within the South African context as Indians and Coloureds due to the oppression and discrimination they endured during colonialism and Apartheid.

However, for this study I will lean on the Pan-Africanist ideology of Blackness. Studies on Blackness and Africanness have been heavily influenced by Pan Africanism, a race consciousness that had its roots in the African diaspora. The African diaspora has been theorised as a shared Black identity of individuals dispersed by removal from the common geographical and territorial origins of Africa. According to Momoh (2003), “the ideology was meant to dignify Black people and serve as a political and cultural link to Africa that they sentimentally wanted to be united with” (p. 32).

The Pan-Africanist ideology was not only a beacon that fostered equality of African people through unity. It is within this ideology that fostered African people to engage and emancipate themselves from hegemonic ideologies that stemmed from colonialism regardless of their location. This included Africans who are in the diaspora because of enslavement, commerce, war and immigration (Walter, 1993). Adom (1991) describes the Pan-African movement as an intertwined and inseparable combination of racial, cultural, and political movements. The ideology of Pan-Africanism was not based on consciousness but “a political and cultural phenomenon that regards Africa, Africans, and African descendants abroad as a unit...” (Esedebe 1982, p. 3). According to Sithole (1968), Pan-Africanism is:

...the common identification of the peoples of African descent who have discovered their common destiny and who demand to be treated as equals of men of other races. Fundamentally, Pan-Africanism is a revolt against the doctrine of racial inferiority which centuries of oppression and humiliation have rammed down the throats of the dark-skinned peoples and is a reaffirmation of the equality of the dark-skinned peoples with the peoples of any race (p. 71).

Sithole's (1968) racial descriptive of Blackness determined by dark skin is problematic in some countries in the 21<sup>st</sup> century because there are some dark-skinned people who are not necessarily African descendants. The Pan Africanist thought adopted the “one drop rule” – an American perspective of Blackness, which states that if an individual is a descendent of Black people he/she is regarded as Black (Hickman, 1997). This means that one is identified as Black if their ancestry includes “people having origins in any of the Black racial groups of Africa”.

The term Black is not universally acknowledged and throughout history, many alternative terms have emerged. According to Davies (1996, p. 5-6):

The term ‘colored’ seemed for a time to refer only to mulattoes, especially lighter ones, but later it became a euphemism for darker Negroes, even including



unmixed blacks. With widespread racial mixture, “Negro” came to mean any slave or descendant of a slave, no matter how much mixed. Eventually in the United States, the terms mulatto, colored, Negro, black, and African American all came to mean people with any known black ancestry. Mulattoes are racially mixed, to whatever degree, while the terms black, Negro, African American, and colored include both mulatto and unmixed blacks.

Davis uses the term Blackness in mention “to persons with any Black African lineage, not just for unmixed members of the populations from sub-Saharan Africa” (1996, p. 5). In the case of South Africa, while this ideology excludes Indians, it classifies Coloureds as Black. Thus Blackness is not based on how light or dark skinned an individual is, but is an intertwined cultural, political and economic ideology that seeks to bring about equality within Africa and the African diaspora.

Reference to culture would include language and identity. For instance, a name serves a symbol in identifying an individual. According to Mphande (2006, p. 106), “names, as words by which reality is known and spoken of, are the most meaningful lexicon in the vocabulary of any language, and they are an important part of the language inventory as they not only name the environment, but also store all the distinctions about the fauna and flora...”. The fostering of democracy within the context of South Africa has also demonstrated in some changes, specifically amid society with regard to different names and surnames. De Klerk (1999) notes that, “naming is an explicitly linguistic act closely connected with principles, backgrounds, faiths, uncertainties and events in people’s lives. Naming is concerned with the culture and identification of people” (cited in Makhubedu, 2009, p. 11). Therefore, names carry a symbolic meaning to not only the individual, but also the family. Names therefore serve identification and classification purposes in distinguishing individuals for the sake of communication.

The name and surname are equally important as both entities carry cultural significance and racial identification. “There is no cultural pureness or authenticity in the practice of surnames in sub-Saharan Africa. However, surnames carry significance in cultural personal identity...” (Nduna, 2014, p. 31). Therefore, names can be used to identify some

Black people, particularly in sub-Saharan Africa. This and other issues raised above explains the choice of the Pan Africanist perspective in identifying Black women in selected history textbooks.

## **2.4. The designation of Black women**

This section shows how the social construction of women and the Pan Africanist conceptualisation of Blackness can be merged to understand the designation of Black women. In general, women have been preconditioned to social identities and social orders that regulate their personas and roles within society. The stereotypes of women subject them to gender characterisations that not only isolate, but also foster a form of oppression. This results in the further recycling of old stereotypes, emphasising flawed and derogatory beliefs through the process of socialisation (Harro, 1982). Hence, Black women are socially constructed based on the stereotypes of gender but more so, race and class. This is clarified by Smith (2015) who argues that “Of course, the recognition of one’s own race and sex for anyone is a form of identity, but what makes the Black women intersectional is the way in which her gender and racial identities combine to make her experience of oppression distinct from other groups” (p. 7). Therefore, I will engage with literature on women in relation to race, gender and class.

### **2.4.1. Black women and race**

One of the many resistance that Black women come across is racism. They however, also need to challenge the racist constructs underlying their deprivation of each other (Roberts, 1993, p.6). The multiple levels of racial oppression affect and dictate the identity of Black women within the social order. Bulhan (1985 as cited in Stevens, 1998 p. 207) states that, “Forms of oppression that are perpetrated by dominant social groups within social orders become more diffuse throughout the social fabric, and are ultimately translated into oppression amongst the oppressed themselves.” Thus, Black women tend

to view and construct their identity on perceptions and stereotypes associated firstly with being Black and reinforced, not only through male dominance, but also constant reinforcement by women. This is referred to as horizontal oppression (Freire, 1970).

Identity serves a paramount ideal in creating a person's self particularly within the setting of society. According to Cerulo (1997, p. 387) the term "identity construction" is used to describe the "linguistic exchange and social performance" involved in the experience of subjectivity. Black women have been identified as being the "last race," implying that they are positioned at the bottom of the totem pole of society (Blue, 2001). The racial and gender identity of Black women, including the roles to which they adhere within society, provides an apt manifestation of the metaphoric notion of the "double edged sword". As a result, the "Identification for Black females is a particularly arduous process as the "prevailing discourses in society" to which their identification is connected" (Hill & Thomas, 2000, p. 194), as well as the groups to which they are associated to, have components of marginalisation and inferiority (Few, Stephens, Rouse-Arnett, 2003). Therefore, forms of oppression are executed by social orders and social rules by dominant groups in power thus positioning Black women as subordinates of race.

Black women being a minority within the racial category must cope with stereotypical images that society profiles as being the norm. Such stereotypical images constrict the domain in which Black women can dominate and progress in the social, economic and political aspects. Social phenomena such as racial stereotypes, constructed by groups that are deemed dominant within society, not only foster oppression but also, serve as a mirror in developing 'self' (Blue, 2001). The premise that race is identified as socially constructed underlines its significance in creating a process of human reality. Identifying ideologies surrounding race compels us to understand the complex roles in which society and social institutions of home, schools, churches and tertiary institutions have in shaping race and racialised images with which Black women have to contend.

## **2.4.2. Black women and gender**

As already mentioned, Black women are subjected to double oppression and find it difficult to steer away from related perceptions and stereotypes that are associated with traits, behaviours and physical traits all of which display femininity (Deaux & Lewis, 1984). According to Mophosho, (2013, p. 24), “oppression is an element that cannot not be addressed when looking into black identity and specifically when looking into Black women’s identity. For a black woman, in particular, the position in society is significantly intricate because she is of the bottom and the last”. The gender oppression encountered by Black women is not only reinforced by males, but also through female-to-female reinforcement (Freire, 1970).

It is through the cultural ideology of patriarchy that Black women have to adhere to the cultural values and norms that dictate their roles and places within family and society. Hooks outlines the patriarchal system as, “a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence” (Hooks, 2004, p. 18). Patriarchy considers men to be in control and consequently they are likely to rule their homes.

In the realms of patriarchy, Black women are socialised to comply with images that subjugate their role and identity within the society. According to Beal (2008, p. 167):

a woman who stays at home, caring for children and the house, often leads an extremely sterile existence. She must lead her entire life as a satellite to her mate. He goes out into society and brings back a little piece of the world for her. His interests and his understanding of the world become her own and she cannot develop herself as an individual.

In general, through patriarchy, women are subjugated to be housewives, homemakers and mothers. This is more so for Black women who are subjected to oppressive cultural practices. For example, Black women are restricted in some aspects of decision-making.

As Smith (2015) notes, “Black women ... [are] funnelled into an empty space marked by silence” (p. 31). Many such challenges encountered by Black women are rooted in some of the negative traditional norms and practices which are considered to be part of culture such as polygamy, forced early marriages and slim educational opportunities. Such factors are exacerbated by many colonial and postcolonial socio-economic influences, such as poverty (Nyanhongo, 2011, p. 17). These “historical patterns of stereotyping” cast certain roles with which Black women should submit to (Potgieter & Moleko, 2004).

### **2.4.3. Black women and class**

Black women are not only exposed to the double oppression of gender and race, but a triple oppression that also includes classism. The role that is considered as most productive and important for Black women within the household is that of caregiver and child bearer. However, Beal (2008) disagrees and argues that:

it is idle dreaming to think of black women simply caring for their homes and children like the middle-class white model. Most black women have to work to help house, feed, and clothe their families. Black women make up a substantial percentage of the black working force and this is true for the poorest black family as well as the so-called ‘middle- class’ family (p. 167).

Class regulates and defines what Black women do and how much they earn. Langston states that, “because of the class you are born into and raised in, class is your understanding of the world and where you fit in, it is composed of ideas, behaviours, attitudes, values and language... We experience class at every level... In other words, class is socially constructed and all encompassing” (1995, p. 112). Thus, the social order transcends various institutions such as the working environment that regulates Black women’s earnings. Additionally, “the oppressions of racism and sexism create a hierarchy within the working class that allows for an aristocracy of labour which encourages competition amongst the workers because the capitalists have provided

some workers with more capital and others with less” (Smith, 2015, p. 37). Therefore, race and gender dictate the class to which Black women belong.

Bourdieu (1986) argues that forms of capital are fundamental to the development of how educational realisations influences the process of self-construction for Black women (cited by Mophosho, 2013, p. 8). The class oppression of Black women is also governed by cultural norms and values. Studies on the mobility of Black individuals through education often show how they are “caught between two cultures in which their membership is contingent, challenged, and problematic” (Cole & Omari, 2003, p. 793). It is within these norms and values that Black women assume their position based on the view of the dominant male. Muzvidziwa (2002, p. 163) observes that “despite shifts in terms household responsibilities and the burden of household survival increasingly being shouldered by married women, household power structures that vested authority in men have remained intact”. Regardless of their level of education, Black women are expected to retain cultural values and norms and the validation of society. Attaining status in society for Black women creates a double bind. Cole and Omari (2003) speak to the phenomenon of an educated Black individual who is simultaneously of a higher class (through cultural capital, better employment opportunities etc.) and of the lowest through their continued interaction with people of their race category.

The foregoing discussion reveals the three levels of oppression for Black women through race, gender and class. These three levels of oppression are sometimes referred to as a triple jeopardy.

## **2.5. The concept of representation**

The previous theme discussed the social ideologies associated with Black women. These social ideologies serve as a template for the representation of Black women. It is important to engage with literature on the meaning of representation before dealing with the representation of Black women. Thus, this theme discusses the various aspects associated with representation such as meaning and text. Representation is a process

where meaning is constructed and exchanged. In order for meaning to be constructed and understood through representation, it has to involve the use of language, signs and images (Hall, 1997). Verbal (words, sounds) and visual (images) text formulates the core production of meaning and what constitutes representation.

One key aspect of representation is meaning. Hall (1997, p. 17) defines representation as, “the production of the meaning of the concepts in our minds through language. It is the link between concepts and language, which enables us *to refer* to either the ‘real’ world of objects, people or events or indeed to imaginary worlds of fictional objects, people and events”. As is the case previously explained concepts such as gender, and race, meaning is a term that is fluid, thus reflecting its socially constructed nature. According to Hall (1997), no individual group has authority over meaning and this includes the construction of one’s individual self.

The socially created nature of representation implies that meaning changes from context to context. According to Robbins (2000, p. 51), “representation might be the same thing as reality, but is a part of reality. The images we see or read about are part of the context in which we live. If we can read these images differently, against the grain, as it were, we can go some way to altering our perceptions of reality....” This means that even within the same context, people see reality differently and thus represent things differently. Therefore, the concept of representation is subjective based on how individuals choose to read or interpret images or texts that are presented to them.

It is thus important to know that the individual is another crucial aspect in the concept of representation. This is aptly captured by Webb (2008, p. 2) who states that:

People practice representation all the time because we live immersed in representation: it is how we understand our environments and each other. It is also how we both *are*, and how we understand ourselves; representation is implicated in the process of *me* becoming *me*.

It is through representation that text, whether visual or verbal, can be interpreted, not only for meaning and understanding, but also for collective consciousness. According to

Jokinen (2000, p. 117), “Not only do representations show what we think, but they also affect how we think”. The use of representation through visual and verbal text in various publications such as movies, newspapers, television, books (specifically textbooks) is integral in portraying a particular view of the social, economic or political realms. Society interacts with these publications and makes meaning of their content therefore altering or consolidating the manner in which they think, understand and learn.

Meaning can be made from both visual and verbal text and it is crucial in learning. In fact, visual text is integral in introducing children to learning. Osler (1994) reveals that, in most cases, children learn by first looking at pictures, and then they learn to talk and finally learn to read. Such learning therefore begins to foster capability of thinking, analysing and interpretation. According to Liu, (2013, p. 1260), “the pervasiveness of visual images in computer interface, children’s picture books, graphic novels, textbooks, magazines and advertisements require readers to simultaneously employ visual images and design elements to make meaning”. Therefore, images, in unique ways, enable readers to develop innovative abilities and approaches for creating meaning (Serafini, 2009). The most important key for the readers is the visual images that communicate or tell a story to the reader in terms of the messages that are transferred through the concealed silences of denotation and connotations of visual images.

The interpretation of visuals requires empathy. According to Serafini (2003, p.16), “the comprehension of visual images always begins with the perception of the visuals that artists, illustrators and graphic designers use to render a story and communicate to readers”. However, the interpretation may also be determined by on the nature of the visual itself. For example, the colour and size of the visual can prompt the reader to quickly interpret the image in a certain manner.

The process of making meaning from signs also depends on language, which enables individuals to translate thoughts or concepts into words (Hall, 1997, p. 186). Therefore, concepts and thoughts are subject to individual interpretation making the meaning of text subjective. Texts, in particular modern and postmodern picture books, establish encounters to readers as they work through the various meaning structures inherent in



these texts (Jewitt, 2006; Serafini, 2014). This means that some texts may have more than one meaning, which is why context is important. Indeed, the meaning of text is inextricably associated to the perspective within and for which the text is produced. All texts, including written or oral, are societal entities that emulate the interests and determinations of the rhetoric and their individual social contexts (Kress, 2001). Therefore, it is important too always keep in mind that the production of text is “guided by socially determined intentions and realizes group interests, subjective points of view or ideological stances” (Stockl, 2004, p.10). Jewitt (2011) defines multimodality as ‘more than language’ when referring to representation.

Text is not limited to words only, but it can be both verbal and visual (LaSpina, 1998; Väisänen, 2008). Thus, verbal text refers to words or written words but more so, verbal text is not merely the annotation of speech (Arnheim 1956, cited in Kress & van Leeuwen 1990, p. 25). Visual and verbal text are separate and non-identical. Gombrich (1982, p. 138) argues, “that while both language and visual images have the capacity to express, arouse, and describe, the visual image is most effective in evoking emotions while it is unable to match the statement function of language”. It is the relationship “between and the process linking things, concepts and signs (words, sounds, or images that carry meaning) together that is at the core of the production of meaning and what constitutes representation” (Hall, 1997, p. 21). This relationship is further illustrated by Nodelman (1988, p. 243) who states that “the visual spaces depicted in pictures imply time and that the temporal sequences depicted in words imply space”. The conceptualisation of verbal and visual texts discussed by Nodelman (1988) and Gombrich (1982) demonstrates how the written word and images can be seen as an ironic pairing of meaning.

The ironic pairing of verbal and visual text does not imply that the two do not complement each other. In this regard, Nodelman (1988, p. 222) claims that “words tell us what the pictures do not show, and the pictures show us what the words do not tell” He argues that once words and images come together, irony develops from the way in which the incompleteness of each is shown by the conflicting incompleteness of the other. For instance, “the theoretically ‘fierce bad rabbit’ in Beatrix Potter’s book of that name looks soft and cuddly, anything but the evil creature to which the text refers” (Nodelman, 1988,

p. 223). Thus, it is important to understand these characteristics of verbal and visual text to be able to make meaning of each textual representation.

## **2.6. Representations of Black women**

The representation of Black women in the form of both visual and verbal text whose meaning can be interpreted through understanding the context within which it is produced. Thus, the representation of Black women is informed by socially constructed ideologies which are constituted based on perceptions of societal views.

One of the pervasive representations of Black women is through the media. Bell Hooks (1992, as cited by Brooks and Hebert, 2006, p. 299) contends that the media “determines how blackness and people are seen and how other groups will respond to us based on their relation to these constructed images”. Mass media consists of various outlets in broadcasting content, one of which is music videos. According to Jones (1994, as cited in Brooks and Herbert, 2006, p. 301), “the objectification of Black women’s bodies in hip-hop music videos is particularly disturbing because these videos are produced primarily by Black men”. Perry (2003) describes that the messages depicted in music videos propel an image to young women about their bodies that is destructive to their ‘self’. Perry (2003) continues to argue that “the beauty ideal for black women presented in these videos is as impossible to achieve as the waif-thin models in Vogue magazine are for White women” (p. 138).

These contentious representations are not limited to music only. Even television shows depict Black women in a manner that informs certain stereotypes. Brooks and Herbert (2006, p. 300) state, “Prime time television has tended to confine black female roles to white models of ‘good wives’ and to black matriarchal stereotypes”. Burks (1996) substantiates the significance of Hooks’ saying, “white supremacist capitalist patriarchy,” in countless Black independent movies. She additionally clarifies that, “black independent cinema is not necessarily free of the dominant white, male, heterosexual hegemony that has succeeded, at one point or another, in colonising us all” (2006, cited in Brooks and

Herbert, p. 26). The identities of Black women thus, tend to be constructed based on traditional stereotypes of White supremacy. Consequently, Black women find it challenging to express individualistic views and principles that at times contrast those of traditional stereotypical belief systems.

Black feminist ideology challenges the manner in which some, “Black owned media outlets controlled by Black men engage in misogynistic representations of Black women” (Brooks and Herbert, 2006, p. 299). Sanger (2008) draws on Stuart Hall’s (1992) concept of the newspapers as definer of realities, not just a creator. She further contends that is imperative to take note of representations of Black femininity in publications because magazines play a large role within the structure of mass media, a sector that uses reiteration to create normativity in the popular imagination.

It should be argued that stereotypes of Black women are not always uniform and sometimes are consistent with those of women in general. For example, as stated by the cult of true womanhood, “true women possessed four cardinal virtues: piety, purity, submissiveness, and domesticity” (Collins, 1991, p. 266). These virtues of womanhood are sometimes also applied to Black women. Some of the images include the “stereotyped images of mammies, maids, sexual deviants, exotic others, single mothers, welfare abusers, and super women” (Blue, 2001, p. 121). The subthemes discussed below are a few examples in which Black women are represented.

### **2.6.1. Representation of Black women as sexual beings**

According to Brooks and Hebert (2006, p. 300-301) an ideology of the perfect physique and of how Black women are represented as sexual merchandises that pushes an argument that has become predominant in academia. Within this context, some of the enquiry interests that have developed include the objectification of Black women’s physiques for the prurient desire of men (Hill Collins, 2004; Hooks, 1994; Jones, 1994) and the sexual objectification of Black women’s physiques in the mass media (Edwards, 1993).

The social perception of Black women is grounded on traditional stereotypes, which become a canvas in which society has not only constructed, but also defined the identity and role of Black women. According to Hall (1997, p. 257), “A stereotype develops when there is an imbalance of power. Stereotypes are therefore constructed based on a few simple, vivid, memorable, easily grasped and widely recognized characteristics about a person, reduce everything about the person to those traits, exaggerate and simplify them, and fix them without change or development”. Hence, one of the dominating images that seeks to define Black women is that of a Jezebel typecast initiated “from the sexual exploitation and victimisation of African American women (by their white slave owners), often a way to justify sexual relations with enslaved women” (Thomas, Witherspoon & Speight, 2004, p. 429).

The sexual objectification of Black women is not solely based on the manner in which she chooses to perceive herself, but through the sexual objectification of her body. The idealising of Black women is not only evident in society but also in various media outlets such as music videos, advertisements or magazines. Sexually idealised images of Black women are used to promote or convey a particular message. Some scholars (Guerrero, 1993; Iverem, 1997; Manatu, 2003) oppose that Black women are characterised only as sensual beings and not as idealistic characters in hip-hop music videos and primetime television series. Black women’s identity and body are bound by misogynistic values of what it means to be beautiful. Such images are grounded on the ideology of a westernised notion of beauty including the shape of Black women’s physiques. Furthermore, to the Black ideal physique of an hourglass shape that entails big breasts, thin waist and round buttocks shown in videos, countless of the Black women who are featured in music videos depict a westernised attractiveness ideal of lighter skin, long hair, and blue or green eyes. Such images can become a norm in society and even be accepted by Black women thus having an effect on the roles they assume in society. Perry (2003) opposes that the messages exemplified in music videos propel to young Black women about their physiques are damaging not only to their identity but their self-worth. Some scholars could contend that the over-all accomplishment and response of these films can be seen

as an indication of Black women accepting the “sexually aggressive, uncaring Jezebel” (Woodard & Mastin, 2005, p.272) typecast as reality.

The representation of Black women as sexual beings creates a notion that Black women can only be objectified by being subservient, domesticated and submissive not only through their gender but through their sexual being. According to Brooks and Hebert (2006, p. 300), “sexuality is not discussed in reference to sexual orientation but to how popular culture has commodified the Black female body as hyper-sexed”. Therefore, isolating Black women in a single dimensional view that defines them culturally and restricts the role they assume in society. The reoccurrence of old images of Black women in society by means of visual images through media, magazines and television and indirect silences of socialisation are a fundamental struggle that Black women in the 21<sup>st</sup> century have contended with on an everyday basis. Baderoon (2011), Gqola (2010) and Wicomb (1998), all argue for Black women’s agency, which prompts new images that move away from traditional stereotypes that seek to position Black women as a subordinate and submissive role within society as a whole.

### **2.6.2. Representation of Black women as ‘mammies’**

The second example of images that Black women have to struggle with is that of the mammy. The prevailing belief of the slave era adopted the formation of four interconnected images, one of which is the mammy, the picture of the matriarch, a welfare mother and the image of the Jezebel (Collins, 1991, p. 266). The image of the Jezebel has been discussed in the preceding subsection. The image of the mammy was created to depict Black women in a domesticated position who seek to reinforce the traditional stereotypical ideologies that foster submissiveness, loving caring and nurturing traits that are associated with being a ‘mother’.

The appearance of the mammy was made to serve the views of White supremacy, thus displaying the power held not just by men, but also White women. According to Collins, (1991, p. 266):

to justify the economic exploitation of house slaves and sustained to explain Black women's longstanding restriction to domestic service, the mammy image represents the normative yardstick used to evaluate all Black women's behaviour. By loving, nurturing, and caring for her white children and "family" better than her own, the mammy symbolizes the dominant group's perception of the ideal Black female relationship to elite white male power.

The appearance of the mammy not only exemplified the role of Black women but also continued to create an image of beauty based on physical features of Black women. Characteristically, "the mammy role represents older, obese, and very dark skinned women, physical features that are in opposition to the Eurocentric ideal of feminine beauty such as light skin and long, straight hair" (Yarbrough & Bennett, 2000, p. 2). The mammy signifies an emptiness of "sexual and sensuality and was created purposefully to characterise ugliness" (Pilgrim, 2000, p. 6). Black women's behaviour towards and views around beauty turn out to be inaccurate and were inescapably transformed based on the social, political and economic systems that were entrenched by a racist system imposed on racial supremacy.

Marco (2012) adds that "the focuses put on the derogatory images of female's bodies during slavery and the shame accompanied by a racial identity as well as a gender allows us to determine a path of identity construction in contextualising how Black women grapple with notions of beauty representation in contemporary South Africa" (p.17). Once "slavery was abolished Black women were still negatively portrayed as 'mammies' in the media. In the era of radio and even television there were many shows in which Black characters were not only stereotypical, but also portrayed as submissive, incompetent, sneaky and shrewish" (Isaksen, 2012, p. 756). It is through these representations that Black women have to not only contend with the identity of self that is created and learned from other Black women but the stereotypical views from other racial groups.

### **2.6.3. Representation of Black women's agency**

Negative representations of Black women as socially constructed through avenues such as television, newspapers and magazines, and through institutions such as homes, schools, churches and the workplace have been commonly accepted by society. Nevertheless, these traditional stereotypes of Black women have also been debunked by critical societal ideologies and practices. The debunking of stereotypes can be based on the argument that: "There is no single 'truth', only different constructions, different representations, some of which are read as 'fact', some 'fiction', depending on the way they are functionally contextualised and by whom and in whose interests" (Threadgold & Cranny-Francis, 1990, p. 3 cited by Masina, 2010, p. 23). This would therefore imply there is no single representation of women, let alone Black women. According to Tounsel (2015), "Black women have always been involved in creating representations of Black womanhood, and they continue to practice public self-representation through media content that they own, direct, write, and produce" (p. 11). The emerging agency in the representation of Black women in society demonstrates a potential ideological change in terms of how Black women are viewed.

One of the arenas for the positive representations of Black women is the media. Black women's input in the mass media has by tradition been created by their countless reactions to the predominant discourses that dehumanised and dishonoured them (Hamlet 2000). Regarding the media, Laden (2003) notes that Black South African magazines have become increasingly aspirational. An example of magazines that move away from the stereotypical narrative associated in depicting Black women is "True Love magazine that confirms and places beyond question the urban status of South Africa's Black middle-class, enhancing the roles and social standing of Black women within it." (Laden, 2003, p. 201). The representation of Black women is therefore slowly moving away from traditional stereotypical images and narratives that are constantly circulated within media.

The positive representations of Black women are not necessarily a new development. Some Black leaders, (exclusive) Black men as well as women with authority assumed

that designing characters concentrated on Black women's upliftment would inspire an entire Black community. "Hence, newspapers, magazines, and public orations of the nineteenth and early twentieth centuries intended for Black female consumption were written as lifestyle guides and rarely as leisure texts" (Tounsel, 2015, p. 32). These magazines were written and edited by Black women with the aim of a progressive move away from traditional stereotypical representations of Black women. The debunking of mythical assumptions was also promoted through the coaching of Black women that fostered emancipation from the stereotypical ideologies. According to Tounsel, 2015, p. 33), even in Victorian times when Black womanhood was "defined as a condition of weakness relative to manhood, Black women were not altogether invested in these theories". Thus, new images slowly emerged to challenge the traditional discourse in the representation of Black women.

In more recent times, the conceptualisation of beauty having lighter complexion, pin straight hair, and small facial features (Brooks & Hebert, 2006) is slowly being challenged by influential Black women who move away from the traditional normative of attractiveness. For instance, Samuels (2008 cited in Quinlan, Bates & Webb, 2012, p. 121), noted:

When I see Michelle Obama on the cover of magazines and on TV shows, I think, 'Wow, look at her and her brown skin,' said Charisse Hollands, a 30-year-old mail carrier from Inglewood, California, with flawless ebony skin. And I don't mean any disrespect to my sisters who aren't dark brown, but gee, it's nice to see a brown girl get some attention and be called beautiful by the world.

The struggle against gender ideologies, patriarchy and hegemonic ideologies has seen resistance by Black women by controlling their own narrative in terms of self, identity and role they have within society. It is within this narrative of resistance that African feminists argue, "Women are not only victims but also perpetrators of oppression against themselves" (Kamaara & Wangila, 2009, p.131). It under this notion that African feminism seeks to not change this narrative but more so, dismantle the creation of a social identity and language that dictates the role of Black women in society. According to the Charter



of Feminist Principles for African Feminists, (2006, p.5), “African feminists’ aim is to dismantle patriarchy in all its manifestations but with a careful understanding that patriarchy varies in time and space according to class, race, ethnic, religious and global imperial relationships and structures”. Mikell (1997, p.4) adds that, “African feminism is largely shaped by African women’s resistance to western hegemony and its legacy within African culture”.

Women academics have played a major role in debunking the socially constructed role of women and Black women. As Chisale (2017, p.1) notes, “Women academics and researchers have critiqued the injustices of patriarchy in various forums (such as published books, articles, autobiographies, novels and poems).” In spite of the progress, it should be noted that the representation of Black women will not change unless new images are “created because the old ones are very much alive. To be clear, these new images do not erase or reverse the old ones, but like a palimpsest, write over them to create something else out of the previous script” (Lewis, 2012, p. 1). Therefore, the mythical assumptions associated with Black women will not end abruptly, as their debunking is a gradual transformative process.

## **2.7. Textbooks**

Textbooks are widely used teaching and learning aids of which both the teacher and learner are viewed as passive readers. Dove (1998, cited in Pinto, 2007, p. 100), describes textbooks as “the primary means of communicating information and instruction to students”. It is largely through interaction with textbooks that knowledge in the classroom is constructed and accepted. “Without critical inquiry into the rational status of claims, values and information, this results in blind acceptance of textbook content” (Pinto, 2007, p. 103). The subthemes that follow will focus on aspects such as the construction of textbooks, textbooks in relation to values and ideology and pedagogical approaches associated with textbooks.

### **2.7.1. The construction of textbooks**

The construction of textbooks depends on selected individuals who are tasked to produce textbooks that adhere to the socio-political and economic agenda set by individuals/parties in power. According to Apple, (1993, p. 46), “textbooks are ‘conceived, designed and authored by real people with real interests’ and are ‘published within the political and economic constraints of markets, resources and power’”. This provides individuals/parties that hold power to choose how they want to be viewed in textbooks especially in cases of contention. Crawford (2006) argues that “The collective memories of nations are scarred by their past and what they decide to celebrate or forget about their history says much about how they wish to be seen by themselves and others” (p. 49). Hence, textbooks contain knowledge that is meant to be learnt by learners, who in turn, become functioning individuals in society with mind-sets that have been preconditioned to the ideology of parties in power. “Nations rarely tell the ‘truth’ about themselves, what national stories provide are claims to truth, the publicly available records of a nation’s past does not provide accounts of what actually happened, rather they represent what it chooses to remember and what it chooses to tell as its national story. What follows from this is that selecting a national past is an intensely political and ideological process”, (Foster & Crawford, 2006, p. 6). The publishing houses have to work informed by government guidelines on curriculum coverage for their textbooks to be approved (Bharath, 2015, p. 36). Besides ideology, some of the guidelines that textbook publishers get relate to the layout, which in turn includes the number of page, number of maps, questions and illustrations. All these guidelines can influence the type of representations that the textbooks carry.

The aim of the construction of textbooks is not just the intellectual aspect, but the ability to reconstruct knowledge that adheres to a selective tradition of ‘truthful’ knowledge. “Managing this process successfully does not involve production of knowledge but its reproduction in a form that reinforces a selective tradition. Central in this process is the construction of what counts as knowledge and, crucially, and what counts as being ‘true’”

(Foster & Crawford, 2006, p. 8). This means that textbooks are not only educational and social instruments, but also economic commodities that states use to regulate content and pedagogy. According to Pinto (2007) “Widely used by teachers, textbooks interpret curriculum policies in a way that reflects the views of the authors, publishers and reviewers” (p. 99). Therefore, content featured in textbooks become a diluted narrative of knowledge that has been filtered through the publishing hierarchy. Pinto (2007) further states “there are features of the publishing industry and of the textbook development process that can result in a situation that filters out depth of content and controversies in a favour of conventional values, concepts and thinking” (p. 99,). In the filtering of content in textbooks, authors, publishers and reviewers act as interpreters of the curriculum. This is achieved by two distinct filter characteristics one of which is classified as the hidden curriculum that constitutes implicit views that reflect hegemonic views and dominant ideologies and secondly, unambiguous content that is artificial and confining (Pinto, 2007).

What the literature discussed above shows is that the construction of textbooks is mainly determined by their purpose. As Johnsen (1997, p. 33) argues, “a textbook is neither just subject content, nor pedagogy, nor literature, nor information, nor morals nor politics. It is the freebooter of public information, operating in the ‘gray zone’ between community and home, science and propaganda, special subject and general education, adult and child”. Therefore, “exploring the social construction of textbooks provides an important context from within which to investigate critically the dynamics underlying the cultural politics of education and the social movements that form it and which are formed by it” (Crawford, 2000, p.1).

### **2.7.2. Textbooks in relation to pedagogy**

Textbooks serve a great role in the educational environment for both teacher and learner. One of their roles relates to providing educators guidelines on knowledge. “A school textbook is thus a principal repository of standard knowledge that relates to the explicit

(official) curriculum. It is an intermediary tool and a reflection of educational objectives” (Mkuchu, 2004, p. 74). The use of textbooks in the classroom as the only source of knowledge limits educators in challenging learners’ mind-set by developing critical thinking skills. Nevertheless, educators are not in a place, for many aims, to reflect upon or have pupils interconnect in a critical method with textbooks in their entirety.

In some cases, textbooks are taken as if they are religious text. Fardon and Schoeman (2010) state that caution needs to be taken since textbooks are the only source or teaching aid often used in history teaching, and may be viewed as truth, they certainly put forth significant influence. According to Mkuchu (2004, p. 75), “both students and teachers view textbooks as sources of authority. This being the case, textbooks occupy a unique place in the instruction of young learners who are an easily influenced impressionable audience because of a lack of critical ability when reading books”. In addition, Apple (2001) deliberates that the single-mindedness that traditional educational methods rule is that educators do not have truthful substitutes for use in the classroom to share with students and guide lessons and planning and thus, they turn to textbooks. Secondly, “the prescriptive purpose of the comprehensive textbook package suggests teachers with an intention not to question content or pedagogy if they choose to use the prearranged lesson plans, assessment tools, and aids” (Pinto, 2007, p. 101).

### **2.7.3. Textbooks in relation to values and ideology**

Textbooks can also be purveyors of values and ideologies that emanate from the curriculum. According to Giroux (1983), dominant ideologies are embedded in curriculum artefacts such as textbooks.

Textbooks are designed to be aligned with the curriculum but more so, with political, economic and social aims of state. Crawford (2000, p. 1) states that “as instruments of socialisation and as sites of ideological discourse, textbooks introduce young people to an existing cultural and socio-economic order with its relations of power and domination”. Therefore, textbooks are embedded with distinct ‘messages’ that are intended for learners

to learn. This is why De Castell (1991) maintains that “although authored by specific individuals textbooks present broader cultural ‘messages’ and in terms of their social function bear similarities to government policy documents”.

Textbooks can be linked to indoctrination in education. Lammi (1997) understands indoctrination as a process that can occur intentionally when views or objectives are given preference in constructing what is deemed as being knowledge. It can also occur unintentionally when it “extends to the power of the hidden curriculum to inculcate ideas and values embedded in practices, relationships and arrangements that impinge on the school” (Hare & Portelli, 2001, p. 119). Lammi (1997, p. 13), discusses the role of texts as an instrument in indoctrinating students by saying that, “texts may indoctrinate, also independently of their authors’ intentions, if the student approaches them with the right combination of reverence and misunderstanding”.

Literature indicates that textbooks seek to enforce and reinforce political, cultural and social ideologies of dominant groups in the country. The objectives of dominant groups is to ensure that society is steered into shared ideology and such ideology is accomplished partly through the use of textbooks. “The objective is to create a shared hegemony, a process through which powerful groups offer intellectual and moral leadership which enables them to rule not by coercion but to lead a society in which subordinate groups actively support and subscribe to dominant cultural norms” (Crawford, 2000, p. 2).

## **2.8. History textbooks as national narrative**

History textbooks are especially unique whether as pedagogic tools or as purveyors of values and ideology. The knowledge they contain is much more contested and liable to manipulation to demonstrate hegemonic interest of governments. As Foster and Crawford (2006, p. 1) argue, “no matter how neutral, history textbooks imbue in the young a shared set of values, national ethos and incontrovertible sense of political orthodoxy”. They are powerful commodities not only through the knowledge they contain, but in the manner in which the content is presented.

History textbooks tend to depict a collective national ideology of a society, which learners are exposed to (Foster & Crawford, 2006). Furthermore, Crawford (2000, p. 2) adds that “the objective is to create a shared hegemony, a process through which powerful groups offer intellectual and moral leadership which enables them to rule not by coercion but to lead a society in which subordinate groups actively support and subscribe to dominant cultural norms”. One way through which history textbooks can be the vehicle that fosters dominant cultural, socioeconomic and political ideologies is the “omission of crucial facts and viewpoints” (Griffin & Marciano, 1979 p. 35). In doing so, a perpetuated cycle of selective tradition of knowledge ensures that the intended and preferred content and text is given privileged and authoritative standing. In addition to omission of facts, history textbooks reproduce and structure official knowledge around “specific sets of cultural, socioeconomic and ideological aims” (Jansen, 1995 cited by Foster and Crawford, 2006, p. 7).

All this is meant to create a particular national image. According to Chernis, “a nation’s self-image, portrayed as flatteringly as possible in its history textbooks, is to a large extent defined by the manner in which it views others. It is almost as if the self-image is enhanced by the co-existence of hostile images of those deemed outside the group” (1990, p. 59 as cited in Engelbrecht, 2009, p. 3). This entails a process of nation building through the promotion of a collective consciousness (Engelbrecht, 2009).

## **2.9. South African history textbooks**

Having previously discussed the role and nature of textbooks and history textbooks in general, I now focus on history textbooks within the South African context. This theme is divided into two subthemes: the history of South African history textbooks and research on South African history textbooks.

### **2.9.1. The history of South African history textbooks**

By 1839 textbooks were already being used in South African education. Nevertheless, it was during the late 19<sup>th</sup> century that history formally became a school subject. In 1871 the first recognised South African history textbook, *History of the Cape Colony*, was authored by Wilmot (Chernis, 1990).

By the Apartheid era, South African history textbooks were centred on the Christian National Education (CNE) philosophy. CNE was grounded on the Calvinist ideology which viewed books as being from God (Hams, 1988). Thus, specific ideology emerged from content to education which in turn transcended into South African history textbooks, with the result that a precise relationship between ideology and education came into reality (Lebeloane & Madise, 2009). Education, and more specifically history textbooks, was seen and used as one of the media that would successfully propagate this ideology.

The Afrikaner philosophy and understanding of history was grounded on the depiction of Afrikaner heroes and events such as the Great Trek and the Anglo-Boer War. During Apartheid, history as subject was used to justify Afrikaner domination and Afrikaner struggles for self-government. In such a context, history textbooks ensured that the content selection and pedagogic approaches fostered the desired socioeconomic, political and cultural ideologies (Engelbrecht, 2009, p. 3). According to Chisholm, "South African history textbooks were seen as goldmines for those interested in how the status quo is legitimated through ideology a pedagogy was of necessity to the oppressive Apartheid system if it would sustain and reproduce itself" (1981, p.134 cited by da Cruz, 2005, p. 1). As such, history textbooks constituted "part of the ideological apparatus that serves to legitimate the present South African social order" (Dean, et al., 1983, p. 102) cited by de Cruz, (2005, p. 21).

Because of the ideology of Apartheid, national curriculum in South African schools grew into deep-rooted in preconception, stigmatisation and typecasting (Van de Rhee 1992; Strydom 1997 cited in Engelbrecht, 2009, p. 1). Furthermore, Apartheid textbooks disregarded Black South Africans' histories and therefore, developed and focused only

on White South African history including European history (Dean, Hartmann & Katzen, 1983; Engelbrecht, 2006). Such ideologies that were prevalent within history textbooks consisted of Master symbols that illustrated the views of the hegemonic group. According to du Preez (1983), some of the master symbols are: Whites are superior to Blacks; Afrikaners have a superior relationship with God and South Africa belongs to the Afrikaner.

The disapproval of Apartheid ideology in the history textbooks spilled into the 1980s as the Soweto uprisings of 1976 and subsequent school boycotts further exposed the issues of ideology in South African School history (Chisholm, 1981). The shift in the content in history textbooks in post-Apartheid South Africa resulted in texts and images rewritten and reorganised. Throughout the 1990s as South Africa underwent dramatic political changes, so would history textbooks. Post-Apartheid curriculum change in South Africa has resulted in textbooks being re-structured in terms of content, pedagogical approach and style. Texts were revised to embrace the transition to a skills-based and outcomes-based framework (Beets & Le Grange, 2008). Due to the lack of resources encountered by under resourced schools the textbook is possibly the only teaching resource that is made available to history teachers (Bloch, 2009). Therefore, implementing specified values and outcomes aligned with history makes it challenging for learners to develop analytical and critical intellectual skills.

The South African curriculum since 1994 has undergone vast changes. According to van Eeden (2010, p. 112), "education experts have been tasked with transforming the pre-1994 History curriculum into a more 'inclusive' history". This comprises of alternate understandings of the Afrikaner nationalist outlook of South Africa's past, in addition to the inclusion of an aspect of collective history, because the fundamental aspect was on instituting a non-racial method and content. The curricula that emerged post-Apartheid have fostered the ideology of a 'new' South Africa and democracy (Siebörger, 1994) in history curricula and history textbooks were to be implemented. Curriculum 2005 would dictate the content and form of the first new textbooks since the end of Apartheid. Unfortunately, Curriculum 2005 was rapidly assembled and therefore the new history textbooks in general did not reflect the advances made in history as a discipline



(Siebörger, 2006). Pulakow-Suranski (2002) adds that South African history textbooks were not revised in the early stages of democracy in fear of isolating Whites. It would not be long before Curriculum 2005 would be revised. According to Engelbrecht (2015, p. 100), “textbooks writers in South Africa are in a dilemma: they should reflect the ‘best story’ of the struggle such as the road to democracy and the role played by the ruling party in the struggle against apartheid and yet they are expected to reflect elements of historical thinking such as analysis of primary sources and other disciplinary skills”.

South African history textbooks have always been an ideological playground where political and social views are legitimised. They are a powerful commodity that can either be used as propaganda as described during the Apartheid era or nation building through the post-Apartheid notion of democracy.

### **2.9.2. Research on South African History Textbooks**

In the present era of textbook reform, this resource is increasingly scrutinised, as it is a key factor in improving educational quality (Bharath, 2016, p. 27). Numerous studies have illustrated that for years South African textbooks were embedded by racialism, prejudice, stereotypes and historical inaccuracies (Engelbrecht, 2005). Research in this area has not only led by individual authors but has also been brought together by international organisations such as the League of Nations and UNESCO. The field of history textbook research has recently developed amongst South African academics and postgraduate students (Bertram and Wassermann, 2015).

Because of the contentious nature of South African history, most textbook research tends to focus on ideologies rather than pedagogy. According Morgan (2010):

most South African studies on school textbooks have tended to focus more on the political messages of textbooks than on interrogating the relationship between History as a discipline and the way this is translated into the didactical messages in textbooks. They have largely concentrated on the changing

representations of South African History in the textbooks and have not concerned themselves with the theoretical and methodological problems of textbook (or educational media) analysis as such (p. 755).

Studies have also tended to focus on particular event/s or persons, including the manner in which these focuses are signified in the textbooks as their purpose of study. Various scholars aim to provide different dimensions and perspectives regarding South African history textbooks. For example, studies by Chisholm (2008) and Maposa (2014) focus on post-Apartheid South Africa, looking at the manner in which other countries in Africa are represented in South African textbooks. Other examples include van Niekerk's (2014) analysis of the representation of Nelson Mandela, Koekemoer's (2012) focus on dominant discourses about the holocaust, Morgan's (2011) analysis of how the topic of Nazi Germany is represented, and da Cruz's (2005) examination of how the representation of Shaka. Both Smith (1983) and Mazel and Stewart (1987, 1989) emphasis on how textbooks characterise the San hunter-gatherers and what Smith refers to as 'aboriginal peoples'. Nishino's (2008) chapter is one of the limited studies that involves precisely with historiography. His study looked at 16 Standard 6 textbooks' treatment of the fifth 'Frontier' war of 1818-19, to determine the impact of the pro-settler historiography in the description of the war. There are four studies which emphasis on gender, one which encompasses the representation of "big men" in textbooks (Naidoo, 2014), and three which describe the representation of women (Nene, 2014; Schoeman, 2009; Fardon & Schoeman 2010).

History textbooks research has consequently shown a linkage amongst history textbooks, authority and government (Rodden, 2009). History textbook researchers have challenged the notion of history textbooks as strong carriers and transmitters of political and ideological messages.

## **2.10. Social Transformation as a theoretical framework**

The theoretical framework for my study is social transformation. According to Mertens (1983, p. 3), “the theoretical framework of a research project relates to the philosophical basis on which the research takes place, and forms the link between the theoretical aspects and practical components of the investigation undertaken”. Therefore, a theoretical framework serves as a lens in guiding a researcher in answering the research questions. Trochim (2006) refers to theory as what occurs inside the mind-set of a researcher. For a researcher a theoretical framework also serves to distinguish the uniqueness of a researcher’s study. This assists the reader in understanding the researcher’s perspective (Simon & Goes, 2011).

Social transformation is a terminology used to describe ‘development’, ‘reform’ and ‘reconstruction’. The practice of these terms “interchangeably has tended to empty them of specific significance” (Chisholm, 2004, p.12). According to Dominic (2011, p. 1) society is continuously changing from one position to another. This indicates that post-Apartheid South Africa is not within a stable state. As Stephen Castles (2000) & Dominic (2011) emphasise, social transformation has three characteristics. Firstly, it is not a rapid but a gradual process that occurs over time; secondly, there are several influences held responsible for development of transformation; and lastly, social transformation does not stipulate specific societal changes. According to Dominic (2011, p. 1), “social transformation lies at the radical end of conceptions of social change. It implies at the very least some fundamental changes in society’s core institutions, the polity and the economy, with major implications for relationships between social groups or classes, and for the means of the creation and distribution of wealth, power and status”. Social transformation has been one of the post-Apartheid South African government’s guiding principles. It is therefore not surprising that both the NCS and CAPS include social transformation as a principle that should be promoted through history teaching and learning.

Social transformation is a pioneering method to assessment; it is intended towards assisting individuals help themselves and progress their plan by means of a practice of

self-assessment and thinking. Castle (2000) discusses social transformation as a multi-dimensional concept. Within the background of South Africa's contentious historical past, the ideology of social transformation is meant to redress past events which were deeply fashioned by societal, governmental and financial disparities of a racial, class, gender, institutional, and geographic nature. Education is an important vehicle for the achievement of social transformation. Therefore, social transformation is an appropriate theoretical framework for my proposed study because the analysis of the illustration of Black women in history textbooks that run across two curriculum statements is meant to evaluate gradual change over time.

According to Scott (1998), a set of criteria is provided to establish if a change is transformative: "(1) there must be structural change, either social structural transformation or personal transformation or both; (2) the aim of the change is to catalyse a fundamental shift in people's beliefs and values and must include a social vision about the future based on a value system that includes the struggle for freedom, democracy or equity, and authenticity; (3) there is a shift in what counts as knowledge; and (4) transformation is based on conflict theory which assumes that there are different interests present when humans act to change either personal meaning or social structure" (Miao, 2000, p. 4). The four criteria listed can be applied in both personal and social realms. This is why I apply the theory in analysing the representation of Black women and history textbooks.

The criteria on social transformation above relate to the historical concept of change and continuity (Kvande & Naastad, 2013; Seixas, 2005, 2006). Historical change is viewed as a process that differs in both paces and patterns (Seixas & Morton, 2013), thus there are turning points when history changes or shifts direction. To help identify historical change, Seixas (2005) argues that it is critical to establish one phenomenon in contrast to another that is continuous.

Those social structures are human-made to maintain a sense of order and generate their own history and traditions; they are nevertheless products of human agency past and present and subject to change (Scott, 1998 cited in Miao, 2000, p. 6). In doing so, social

transformation as a theoretical framework addresses broad issues of social change and is useful for analysis especially when challenging social norms and values that have been put in place.

### **2.11. Conclusion**

To conclude, this chapter explained the aim and focus of a literature review within this study. It is within the literature review that the conceptualisation of women and Blackness served as a crucial aspect in foregrounding concepts thematically surrounding Black women. The review of literature on textbooks and history textbooks further aims in explaining the role of history textbooks under the discourse of social construct in developing the representation of Black women. In the following chapter, I will be concentrating on the research design and methodology that guides this study.

## **CHAPTER 3**

### **Research design and methodology**

#### **3.1 Introduction**

The purpose of this chapter is to explain the research design and research methodology that guides my study on the representation of Black women in selected NCS and CAPS history textbooks. The various aspects that underpin each section such as the approach, paradigm, ontological and epistemological assumptions, method of data analysis, ethical

and trustworthiness issues will be explained. The research design and methodology within my study are intended to answer these research questions,

1. To examine the extent of social transformation in terms of the representation of Black women in post-Apartheid South African history textbooks.

### **Sub Questions**

1. 1. How are Black women represented in selected NCS history textbooks?

1. 2. How are Black women represented in selected CAPS history textbooks?

1. 3. What are the changes and continuities in the representation of Black women across selected NCS and CAPS history textbooks?

## **3.2. Research design**

A research design is a comprehensive design and blueprint for connecting the conceptual research difficulties to the pertinent and attainable empirical research. The research design speaks to what data is essential, what approaches will be implemented in gathering and analysing this data, and how this is going to answer the research questions. Furthermore, Yin (2003) emphasises a research design is the coherent organisation that links the empirical data to the study's original research questions and lastly, to its conclusion.

### **3.2.1 Interpretivist paradigm**

The research design consists of many aspects, one of which is a paradigm. Kuhn (1977) outlines a paradigm as "an integrated cluster of substantive concepts, variables and problems attached with corresponding methodological approaches and tool". Kuhn (1977) further states that the term paradigm signifies to a collectiveness of thoughts,

principles, and norms that a collective of researchers partakes in shared concerning the nature and means of research. Weaver and Olson (2006, p. 460) distinguishes paradigms to be “patterns of beliefs and practices that regulate inquiry within a discipline by providing lenses, frames and processes through which investigation is accomplished”.

Gephart (1999) categorises research paradigms into three: positivism, interpretivism and critical postmodernism. The common ideological assumption that grounds each of the themes in Chapter 2 is social construction. Consequently, the paradigm that best guides this study is the interpretivist paradigm. The interpretive paradigm is also referred to as “the phenomenological approach” (Babbie & Mouton, 2008, p. 28). The role of the interpretivist paradigm in this study is to understand and describe social meaning, views and beliefs. The interpretivist paradigm generates three basic assumptions. Firstly, interpretivists assume that the purpose of educational study is to comprehend the significance, which informs human behaviour. Secondly, interpretivists argue that there is not one distinct realism or fact but relatively a set of realisms or facts which are historical, confined, precise and non-generalisable (Guba & Lincoln, 1994; Habermas, 1988). Thirdly, it is assumed that results or findings are not waiting to be extracted or exposed by the researcher, but are generated through the interpretation of the data (Guba & Lincoln, 1994). Hence, in this study, textbooks and knowledge are viewed as social constructions. Similarly, any representation of Black women in the history textbooks would also be considered socially constructed. Interpretive researchers argue, “That reality is constituted based on people’s predisposed understandings of the external world; consequently, they may undertake an inter-subjective epistemology and the ontological belief that realism is socially constructed” (Thomas, 2010, p. 295).

### **3.2.2.1 Ontological and Epistemological assumptions**

The ontological and epistemological assumptions of this study are related to the paradigm and research approach. According to Hudson and Ozanne (1988), ontology denotes to the nature of realism, epistemology is conceptualised as the link amongst the researcher, and the reality or how this reality can be recognized (Carson, Gilmore, Perry & Gronhaug,

2001). Within the interpretivist paradigm, reality is constituted as multiple and can be observed from diverse viewpoints. The study assumes a socially constructed reality, meaning that “human beings who have their own thoughts, interpretations and meanings populate the world” (Ahmed, 2008, p. 2). Therefore, reality is ultimately grounded on individual understanding and is biased. In doing so, I considered the representation of Black women in South African history textbooks to be a socially constructed reality. Interpretivist researchers also disregard unbiased reality, as one cannot be neutral or divorce oneself from the study or the interpretation of the findings since it is through human interaction that reality is shaped.

The epistemology within my study also assumes that knowledge is socially constructed. Knowledge is extended through an approach that “respects the differences between people and the objects of natural sciences and therefore requires the social scientist to grasp the subjective meaning of social action” (Bryman as cited in Grix, 2004, p. 64). Therefore, meaning alongside reality is not discovered, but is socially constructed. Hence, “the knowledge generated from the discipline is perceived through socially constructed and subjective interpretations” (Carson et al., 2001; Hudson & Ozanne 1988). Henceforth, I for one consider the knowledge on Black women in the textbooks to be socially constructed rather than the ultimate truth.

### **3.2.3. Qualitative approach**

The research approach that this study follows is qualitative. The intention of a qualitative research approach is to develop different observations to create new philosophies. Within the research process, it is central for a researcher to be exposed to new insights that emerge from the content being analysed (Burns & Grove 2003, p. 19). Qualitative research encompasses specific aspects such as “inductive, all-inclusive, subjective and process oriented methods in order to develop a phenomenon or setting used to understand, interpret, describe and develop a theory” (Burns & Grove 2003, p. 356). Qualitative research objectives is to understand the practice by which individuals create



meaning, describe what those meanings are and then, interpret those meanings. This approach therefore works well with the paradigm within which the study is situated.

I also set my study within the qualitative approach of which is closely linked with words, language and experiences in visual and verbal text rather than measurements, statistics and numerical figures (Morse & Field 1996, p.1999). According to Polkinghorne (2005, p. 137), “Researchers using qualitative methods gather data that serve as evidence for their distilled descriptions”. Qualitative data sources encompasses observations and participant observations (fieldwork), interviews and questionnaires, documents and texts, and the researcher's impressions and reactions (Myers, 2009). In the case of this study, the data source was the selected history textbooks.

The practice of the qualitative approach in the study is likewise aligned with the chosen paradigm that seeks to understand, interpret, and describe the data collected. Creswell (1998, p.74) states that researchers within a “qualitative approach ground their study with a specific paradigm or world-view, a basic set of beliefs or assumptions that guides their analyses”. Hence, the qualitative approach seeks to ‘describe’, ‘interpret’ and ‘explain’ the various representations of Black women in the selected NCS and CAPS history textbooks.

#### **3.2.4. Case study design**

A case study was employed as the research design. The key components of a case study include a distinguished phenomenon, context and case. The phenomenon that my study focuses on is the representation of Black women, while the context is post-Apartheid South Africa and the case is Further Education and Training (FET) NCS and CAPS-compliant history textbooks from one publishing company.

A case study is expressive in nature, and delivers rich longitudinal data about individuals or specific conditions (Blanche, Durrheim & Painter, 2006). The qualitative approach and the interpretivist paradigm underpinned by social constructionism all serve as core

characteristics of case study research. According to Zainal (2007, p. 1-2), “case studies, in their true essence, explore and investigate contemporary real-life through detailed contextual analysis of a limited number of events or conditions, and their relationships”. This study therefore explores a real life representation in contemporary history textbooks. This links with Henning’s (2004, p.41) contention that case studies focus on “discovery rather than confirmation”. As Leedy and Ormrod (2001) discuss, case studies aim to acquire “more about a little known or poorly understood situation” in this case study the poorly understood situation is the social transformation that has taken place from the NCS to the CAPS-compliant history textbooks in terms of the representation of Black women.

**Table 3.1. Summary of the research design**

Research paradigm	Interpretivist Paradigm
Research approach	Qualitative
Research design	Case study
Time frame	Post-Apartheid South Africa from the inception of NCS to CAPS

### **3.3. Research methodology: Longitudinal analysis**

According to Burns and Grove (2003, p. 488), “the research methodology includes the design, setting, sample, methodological limitations, and the data generating and analysis techniques in a study”. This means that a research methodology is a research process that informs the kinds of tools or procedures that will be used in analysing or interpreting the data. The research methodology is therefore defined as, “a systematic way to solve a problem. Its aim is to give the work plan of research” (Chinnathambi, Philominathan & Rajasekar, 2013, p. 5). The research methodology serves as the plan of action that guides the study and contributes in answering key research questions related to the representation of Black women.

The methodology that informed this study is longitudinal analysis. In some case studies, a comprehensive longitudinal analysis of a single case or event is used (Zainal, 2007, p. 2). Therefore, I conducted an in-depth longitudinal examination of South African history textbooks. According to Rajulton (2001, p. 170-171) the term 'longitudinal data' denotes "repeated measurements of the same individuals over a time span long enough to encompass a detectable change in their developmental status". Longitudinal studies can determine the "nature of change, trace patterns of change, and possibly depict an accurate image of basis and outcome over time" (Rajulton, 2001, p. 171). This clearly relates to the nature of social transformation whereby change takes place over a particular period.

The period of observation for a longitudinal study is indeed a fundamental aspect, with correlated questions like capacity error and attrition of individuals from observation. The span of observation hinge on mainly on the problem under exploration and its rate of change (Rajulton, 2001, p. 170). In the case of this study, the span of observation is from 2006 when the NCS-approved history textbooks books were published to 2012 when the CAPS-approved textbooks were published. According to Ruspini (1999), longitudinal data is an influential tool for the study of social change. This makes it relevant to a study on social transformation based on the representation of Black women in selected NCS and CAPS history textbooks.

Longitudinal analysis is a very extensive concept. According to Menard (1991, p. 4), longitudinal analysis can be conceptualised as "research in which firstly, data is collected for each item or variable for two or more distinct periods." In the case of my study, the data gathering derives from history textbooks from two distinct periods, which saw the implementation of the NCS and CAPS curricula (2006 to 2012 respectively). Secondly, the subjects or cases analysed are the alike, or at least comparable, from one period to the next. The case within this study is Further Education and Training (FET) NCS and CAPS-compliant history textbooks from one publishing company. Lastly, the study encompasses some comparison of data between or among periods. In doing so, data from the NCS history textbook and the CAPS history textbooks were analysed. There are a various ways of creating longitudinal evidence, meaning that there are different designs

within longitudinal studies (Ruspini, 1999, p. 221). Such designs consist of repeated cross-sectional studies, which are generally implemented in evaluating the influences of behaviour; forthcoming studies such as domestic panel examinations or group panels and reflective studies that consist of oral histories and life and work histories. Cohort panels in the case of this study allows the scholar to focus on a specific period, that is, from one curriculum to another.

### **3.3.1. Sampling**

The sampling process implemented for this study is purposive sampling. The purposive sampling technique also known as judgment sampling. Purposive sampling denotes that a researcher views sampling based on a succession of planned selections about whom, where and how one does one's research but more so aligned with the researcher's objectives (Palys, 2008, p. 697). Consequently, within this study the selected history textbooks that are on the DoBET prescribed textbook list have been purposively chosen to meet the research objectives.

Since this is a case study, I have selected only one publisher. The publishing house, Oxford University Press (OUP), is one of the leading university press as well as the second oldest following Cambridge University Press. It is a division of the University of Oxford which is overseen by a collective of 15 academics who are selected by the vice-chancellor identified as the representatives of the press. They are led by the secretary to the representatives, who assists as OUP's chief executive and as its main representative on other university organisations. Oxford University has used a related structure to oversee OUP since the 17th century (Carter, 1975).

### **Table 3.2. The Research Sample**

<b>Author(s)</b>	<b>Date</b>	<b>Title</b>	<b>Grade</b>	<b>Published</b>	<b>Publisher</b>
1. J. Bottaro, P. Visser, N Worden	2007	<i>In Search of History. NCS</i>	10	South Africa, Cape Town	Oxford University Press. Southern Africa
2. J. Bottaro, P. Visser, N Worden	2007	<i>In Search of History. NCS</i>	11	South Africa, Cape Town	Oxford University Press. Southern Africa
3. J. Bottaro, P. Visser, N Worden	2007	<i>In Search of History. NCS</i>	12	South Africa, Cape Town	Oxford University Press. Southern Africa
4. J. Bottaro, P. Visser, N Worden	2011	<i>In Search of History. CAPS</i>	10	South Africa, Cape Town	Oxford University Press. Southern Africa
5. J. Bottaro, P. Visser, N Worden	2011	<i>In Search of History. CAPS</i>	11	South Africa, Cape Town	Oxford University Press. Southern Africa
6. J. Bottaro, P. Visser, N Worden	2011	<i>In Search of History. CAPS</i>	12	South Africa, Cape Town	Oxford University Press. Southern Africa

In order for social transformation to be observed through longitudinal analysis, a selection of purposively sampled history textbooks of six (6) post-Apartheid history textbooks – three (3) from NCS and three (3) from CAPS were chosen. This sample tallies with reference to using the two curricula as the span of observation to understand whether or not social transformation in terms of race and gender has occurred grounded on the representation of Black women in history textbooks.

In this dissertation, I refer to the *In Search of History grade 10 (NCS)* as *Textbook A*, *In Search of History grade 11 (NCS)* as *Textbook B* and *In Search of History grade 12 (NCS)* as *Textbook C*. *In Search of History grade 10 (CAPS)* is *Textbook D*, while *In Search of History grade 11 (CAPS)* is *Textbook E* and *In Search of History grade 12 (CAPS)* is *Textbook F*. The reason for doing this is to avoid the cumbersome nature of writing full titles every time, especially when reporting and discussing the findings.

**Table 3.3. NCS and CAPS History Textbooks**

<b>Publisher</b>	<b>Grades</b>	<b>Topic</b>	<b>Themes</b>	<b>Pages</b>
Oxford	10	Topic 4:	Transformations in southern Africa after 1750.	102-130
		Topic 5:	Colonial Expansion after 1750	134-157
		Topic 6:	The South African War and Union	160-192
Oxford	11	Topic 4:	Nationalisms : South Africa, the Middle East and Africa	122-175
		Topic 5:	Apartheid in South Africa 1940s to 1960s	178-208
Oxford	12	Topic 2:	Independent Africa	68-113
		Topic 4:	Civil resistance 1970s to 1980s in South Africa	154-191
		Topic 5:	The coming of democracy in South Africa, and coming to terms with the past.	192-231

### **3.3.2. Data Generation**

Data generation is a crucial element when conducting research, as the data needs to relate to the research questions (Bernard, 2002). Data generation methods allow a researcher to systematically gather information regarding the nature of the study. According to Burns & Grove (2003, p. 373) ,“data gathering is the accurate, methodical collecting of information pertinent to the research sub-problems, by means of methods such as interviews, participant observation, focus group discussion, narratives and case histories”. The data for this study stemmed from the six history textbooks.

Data generation starts with the researcher determining “from where and from whom data will be generated” (Talbot, 1995, p. 472). From the textbook sample, I selected themes or sections within the NCS and CAPS history textbooks that are aligned with the focus of study. The table 3.2 below highlights the themes that were used for data generation and analysis within the selected history textbooks.

Once the researcher has determined the history textbook and sections therein, it is crucial to identify the text that will be analysed. For this study I chose criteria of analysis that is based on Nicholls’ (2003) descriptive author’s text (verbal text) and visuals text which consist of illustrations, photographs/pictures, maps, tables, statistics, graphs and other sources which will be used in the analysis of data which are found in history textbooks.

### **3.3.3. Content analysis**

The data analysis method that I used is content analysis. According to Hsieh and Shannon (2005, p. 1278), “qualitative content analysis is a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns”. Therefore, content analysis enables a researcher to systematically look at documents without restricting the manner

in which they are interpreted or understood. This is why researchers refer to content analysis as a flexible method for analysing text data, (Cavanagh, 1997).

Content analysis as method can be applied within a deductive or inductive approach. For this study, the approach that is applied is inductive. An inductive approach “moves from the specific to the general, so that particular instances are observed and then combined into a larger whole or general statement” (Chinn & Kramer 1999). The use of inductive analysis in content analysis is a system that comprises open coding, creating categories and abstraction (Elo & Kyngas, 2008). Strauss and Corbin’s (p. 238, 1998) justification of inductive analysis is that the “researcher begins with an area of study and allows the theory to emerge from the data”.

In applying inductive analysis, I employed the technique of open coding. According to Strauss (1987, p. 28), open coding is “an unrestricted coding of data”. The process of open coding requires the researcher to be systematically and meticulously read the text sentence-by-sentence and word by word to choose the ideas and classifications that is suitable for the data. The use of open coding within my study allows me to find or interpret different representations of Black women in the selected history textbooks.

In doing so, various themes or categories emerged from the headings written in the margins. Once the headings or categories had emerged, the headings were gathered onto coding sheets, (Cole 1988, Downe-Wamboldt 1992, Dey 1993). The coding sheets with the list of themes or categories were placed under higher order headings with the aim of limiting and identifying categories that are similar or unrelated. Next, I conducted abstraction, which states to expressing an overall narrative of the research focus by creating categories (Robson 1993, Burnard 1996, Polit & Beck 2004). In doing so, I classified themes that developed from the enquiry of data from higher order to lower order categories



### **3.3.4. Ethical Issues**

The national history textbooks, which are purposively selected for the analysis, are made available within the public domain and therefore no informed consent was needed in conducting my study. However, as a researcher I had to adhere to the ethical considerations of UKZN, to obtain approval for my study. Refer to Appendix A

### **3.3.5. Issues of Trustworthiness**

Positivists commonly question the trustworthiness of qualitative research, since their concepts such as validity and dependability are not discussed in a similar manner in naturalistic work. According to Marrow (2005, p. 250), “qualitative research, ensuing from a variety of disciplines, paradigms, and epistemologies, embraces multiple standards of quality, known variously as validity, credibility, rigor or trustworthiness”. Validity, credibility and rigour are not commonly associated within the qualitative approach. Trustworthiness is the equal word applied in qualitative research as a scope of the quality of research.

### **3.3.6. Limitations**

Since interpretivists researchers view reality as multiple and socially constructed, they acknowledge how the researcher influences the interpretation and understanding of social behaviour. Therefore, my own views as a young Black woman on the representation of Black women may be seen as subjective (Bertram & Christiansen, 2014). According to Smith (1983), complete detachment and impartiality are completely difficult to attain particularly since the principles of the researcher and participants become an integral component within research that researchers are not detached from the phenomenon of the study.

### **3.4 Conclusion**

In this chapter, I explained the significance of the research design and research methodology of this study. This study is a qualitative case study, which is guided by the interpretivist's paradigm with an aim of understanding how Black women are represented. In order, to do so a methodology of longitudinal analysis was conducted using a sample size of six history textbooks, three from NCS and three from CAPS history textbooks. The application of content analysis as a process of data enquiry is used within this study to analyse the selected history textbooks in providing an understanding of how Black women are represented. Within Chapter 4, I deliberated on the findings that have established from the application of the research design and research methodology.

## **CHAPTER 4**

### **Presentation of findings**

#### **4.1. Introduction**

In the previous chapter, I expounded the research design, the research paradigm, the research methodology and the methods that I engaged in. The single-mindedness of this section is to present the findings of the application of the research design and methodological decisions to answer the set research questions:

The findings are presented according to the sub-research questions, which are then divided into themes, focusing on agents and non-agents. The themes are then divided

into subthemes, which reveal representations of Black women as mothers, peasants, nameless historical characters, symbols of colonial objectification, leaders, economic contributors, in career positions, caregivers and as false prophets.

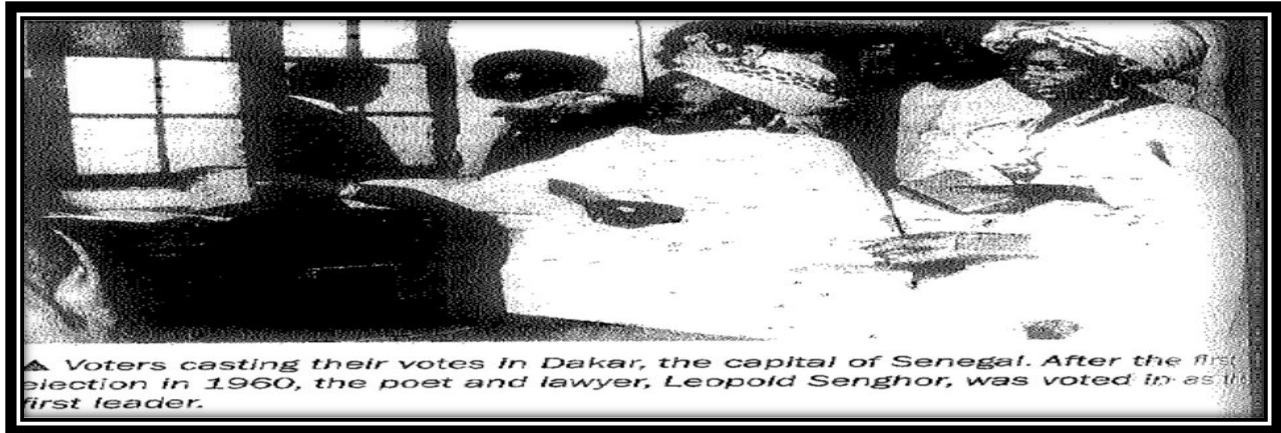
## **4.2. Black women in NCS history textbooks**

The findings on sub-question 1.1 are presented according to the following themes: Black women as agents and Black women as non-agents. While the former does not consist of subthemes, the latter consists of the following subthemes: Black women as mothers, Black women as peasants, Black women as nameless historical characters, Black women as symbols of colonial objectification and Black women's clothing as a symbol of conservativeness.

### **4.2.1. Black women as agents**

My analysis of the *NCS textbooks* reveals that there are cases where Black women were represented as agents. A woman with agency is someone who has the capacity to act independently and to make her own free choices. Such free choices result in having the ability to independently act on one's own will regardless of gender, ethnicity and social class but more so, moving away from socially constructed ideologies that restrict the agent into social behaviours and socially constructed roles. One way through which the agency of Black women is represented in the NCS textbooks is voting. Evidence illustrating this can be found in *Textbook C* (p. 74) where two Black women are shown casting their vote in Dakar as illustrated in Figure 4.1. The Black women are represented as active members in decision making through the process of voting. The agency of the Black women in Figure 4.1 is further enhanced by the fact that they are shown voting alongside Black men, showing that Black women are equal to men in that aspect.

**Figure 4.1. Picture of two Black women casting their votes. (*Textbook C*, p. 74)**



Further representation of Black women as agents is in *Textbook C* (p. 101) as illustrated in Figure 4.2 below. The picture shows Black women in what is apparently a classroom, participating in learning activities. The picture shows how Black women have opportunities to equal prospects as men such as education. Furthermore, although the photograph depicts Black women having the opportunity to learn the context also illustrates Black women making a choice to use such opportunities. This illustrates agency in terms of the Black women having the capacity to be responsible for their own life choices.

**Figure 4.2. Picture of Black women in learning. (*Textbook C*, p. 101).**



Further evidence representing Black women as agents is illustrated in Figure 4.3 below. The picture, from *Textbook C* (p. 340) shows a Black woman as a miner. The fact that she is wearing overalls and head protection gear means she is depicted in what may seem to be as mining. This means that Black women are represented as having broken career barriers making them equal to men within the work sector.

**Figure 4.3. Picture of Black woman as a miner. (*Textbook C*, p. 340).**



Additional illustrations of Black women as agents is shown in Figure 4.4 below. The photograph from *Textbook C* (p. 144) shows a Black woman in a leadership and career

role. It is within Figure 4.4 that reveals a Black woman as Mamphela Ramphele as a doctor as well as the individual responsible for the managing of the health facility.

**Figure 4.4. Picture of Mamphela Ramphele outside the Zanempilo Community Health Centre. (Textbook C, p 144).**



The verbal text on page 144 identifies and describes Mamphela Ramphele's roles during the times of the Black Consciousness Movement in this way:

One of the most successful schemes was the Zanempilo Community Health Centre in Kings Williams Town. Mamphela Ramphele was the doctor in charge. She also started the Ithuseng Community Health Centre. She later became an academic and in 1996 was appointed as Vice Chancellor of the University of Cape Town. She then went on to work as an advisor for African projects at the World Bank.

The above excerpt reveals how the textbook chooses Mamphela Ramphele to show some of the roles and positions Black women have played in history. Such roles include being in positions of authority and leadership and being successful. The verbal text shows Mamphela Ramphele as a doctor in charge which illustrates a position of authority, as an academic as well as a vice chancellor which illustrates a position of leadership and an advisor at the World Banks.

The above findings prove that the analysed NCS history textbooks represent Black women as historical agents in some cases. When Black women are represented as voters, learners, career people and leaders, it shows that they have the capacity to act in order to change their lives and history. Of note is the fact that all these positive representations come from only *Textbook C*.

#### **4.2.2. Black women as non-agents**

The analysis revealed that the selected NCS history textbooks also represent Black women as non-agents. This theme will be presented under the following subthemes: Black women as mothers, Black women as underprivileged, Black women as nameless historical characters, Black women as a symbol of colonial objectification and Black women's clothing as a symbol of conservativeness.

##### **4.2.2.1. Black women as mothers**

The analysis from *Textbook C* (p. 67) identifies Black women as mothers. As shown in Figure 4.5, the visual and verbal text provides an ascribed role and identity of Black women as mothers or nurturers. Alongside the verbal text of Uhuru, is a large sized eye catching visual introducing the new chapter. Within the introduction of the topic, is a portrait of a Black woman wearing a "doek" (head scarf). The woman is also carrying a baby.

Although the visual is used within the context of Uhuru, the identity illustrated in Figure 4.5 provides a representation of Black women in a traditional reproductive role of motherhood. In addition, this is represented through the cradling of a baby. The caption illustrated on page 258 provides a descriptive of the Black women as "a young Black mother casts her ballot in Mozambique's first multi-party elections in 1994..." It is within

the verbal text that the identity of the Black women is constructed by identifying her as a mother first rather than an agent who is actively participating and making a choice to vote.

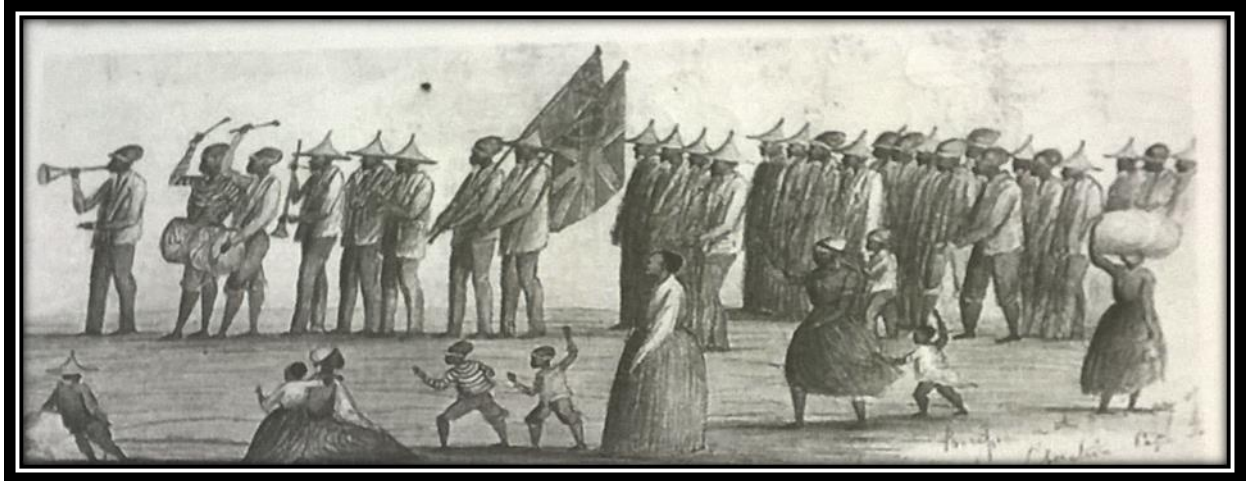
**Figure 4.5. Photograph of Black woman shown in the role of motherhood. (Textbook C, p. 67)**



Further evidence showing Black women as mothers is illustrated in *Textbook A* (p. 312) illustrated in Figure 4.6 below. The drawing shows a group of men in unified positions of a marching band whereas the Black women are represented taking care of their children on the side. The photograph signifies traits of nurture and primary reproductive traits associated with motherhood.

**Figure 4.6. Drawing of Black women shown as mothers. (Textbook A, p. 312.)**





#### 4.2.2.2. Black women as underprivileged

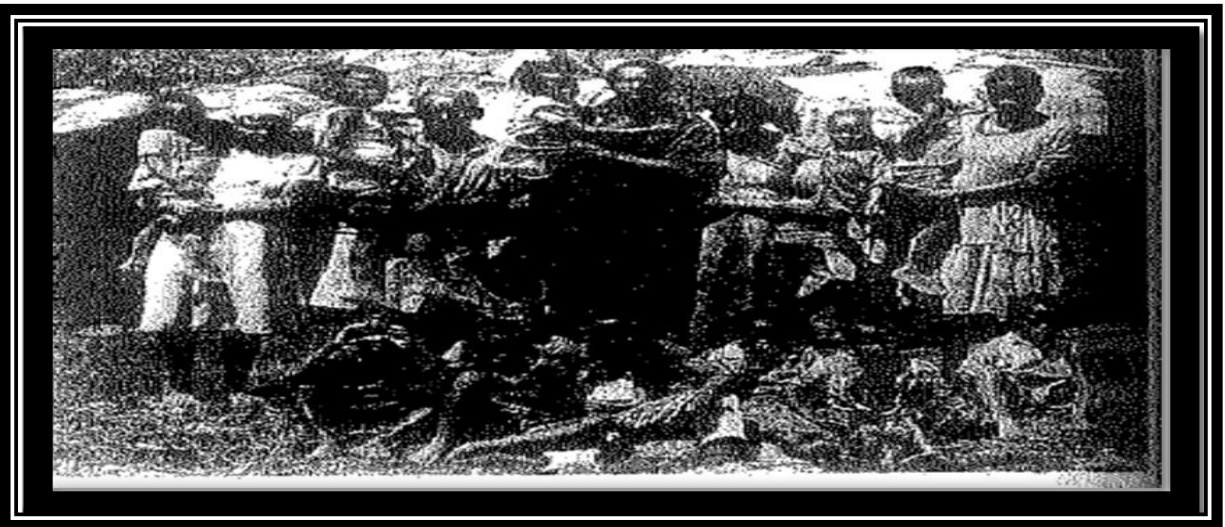
Figure 4.7. Picture of Black women ploughing the land. (*Textbook C*, p. 82)



Figure 4.8. Photograph of Black women farming. (*Textbook A*, p. 189)



**Figure 4.9. Picture of Black women in a social and economic class as peasants.**  
(*Textbook C*, p. 100)



Another representation of Black women as non-agents in the NCS books relates to them being underprivileged. For example, the picture in Figure 4.7 shows what is seemingly a group of Black women, all of whom are carrying garden hoes tilling the soil as a collective while in an Ujamaa village (*Textbook A*, p. 189). The picture shows Black women not only doing hard labour, but also being responsible for the production of food. This, representation shows Black women as mere low status tillers of land.

More evidence of Black women as peasants is found in *Textbook A* (p. 189). As shown in Figure 4.8 above, four Black women all of whom are dressed similarly in cultural wrap dresses are tilling the land using hoes. The caption identifies the Black women as “female amabutho were also organised under the control of the chief. They played a crucial role in maintaining food production in the homesteads” (p. 189). Although the text claims the role of the women to be crucial, it is evident that the women are represented as having roles that are limited to the daily chores of the homestead. The caption also makes it clear that the women were tilling the land because of the chief’s instruction, thus taking agency from them.

The final visual in this theme is the picture in Figure 4.9 (*Textbook C*, p. 100). It shows barefooted-Black women holding children and surrounded by other children and men. The caption describes the picture thus: “urban dwellers live in slums or informal settlements, and lack basic amenities like electricity, running water and sanitation. These 17 Kenyans live in the cardboard and plastic shack seen behind them” (p.101). Although the characters in the picture represent urban dwellers, it is telling that the textbook chose to use a picture with predominantly Black women and children.

#### **4.2.2.3. Black women as nameless historical characters**

The analysis of the *Textbooks A, B and C* reveals that Black women are also represented as nameless historical characters. An example of such representation is found in *Textbook C* (p. 67) shown in Figure 4.5, whereby a Black woman is voting while carrying a baby (see p. 258). The textbook describes the role of the Black woman as a mother, but does not identify her in terms of her name.

Further evidence of Black women as nameless historical characters is found in *Textbook A* (p.189). As shown in Figure 4.8 the caption refers to the Black women as “female amabutho” rather than revealing the names of the four Black women represented in the picture. In addition, Figure 4.10 below represents Black women as wives thus making them nameless historical characters. The picture is from *Textbook A* (p. 198) and shows

two Black women standing alongside their husband. It is the caption that provides a descriptive of the role and identity of the two Black women as:

“Magoma, pictured here with his wives, led the Xhosa against the British army in the 1830s and 1840s (p.198).

While we get to know the name of the man, the names of the women are not mentioned, thus taking away their agency to have the capacity to act as historical characters.

A photograph in *Textbook B* (p. 14) also illustrates Black women as nameless historical characters (Figure 4.11). The visual shows four Black women chained together. The citation discusses the role of the four Black women during imperialism:

Imperialism resulted in great changes in Africa and Asia. There was large-scale development of transport and communications networks, but this was often done by exploiting local people. These women are part of a chain gang in Tanganyika in East Africa. Forced labour was one of the most hated aspects of colonial rule” (p.14).

The caption reveals the context in which the four Black women worked under as forced labourers, but does not reveal their identities. All three NCS history textbooks tend to represent Black women as nameless historical characters, thus heavily reducing their agency.

**Figure 4.10. Picture of Magoma and his two wives. (*Textbook A*, p.198)**



**Figure 4.11. Photograph of Black women in forced labour (*Textbook B*, p. 14)**

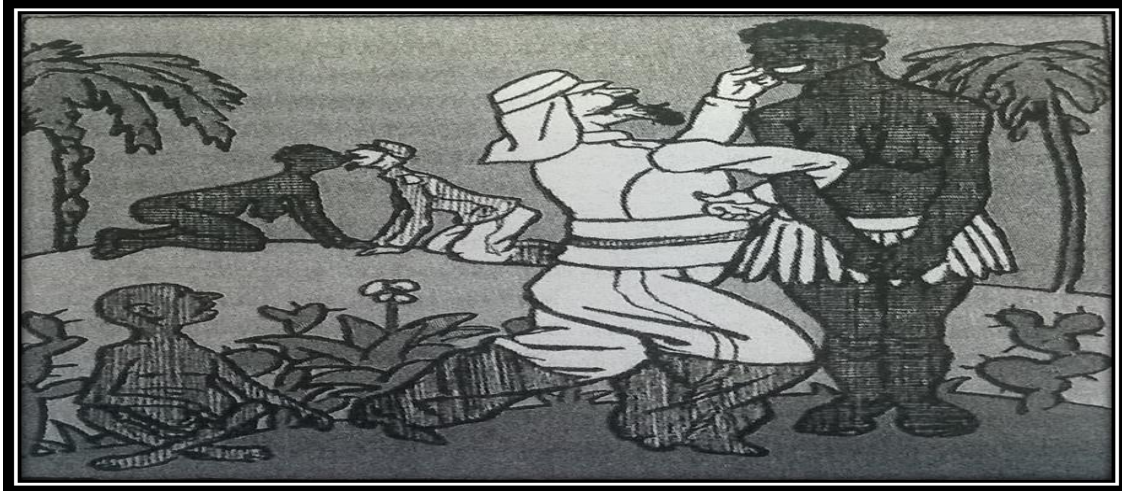


#### **4.2.2.4. Black women as symbols of colonial objectification**

The analysis also shows how Black women are represented as symbols of colonial objectification. The cartoon in Figure 4.12 illustrates two Black women based on their physical features (*Textbook B*, p. 24). The caption points out that, “the cartoonist mocks the French policy of assimilation (integration) in their colonisation of Africa (page 24)”.



**Figure 4.12. Cartoon of Black women being assimilated. (*Textbook B*, p. 24)**



Further representation of Black women as symbols of colonial objectification is illustrated in *Textbook B*, (p. 131). The photograph in Figure 4.13 shows a Black woman separated by a barrier from other individuals. The caption reveals that “This woman was put on display in a ‘colonial village’ at the Paris exhibition of 1900” (page 131). The purpose of the separation of the Black women is described in this way:

The world exhibitions, people from the colonies were often put on display in ‘native villages’ or ‘colonial pavilions’, which usually emphasised their simple, ‘primitive’ way of life. These exhibitions stressed the contrast between their lifestyles and the scientific and technological ‘progress’ of the industrialised world (p.131).

These objectifying exhibitions are further explained:

There was obviously an underlying agenda: a desire not only to classify the races, but also to rank them in terms of superiority and inferiority. Hence the emphasis on the shape and dimensions of the skull, which were alleged to affect the brainpower.

The above text mentioned illustrates the identity of Black women as symbols of colonial objectification in terms of their race, gender and physical features. What is telling is that

although objectification was not limited to women, the textbooks chose to use women as examples.

**Figure 4.13. Photograph of Black women in a 'colonial village'. (Textbook B, p. 13)**



What can be determined about the representation of Black women in the NCS books is that Black women are represented within different contexts in terms of their roles and identities. It is within roles and identities that reveal Black women as agents and non-agents.

### **4.3. Black women in CAPS history textbooks**

In this second section of the chapter, I present the findings from the analysis of three CAPS textbooks referred to as *D*, *E* and *F*. The findings are also organised according to the representations of Black women as agents and non-agents. The findings on women as agents are divided into the following sub themes: Black women in leadership roles, Black women as economic contributors and Black women in career roles. The findings on Black women as non-agents are structured into the following sub themes: Black women as caregivers, Black women as deceptive, Black women as underprivileged and Black women as mothers.

### 4.3.1. Black women as agents

The subthemes that have emerged from *Textbook D, E and F* reveal Black women in leadership and career roles and as economic contributors. These findings demonstrate Black women as having the agency or capacity to act in any given environment or context.

#### 4.3.1.1. Black women in leadership roles

My analysis of the CAPS textbooks reveals the representation of Black women in leadership roles. For instance, *Textbook E* (p. 199) shows Black women practicing leadership as activists. As shown in Figure 4.14, a Black woman is on a podium addressing a large and predominantly male crowd. The caption clearly demonstrates an attempt to positively represent women by saying “ANC activists held public rallies to encourage people to join the actions of the Defiance Campaign. Many women activists took part in the campaign, including members of the ANC’s Women’s League, which was formed in 1943” (p.199). This representation reveals Black women in non-primary roles of leadership that have been predominantly associated with men.

**Figure 4.14. Picture of Black women in rally. (*Textbook E*, p. 199)**





Further evidence revealing Black women in leadership roles is represented in *Textbook F* (p. 121). Figure 4.15 below indicates a Black woman addressing a conference surrounded by other women from different races. The analysis of the verbal text reveals Black women within a political arena addressing government policies. The caption reads: “This photograph shows women at the conference of the Federation of South African Women (FSAW) held in Johannesburg in 1954. The posters show their resistance to government policies and their promotion of education, homes, trade unions and equal rights over children and property” (p. 121). Having a Black woman addressing such a gathering represents Black women as having agency.

**Figure 4.15. Picture of Black women attending a conference. (*Textbook F*, p. 121)**

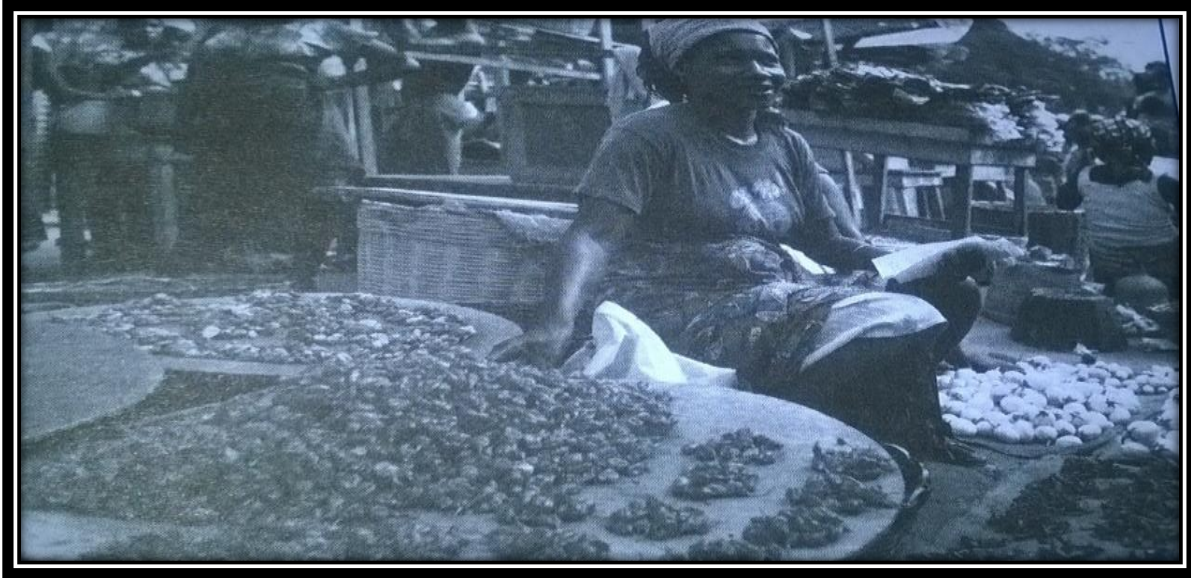


#### **4.3.1.2. Black women as economic contributors**

The analysis of *Textbook E* (p. 163) reveals a Black woman as an economic contributor. The photograph in Figure 4.16 below, shows a Black woman seated, participating in an economic activity of selling goods at the market place. Based on the context in Figure 4.16 the Black woman is represented outside the context of home. It is within this context that she is represented participating in an economically productive role. The analysis of

the caption reveals “...market women played an influential role in the economy” (p.163). In doing so, Black women are shown as people who meaningfully contribute in the collective domain of economics.

**Figure 4.16. Photograph of Black women participating in economic activity.**  
(Textbook E, p.163)



#### **4.3.1.3. Black women as career people**

My analysis of the photograph and caption in *Textbook E* (p. 152) reveals the representation of Black women in a different roles and activities. For example, some photographs show Black women in liberated roles. Such evidence is illustrated in Figure 4.17 below. The photograph reveals a young Black woman seated alongside younger men, dressed in military uniform. The caption reveals that the young Black woman is “...a Jewish woman from Ethiopia doing her military service” (p. 152). The verbal text discusses the purpose of creating non-racial and non-gender positions saying, “another way of trying to create national unity was getting all citizens, women as well as men, to do national service in the army” (p. 152). The caption and photograph reveal equality by positioning Black women in liberated roles that were typically associated with men.

**Figure 4.17. Photograph of Black women in military service. (*Textbook E*, p. 152)**



Additional representation of Black women in liberated roles is illustrated in *Textbook F* (p. 211). Figure 4.18 shows the 1994 election ballot on which a Black woman appears alongside a White woman representing a political party known as the Women's Rights Peace Party (WRPP). The picture and its caption reveal a Black woman having the capacity to act outside primary roles but participating in careers of power and decision making.

**Figure 4.18. Picture of Black women in career roles. (*Textbook F*, p. 211)**



#### 4.3.2. Black women as non-agents

##### 4.3.2.1. Black women as caregivers

The analysis of *Textbook D* (p.178) reveals the representation of Black women as caregivers as shown in Figure 4.19. The photograph shows two men dressed in military attire and behind them are two Black women both of whom are dressed in cultural attire. The Black women are shown seated alongside a man also dressed in military attire. One of the Black women is pictured carrying a child. “Kitchener said there were about 10 000 Black and Coloured soldiers fighting with the British”. The number was likely to have been about 30 000. These two men have just joined the army and are posing for the photograph with wives. The caption reveals the role of the men whereas the two Black women are identified as wives. However, the visual text represented in Figure 4.19 also illustrates a Black woman as caregiver.



**Figure 4.19. Photograph of Black women seated alongside men in uniform. (Textbook D, p. 178)**



Further representation of Black women as caregivers is illustrated in *Textbook E* (p. 194). As shown in Figure 4.20, a Black woman sits behind a white child as she gently strokes her hair. The Black woman is dressed in a buttoned down dress commonly identified as a uniform for caregivers and a beret. The caption identifies the Black woman as a “caregiver could not sit on the bench with the child, as it was marked for Europeans only” (p.194).

**Figure 4.20. Picture of Black women nurturing a child. (Textbook E, p. 194)**



#### 4.3.2.2. Black women as deceptive

Another representation of Black women in a negative light relates to them seemingly being deceptive characters. This is largely in relation to religion. For example, *Textbook D* (p. 142) represents some Black women as false prophets (Figure 4.21). The photograph is a portrait of a Black woman named Nonqawuse dressed in cultural attire. The caption reveals that “Many people followed her prophecy because part of their traditional spiritual beliefs was that the ancestors spoke through prophets” (p. 142). The photograph and caption is discussed in detail under the sub theme as “The Cattle Killing” written in bold blue letters.

The verbal text further claims that: “Because of their desperate situation, many people were prepared to believe her prophecy. They did as she had said. The result was tragedy for the Xhosa people. About 400 000 cattle were killed, and, in the famine that followed, about 50 000 people died of starvation” (p. 142-143). This statement implies that Nonqawuse was a false prophet.

**Figure 4.21. Photograph of Nonqawuse. (*Textbook D*, p. 142)**



#### **4.3.2.3. Black women as underprivileged**

As is the case with the NCS textbooks, one of the ways through which women are represented as underprivileged is when they are shown as peasants. In the picture in *Textbook D* (p. 167), four Black women are represented in a food production activity as peasants (Figure 4.22). The caption states that “the migrant labour system destroyed family life. Men’s contracts were at least 6 months long and many were 12 months. Children grew up without their fathers and women were left to raise their families and bring in enough food to eat” (p.167). This clearly reveals the underprivileged situation of some Black women in the textbooks.

**Figure 4.22. Picture of Black women tending the land. (*Textbook D*, p. 167)**



Additional evidence of Black women as peasants is in *Textbook F* (p. 81). The photograph in Figure 4.23 shows a group of Black women carrying garden hoes and tilling the soil.

**Figure 4.23. Picture of Black women farming. (*Textbook F*, p. 81)**



Another example of Black women as underprivileged is in *Textbook D*, (p. 158). In the picture in Figure 4.24 five Black women are carrying possessions on their heads as they walk. One of the women is shown carrying a child on her back. Walking behind the Black women are three men all of whom are carrying canes. The pictures shows Black women as underprivileged in the sense that they are carrying the heavy loads.



**Figure 4.24. Picture of Black women carrying possessions. (*Textbook D*, p. 158)**



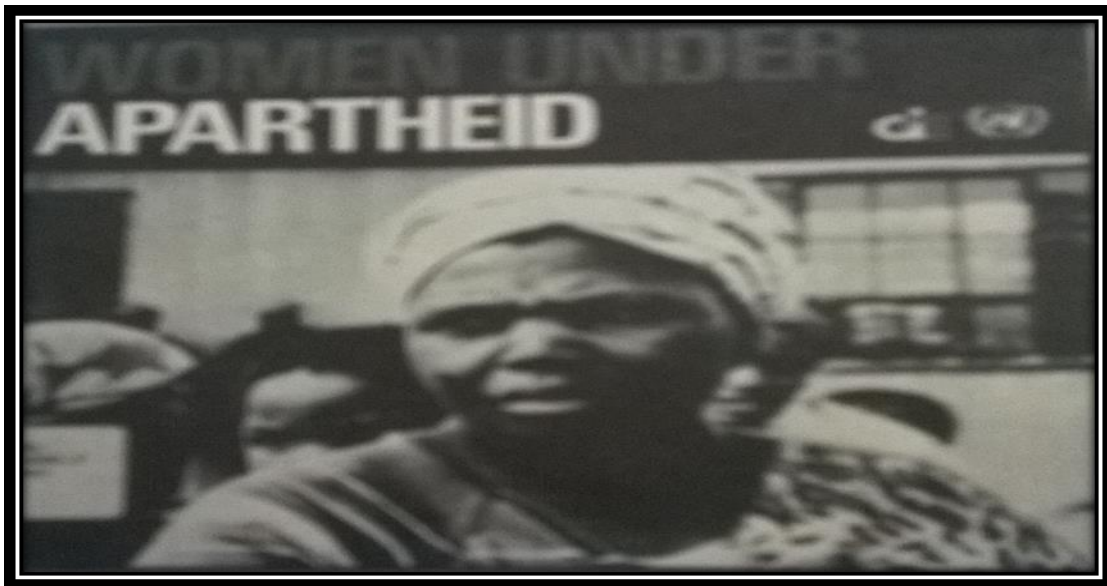
#### **4.3.2.3. Black women as mothers**

The data from *Textbook E* (p. 189) shows Black women represented in roles and identity of motherhood. The picture in Figure 4.25 displays two Black women carrying suitcases on their heads while they hold the children. Additional indication of Black women as mothers is illustrated in *Textbook F* (p. 184) as shown in the picture in Figure 4.26.

**Figure 4.25. Picture of Black women walking alongside their children. (*Textbook E*, p. 189)**



Figure 4.26. Picture of Black women carrying a baby. (*Textbook F*, p. 184)



#### 4.4 Conclusion

In conclusion, this chapter presented the findings from the analysis of both NCS and CAPS-approved history textbooks from one publisher. The findings show that in both the NCS and CAPS textbooks there is evidence of Black Women being represented as agents and as non-agents. The findings show some contrasts and changes between the textbooks in terms of how they represent Black women. The next chapter draws attention

to these similarities and differences and discusses them to show the nature of social transformation that has taken place from the NCS to the CAPS textbooks.

# CHAPTER 5

## Discussion

### 5.1. Introduction

This chapter provides a discussion of themes presented in Chapter 4 regarding the representation of Black women in both NCS and CAPS history textbooks. The findings are argued in relation to the research questions, the literature review including the theoretical framework. The findings are discussed according to the structure by which they were presented in Chapter 4 although each of the themes will show the social transformation that is manifested from the NCS to the CAPS textbooks.

#### 5.2.1. Black women as agents

The study reveals that both the NCS and CAPS textbooks represent Black women as having agency. This can be considered as a positive representation in that Black women are represented taking responsibility for their own life decisions. Both NCS and CAPS textbooks seek to change how Black women are represented through representing them in emancipated roles. It is within these emancipated roles that Black women are represented in leadership positions, as economic contributors as well as career people.

##### 5.2.1.1. Black women in leadership roles

The findings in the NCS textbooks show that Black women were historically in leadership positions while those in the CAPS textbooks also showed Black women in leadership roles. In doing so, illustrates a continuation in the representation of Black women in leadership roles from the NCS to the CAPS textbooks. Like the media, textbooks serve as instruments of socialisation but more so, as a playground of philosophical discourse, where young people are predisposed to a prevailing cultural and socio-economic demand (Crawford, 2000).

This continuation of positive representation from NCS to CAPS textbooks reflects continued social transformation. Both sets of textbooks try not to associate gender and race with failure. Social construction plays a great role in ensuring that occupations of management, leadership and power are commonly associated with male dominance (DeFrancisco & Palczewski, 2007). As Lorber (1994) notes, social language holds individuals to be constructed according to gendered norms and expectations. However, both the visual and verbal text in the analysed textbooks sometimes manages to move away from that construction. The representation of Black women as agents reveals a shift from non-traditional stereotypes that ultimately debunks the myth of the traditional stereotypical thought of Black women.

Tounsel (2015) explains that Black women have actively participated in self-representation by controlling and developing the emerging images but more so, practicing of Black womanhood. The findings illustrated in NCS and CAPS textbooks position Black women who have the capacity to be responsible for their own life choices but more so, in positions of leadership that have stereotypically been associated with men. Eagly & Carli (2007) discuss that assertive, authoritative and dominant traits and behaviours synonymously are associated with leadership positions but more so, are projected to be common in men and are thus regarded as unattractive for women or as uncharacteristic of them. Yet the textbooks manage to reflect social transformation by representing women with agency and who took dominant positions in history. However, it should be noted that there were more findings of Black women in leadership roles in CAPS books than in NCS books. This shows that there has been visible effort to implement social transformation by bettering the representation of Black women.

#### **5.2.1.2. Black women as economic contributors**

The findings in the NCS textbooks showed that the representation of Black women as economic contributors is not represented while those in the CAPS textbooks showed Black women as economic contributors. Consequently, this specifies that there is a change in the representation of Black women from the NCS to the CAPS textbooks. The illustration in CAPS textbooks represent Black women's economic activity as self-

employed. It is within this role that Black women are represented outside the scope of traditional roles that marginalised Black women into roles that limit them to household duties.

The representation of Black women as economic contributors within the CAPS textbooks not only reveals Black women outside the scope of the household but in participating in economic activity. This places Black women outside the dispensation of patriarchal ideology which delegates household duties to women (Muzvidziwa, 2002).

### **5.2.1.3. Black women as career people**

The findings in the NCS textbooks showed that Black women are represented as career people whereas those in the CAPS textbooks also showed Black women as career people. In doing so, reveals that there is a continuity in the representation of Black women from the NCS to the CAPS textbooks. The findings illustrated in NCS textbooks demonstrate Black women outside the scope of domestication and taking up careers such as being miners and doctors. Further continuation of Black women as career people is revealed in CAPS textbooks that position Black women in careers in the military and leaders in political parties. This means that there are more representations of Black women as career people in CAPS textbooks than in NCS textbooks.

The Black women in the analysed textbooks are identified in roles that are liberated and emancipated from patriarchal ideology. Social construction plays a great role in ensuring that occupations of management, leadership and power are commonly associated with male dominance (DeFrancisco & Palczewski, 2007). However, a shift in Black women in liberated roles reveals that the representation of Black women in South African history textbooks is being transformed.

### **5.2.2. Black women as non-agents**

The analysed textbooks also show some changes and continuities regarding the representation of Black women as non-agents. In some cases, both the NCS and CAPS

textbooks have the same negative representation of Black women while in other cases there is either an increase or decrease in the negative representation.

#### **5.2.2.1. Black women as Mothers**

The findings in both the NCS and CAPS textbooks reveal Black women as mothers. This indicates that there is a continuity in the representation of Black women from the NCS to the CAPS textbooks. Both NCS and CAPS textbooks represent Black women in a traditional stereotypical role and identity of motherhood. As Collins (1991) notes, the identity and role of Black women is bound to a biological mission, profession and an inseparable part of her nature of motherhood. These roles can be viewed as traditional, reproductive and domestic feminine characters of motherhood that position males as the dominant gender (Martin & Barnard, 2013). This continuity does not show social transformation because in this instance, the textbooks are 'vehicles' of socialisation that are embedded with distinct 'messages' that are intended for learners to know/learn, ensuring social, political or economic roles learners are to adopt (Crawford, 2000; Pinto, 2007). This means that the textbook users may be convinced that all women are good at is being mothers.

#### **5.2.2.2. Black women as underprivileged**

The findings in both the NCS and CAPS textbooks showed Black women as underprivileged, with the most dominant representation being that of peasants. This means that there is a continuity in the negative representation of Black women from the NCS to the CAPS textbooks. Not only are the women represented in domesticated roles, but are also shown to be doing it not of their own free will. An example is that of the female amabutho who produced food under the instruction of the chief. Black women, once again, are subjugated into roles and identities that are marked by race-based and sex-based judgement so as to authorise some practice of freedom in their lives (Smith, 2015). Many of these challenges encountered by Black women are rooted in traditional norms and practices of patriarchy (Potgieter & Moleko, 2004).

The representations that are characterised by stereotyping Black women into marginalised roles are guided by the "triple- edge sword" of both race, gender and class.

It is within the representation of peasants that the social class is illustrated in both the NCS and CAPS textbooks. This tallies with the research conducted by Beal (2008) which revealed that most Black women are subjugated to work to help maintain the well-being of the household by nourishing, and clothe their families.

### **5.2.2.3. Black women as nameless historical characters**

The findings in the NCS and CAPS textbooks show that Black women are represented as nameless historical characters. This indicates that there is a continuity in the representation of Black women as nameless historical characters from the NCS to the CAPS textbooks.

The marginalisation of Black women within history textbooks reveals their non-agency as historical characters. It must be noted that it is in the NCS textbooks that Black women are over-represented as nameless historical characters. The description for each of the Black women illustrated in the verbal text is used to refer to Black women as mothers, wives and gender rather than self-identity of their names. Such prevailing discourses render Black women as voiceless participants of their own identity (Hill & Thomas, 2000). Furthermore, the subjugation of Black women is revealed through the elimination of Black women in lack of reference activities and topics within the history textbook. This misrepresentation of Black women especially in the NCS history textbooks provides learners studying history with the idea that Black women are not 'historically significant' or 'important' enough to be anything than what history textbooks or society has portrayed them to be. It should be remembered that the construction of textbooks encompasses a selective tradition that seeks to foster selective ideology, representation and selective legitimate knowledge by consciously favouring one group while refranchising another (Apple & Christian-Smith, 1991).

Although history textbooks have advanced by encompassing "inclusion" that seeks to include all race and gender within history textbooks, the representation of Black women is still based on gender and race stereotyping as being underrepresented and voiceless because of society, power and values. Such representations of Black as nameless



historical characters position the identity and role of Black women subordinates bound by hegemonic ideologies (Blue, 2001).

#### **5.2.2.4. Black women as symbols of colonial objectification**

The findings in the NCS textbooks showed that Black women are illustrated as symbols of colonial objectification while those in the CAPS textbooks did not represent Black women as such. This shows that there is a change in the representation of Black women from the NCS to the CAPS textbooks. The representation of Black women as symbols of colonial objectification demonstrates the lack of agency of Black women. This relates to Marco's (2012) argument that the emphasis put on the insulting imageries of females' bodies throughout slavery and the indignity conducted by a racial identity in addition to a gender allows us to regulate a path of self-construction in contextualising how Black women contend with ideas of beauty representation in contemporary South Africa. Hence, one of the recurring images that defines Black women contends with images of sexual mistreatment and unjust treatment of African American women (by their White slave owners), which is frequently a means to rationalise sexual relationships with imprisoned women (Thomas, Witherspoon & Speight, 2004). Black women's identity and body are bound by misogynistic values that dictate the concept of beauty as such notions are grounded in the ideology of a westernised perception of beauty including the shape of Black women's bodies. It is a positive manifestation of social transformation that the CAPS textbooks do not contain such representations that were evident in the NCS textbooks.

#### **5.2.2.5. Black women as caregivers**

The findings in both the NCS and CAPS textbooks showed Black women as caregivers. This indicates that there is a continuity in this representation of Black women. Although history textbooks have advanced by encompassing "inclusion" that seeks to include all races and genders, the representation of Black women is still based on gender stereotyping as being over-represented regarding to negative representations. The representation of Black women in domesticated positions seeks to reinforce the traditional

stereotypical ideologies that foster submissiveness, loving caring and nurturing traits that are associated with being a 'caregiver'. Collins (1991) explained that the economic exploitation of house slave's defined Black women's enduring constraint to domestic service; it is within this image that illustrates all Black women's behaviour. The continuity shows lack of social transformation in the textbooks in relation to this theme.

#### **5.2.2.6. Black women as deceptive**

The findings in the NCS textbooks showed that Black women are not represented as deceptive while those in the CAPS textbooks showed that Black women are represented so. This shows that there is a change in the representation of Black women from the NCS to the CAPS textbooks although the change goes against social transformation. While it is not common in both NCS and CAPS textbooks that the identity of a Black woman is discussed in conjunction with her name, the 'deceptive' characters such as Nonqawuse are identified by name. The logical assumptions that are made with respect to the misrepresentation of Black women in history textbooks is Black women who deviate from the socially constructed identity of a Black women are responsible for the negative consequences. As Foster and Crawford (2006) argue that, the choice of textbook content is intentional and it can also be argued that the choice to represent Black women as deceptive should also be considered intentional. This has an effect on the collective consciousness of the textbook users (Webb, 2008).

### **5.3 Conclusion**

In this chapter, a discussion on the analysis of both NCS and CAPS history textbooks. The objective of this chapter was centered on the argument of significant answers that have illustrated how Black women are represented. It is within these representations of both NCS and CAPS that changes and continuities in how Black women are represented in different contexts as agents and non-agents are revealed. The next chapter discusses how social transformation is manifested in the representation of Black women.

# CHAPTER 6

## Conclusion

### 6.1. Introduction

The objective of this study was to answer the key research question stated in Chapter 1 namely: How is social transformation manifested through the representation of Black women in post-Apartheid South African history textbooks? The key research question was divided into three sub-questions: How are Black women represented in selected NCS history textbooks? How are Black women represented in selected CAPS history textbooks? What are the changes and continuities in the representation of Black women across selected NCS and CAPS history textbooks? In chapters four and five, I presented and discussed the outcomes on the enquiry of the representation of Black women in NCS and CAPS history textbooks. In this final chapter, I conclude the study by discussing how social transformation is manifested in the representation of Black women as well as reflecting on the main findings and suggest recommendations.

### 6.2. Discussion of findings

The representation of Black women within the selected NCS and CAPS history textbooks reveals different representations of Black women but more so, the changes and continuities within these findings. Both curricula discuss social transformation as a tool in promoting gender equality within history textbooks. Subsequently, history textbooks are meant to play an integral role in learners' understanding of the past.

The literature explained how textbooks are socially constructed to suit political, economic and social ideologies (Apple, 1993). In doing so, the representation of Black women within selected textbooks was seen to some extent, to be based on gender stereotypes. Hence, the representation of Black women within selected textbooks written from patriarchal perspectives even though there were attempts to show social transformation.

The hegemonic ideologies contained in the textbooks are often displayed through content selection, which regulates what should be regarded as knowledge within the history textbooks. The findings discussed in Chapter 4 reveal social transformation through representing Black women as agents in both NCS and CAPS textbooks. The analysis of the findings reveals a change but also a continuation in the manner in which Black women are represented from NCS to CAPS. Baderoon (2011), Gqola (2010) and Wicomb (1998), all argue for Black women's agency, which prompts new images that move away from traditional stereotypes that seek to position Black women as a subordinate and submissive role within society. The findings showed an attempt to do this because even though some stereotypical representations continued from NCS to CAPS, there is sufficient evidence of more agency of Black women in the CAPS textbooks.

Another major finding of the study was the representation of Black women as non-agents in both NCS and CAPS textbooks. Under this theme, Black women are represented in stereotypical roles that marginalise their identity. Hall, (1997) describes stereotyping as an imbalance of power where an individual's traits are reduced to simplified characteristics. This was the case with some of the representations of Black women which limited their roles to domesticated nurturers, wives and mothers. Ideology cannot be ignored when analysing history textbooks (Foster and Crawford, 2006).

Based on the findings presented in both NCS and CAPS history textbooks I would argue that there has been a gradual change in the way Black women are represented, although complete social transformation has not been fully manifested in based on how Black women are represented in history textbooks. For instance, social transformation in history textbooks requires more than just having more images of Black women from NCS to CAPS textbooks but a profound consciousness in how Black women are represented. Such consciousness has struggled in distinguishing the role and identity of Black women. This shows that the efforts on social transformation are noticeable over time and they need to be continued until textbooks are transformed for social equity.

### **6.3. Summary of study**

To end this dissertation, it is important to conclude the argument by going through all the chapters. Chapter 1 was an introduction and the portal to the study. It served as a background in terms of my positioning and identified the objective and focus of this study.

Chapter 2 of the study was a literature review which was presented thematically. The literature review was divided into nine themes, which showed how scholars engaged with issues that relate to this study.

Chapter 3 consisted of the research design and research methodology. Within the research design, the application of the interpretivist paradigm, ontological and epistemological assumptions were argued in terms of how each of these aspects fit into my study. Other aspects such as the methodology and its related methods of sampling, data generation and data analysis were also explained.

Chapter 4 provides answers to the research questions. The varied representations of Black women as agents and non-agents were presented thematically, showing the differences and similarities between the NCS and CAPS textbooks.

In Chapter 5, the findings were argued in conjunction with to the literature reviewed in Chapter 2. The argument presented in Chapter 5 answers the three sub-questions by comparing and contrasting the findings in conjunction with literature.

### **6.4. Reflection of personal and professional growth**

The rationale and motivation in undertaking this Master's degree was to further my studies, but to develop academically and personally. Therefore, I would argue that conducting this study has broadened my understanding of how history textbooks serve as cultural artefacts in knowledge development. However, my personal motivation for this study was based on passion for the study of Black women and history which motivated my drive to find answers as to the representation of Black women NCS and CAPS history textbooks.

The writing up of my Master's dissertation was a process that ultimately shaped my political, social and economic perspective as a Black woman. In doing so, the overall process of this study has provided me with the ability for deeper insight regarding issues surrounding Black women in history textbooks. Furthermore, the study exposed me to the process of textbook research and different methods used in textbook analysis.

### **6.5. Recommendations**

The main recommendation from this study is that a change in the social, economic and political attitudes towards Black women in society would have a constructive influence on the representation of Black women in history textbooks. Subsequently, for social transformation to take place a shift in social construction of identity and role of race and gender in textbook publishing needs to be addressed. Based on the findings of this study, there is evidence of social transformation over time, but more needs to be done in terms of how Black women are represented in history textbooks. Social transformation in history textbooks requires more than just having Black women in marginalised roles but needs liberated roles that identify Black women as active participants in history.

### **6.6. Conclusion**

In concluding my study, the findings highlight that the representation of Black women is still based on the marginalisation in the roles and identity within history. In doing so, based on the findings of this study on history textbooks, argues that the representation of Black women in history textbooks is still determined by underlying social constructionist assumptions of gender, race and class.

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## Appendix A Ethical Clearance



03 October 2017

Ms Dineo Felicia Mosina (210513407)  
School of Education  
Edgewood Campus

Dear Ms Mosina,

Protocol reference number: HSS/1823/017M

Project title: An examination of post-Apartheid social transformation through the representation of Black women in South African History textbooks

### Approval Notification – No Risk / Exempt Application

In response to your application received on 28 September 2017, 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)

/ms

Cc Supervisors: Dr MT Maposa  
Cc Academic Leader Research: Dr SB Khoza  
Cc School Administrator: Ms Tyzer Khumalo

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Humanities & Social Sciences Research Ethics Committee

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**AN EXAMINATION OF POST-APARTHEID SOCIAL  
FORMATION THROUGH THE REPRESENTATION OF  
WOMEN IN SOUTH AFRICAN HISTORY TEXTBOOKS**

**BY**

**DINEO FELICIA MOSINA**

**Submitted in fulfilment of the requirements for the Degree of  
Masters in Education (History Education)**

**At the**

**Department of Education (History Education)**

**2018**

**Supervisor: Dr. M.T. Maposa**

